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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

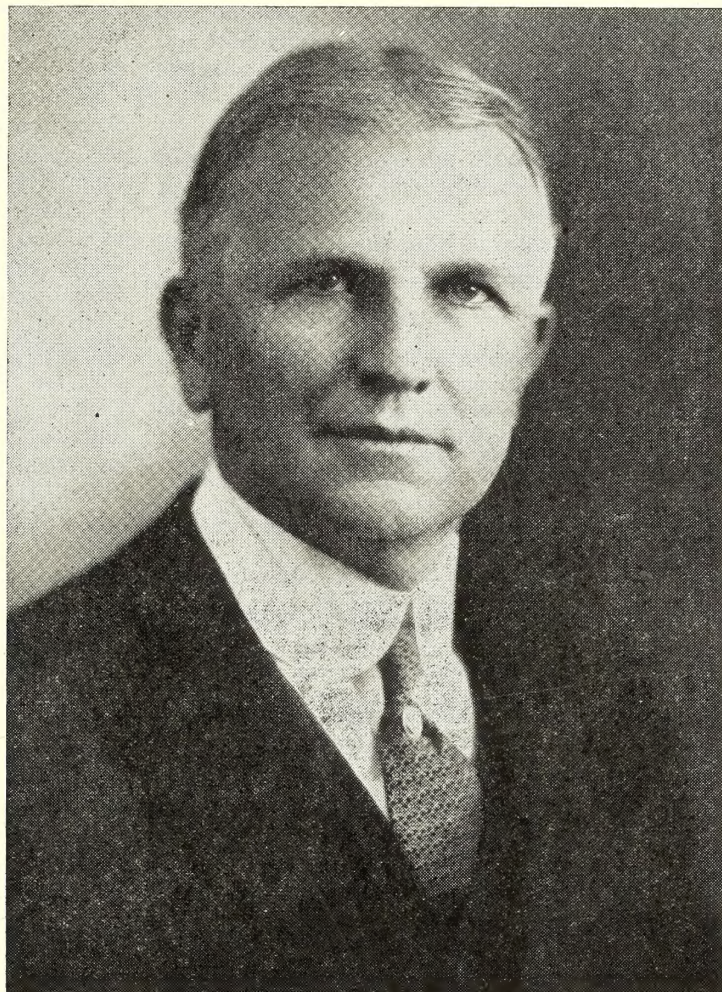
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, JANUARY 2, 1947.

NUMBER 1.



JUNIUS E. WEST
July 16, 1866—January 1, 1947

Junius E. West was a man of purpose and vision. His was a life of energetic service devoted to his home, his business, his state and his church. In him worthy causes found a ready and fearless champion. The stamp of his influence rests indelibly upon many individuals and institutions. "His leaf also shall not wither," for the ameliorating influence of his social legislation, and the redemptive influence of his work for home and foreign missions go from strength to strength. The good seed has been sown. Strong churches stand today as monuments to his vision. In days to come men will recall his voice as it was lifted on countless occasions for his favorite causes—the Sunday School and missions—and dedicate themselves thereto with renewed devotion.

Colonel West was a man of faith and prayer. For him, as with St. James, faith without works was dead. Prayer was no trivial affair; it engaged his total energies. The Bible was God's sure word of truth. During his prolonged illness and intense suffering, he read the New Testament through more than once. His illness became a spiritual experience as he kept tryst with Him who "learned obedience by the things which he suffered." And now a door of mercy has opened and the soul has been translated to that realm where faith has become sight. There in the assembly of just men made perfect, where they are who have washed their robes and made them white in the blood of the lamb, there is joy in the presence of Him who is able to turn the shadow of death into morning. The bereaved need not sorrow as those who have no hope, but in thankful remembrance of the days and years of a great friendship, they may go forth in the sure expectation of a joyous reunion in the heavenly places. A grateful church pays its tribute of respect to this valiant leader.

NEWS AND VIEWS

Dr. H. S. Hardecastle will begin his ministry in Newport News Sunday.

Dr. Galen Weaver, Director of Congregational Christian Committee on Church and Race, will preach in the United Church, Raleigh, Sunday morning and evening.

Dr. Halford E. Luccock, professor of homiletics at Yale Divinity School, will speak January 17, 18 and 19 in the Norfolk United Preaching Mission to be conducted at the Center Theatre January 12-19.

STEWARDSHIP MEETINGS.

Dr. Warren H. Denison will conduct Stewardship meetings in the Valley of Virginia Central Conference January 14-17, as follows:

Leaksville Group—Monday, January 14, Rev. R. E. Newton, pastor.

Bethlehem Church—Tuesday, January 15, Rev. G. H. Veazey, pastor.

Linville Church—Wednesday, January 16, Rev. S. E. Madren, pastor.

Bethel Church—Thursday, January 17, Rev. S. E. Madren, supply pastor.

Timber Ridge Church—Friday, January 18, Rev. Roy D. Coulter, pastor.

Each pastor will plan for the service in his church and also the entertainment.

It is very important that these meetings be well attended.

G. H. VEAZEY, *Chairman*,
Stewardship Committee,
Valley Va. Conference.

GERMAN PASTOR SPEAKS IN RICHMOND, JANUARY 5.

Pastor Martin Niemoeller, famed German pastor, who spent eight years in concentration camps because of his opposition to Hitler, will deliver two addresses in Richmond on January 5 under the auspices of the Virginia Council of Churches. He will come to Richmond from Charlotte, North Carolina.

He will be accompanied by his wife, and by the Rev. Ewart Turner, former pastor of the American Church in Berlin and European correspondent in Europe of Religious News Service during the war.

Pastor Niemoeller, arrested by the Gestapo in 1937 on order of Hitler, will speak at 3:00 P. M., at First Baptist Church, Monument Avenue

and the Boulevard, and will be introduced by Dr. Ernest Trice Thompson, President of the Virginia Council of Churches. His second address will be at 8:00 P. M. at Grace-Covenant Presbyterian Church.

Mrs. Niemoeller will speak at 8:00 P. M. at St. John's Evangelical and Reformed Church, Monument Avenue and Lombardy Street.

The Rev. Ewart Turner, who is a Methodist minister and a member of the staff of the World Council of Churches, will speak at Centenary Methodist Church at 11:00 A. M.

A NEW LEAF.

He came to my desk with quivering lip—
The lesson was done.

"Dear Teacher, I want a new leaf," he said,
"I have spoiled this one."

I took the old leaf, stained and blotted,
And gave him a new one all unspotted,
And into his sad eyes smiled,
"Do better, now, my child."

I went to the throne with a quivering soul—
The old year was done.

"Dear Father, hast Thou a new leaf for me?
"I have spoiled this one."

He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled,
"Do better, now, my child."

—Kathleen Wheeler.

and at First Baptist Church at 8:00 P. M., on "The Niemoellers as I have Known Them."

The Niemoellers are members of the Evangelical Church in Germany, origin of the American Evangelical and Reformed Church. Both of them speak English, Mrs. Niemoeller having taught for two years in England, and the pastor having learned it while at Dachau, where he read over 400 American and English books and was allowed to converse daily with an English officer, also imprisoned in the concentration camp.

A MORNING RESOLVE.

I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.

—John H. Vincent.

REV. HERBERT G. COUNCIL BECOMES PASTOR OF ROSEMONT CHURCH.

The Rev. Herbert G. Council, Jr., pastor of the First Congregational Church of Ticonderoga, New York, for the past three years, has accepted a call to become pastor of the Rosemont Christian Church of Norfolk, Virginia. He will assume his duties as pastor of the Rosemont Church about the middle of January and will occupy the pulpit for the first time on January 19.

While serving as pastor of the Ticonderoga Church, Mr. Council was elected Moderator of the Essex County Association of Congregational Churches and Ministers. He served in this capacity in 1944 and was recently elected to the office for the second time. He served as a member of the Town and Country Committee and the Stewardship Committee of the New York State Conference of Congregational Christian Churches, and was Chairman of the Stewardship Committee of the Essex Association. He was a member of the Kiwanis Club of Ticonderoga, New York, and served on several committees within the Club. He was also a member of the General Committee of the Town of Ticonderoga, organized to raise funds for the expansion program of the Moses-Lundigron Hospital.

Mr. Council is the son of Mr. and Mrs. Herbert G. Council of Franklin, Virginia. He is a graduate of the College of William and Mary, Williamsburg, Virginia, holding the Bachelor of Arts degree from that institution. He received his ministerial training at the Yale University Divinity School, New Haven, Conn., receiving the Bachelor of Divinity degree from that institution in 1939. Before serving the church in Ticonderoga, New York, Mr. Council was pastor of the First Congregational Church, Canterbury, Conn., and the first Christian Church of Portsmouth, Virginia.

Mrs. Council, the former Miss Ardayre Evelyn Culpepper, is the daughter of Mr. and Mrs. R. A. Culpepper of Norfolk, Virginia. She attended Farmville State Teachers College, Farmville, Virginia.

Mr. and Mrs. Council are the parents of three children: Cheryl Ross, Brenda Joyce, and Herbert G. Council III.

As pastor of the Rosemont Christian Church, Mr. Council will succeed Dr. H. S. Hardecastle who recently accepted a call to the First Congregational Christian Church of Newport News, Virginia.

The Maker of New Years

God of the years that lie behind us,
Lord of the years that stretch before,
Weaver of all the ties that bind us,
Keeper and King of the Open Door:

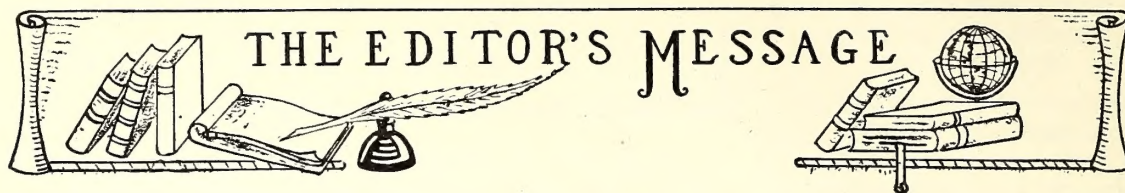
Grant us hope, and a courage glowing
White and pure as the stars above;
Grant us faith in a full stream flowing
Down from the heights of Thy changeless love.

Out of the ruins of doubt and sorrow,
Out of the ashes of pain and tears,
Help us to fashion a new tomorrow,
Free from the anguish of blighting fears.

Build with us, lest our great walls crumble,
Broken stone upon useless clay;
Walk with us, lest our slow feet stumble,
Grove, and falter, and lose the way.

All through the seasons of sowing and reaping,
All through the harvest of song and tears,
Hold us close in Thy tender keeping,
O Maker of all New Years!

—Selected.



THE TENTACLES OF FAITH.

"Now faith is the substance of things hoped for, the evidence of things not seen."

Even now faith is reaching its tentacles out far into the new year. This truth is reflected in the realm of business. Added facilities, expanding enterprises and mounting budgets are predicted on the assurance of unseen customers. Temporary losses will be cheerfully sustained in the hope of eventual returns ere the close of the year. The forces of evil have their sights trained on distant targets.

A dynamic world responds to the tentacles of faith. It has ever been so. The unseen becomes manifest: "The word was made flesh and dwelt among us." Forces seen and unseen respond to the behest of faith. St. John realized that "this is the victory that overcometh the world, even our faith." Through St. Paul the early church reached its tentacles of faith out into a hostile, pagan world.

The church today must exercise and stretch its tentacles of faith. Reaching out into the days, weeks, and months of the new year, faith should chart its course of action. Landmarks invariably begin in the realms of prophecy before they find a secure place in history. The prehensile faculty explores the chronological and geographical frontiers. The tentacles of faith should reach out into unevangelized areas at home and abroad. The substance of things hoped for—and prayed for—include more and better stewards, new converts, new churches, and the realization of the Kingdom of God on earth. A faith which is sensitive to distant goals will find its fulfilment in the economy of God. The year of our Lord, 1947, should be a year of faith, a year of spiritual adventure, a year of victory. Faith, faith is the victory.

THE FRUIT OF SOLITUDE.

One does not take a text ordinarily from the *Rubaiyat* of Omar Khayyam, but these words are apropos: "Now the New Year reviving old Desires, the thoughtful Soul to Solitude retires."

Those who celebrate the new year with noisy demonstrations and rowdiness need a dose of Omar Khayyam. Old desires may be properly evaluated in silence only. Numberless memories and desires need classification. Some of these old desires should be consigned to limbo. Others, half-forgotten, should be placed again in their proper focus of attention. A good supply of healthy desires furnish the driving power for life at its best. Legitimate hopes and desires should be given full reign, for hopes that seemed too good to be true have been realized.

In solitude let us realize that only by God's mercy have we come to the gateway of a new year; let the light and love of these holy days linger in our hearts and bear their rich fruitage. Only through solitude and meditation are we able to discern the solemn mean-

ing of these earthly days, and the high and sacred purpose for which they are given. In solitude we find holy communion with Him, who with untiring love keeps watch over us from one generation to another. So may we pass the residue of our years in the power of an endless life.

A MINISTER'S DEVOTIONS.

There are many ways by which ministers engage in their daily devotions. Many of them read the Bible. Some use devotional literature. Others spend time in quiet meditation and prayer. All these methods, individually or in combinations have great value.

Dr. John G. Truitt has devised this unusual phase of his daily devotions. He speaks of it as "one of the happy experiences of my daily routine, namely, that of remembering my fellow ministers daily in prayer and mentioning one especially by name in a little written prayer which I compose daily as a part of my devotion. It is something to bring oneself into the feeling that one may come with a friend and fellow worker into His Presence, and ask a favor of God for the fellow worker. I have found a real joy in it."

This is the right mood for daily devotions. It should be joyful rather than perfunctory and monotonous. Our ministers would be better ministers if more people were praying for them rather than criticizing them. The New Year is the time to set new devotional patterns and establish new devotional habits. The devotional period gives God the priority in our thinking and living. It undergirds every task with spiritual power. Under the leadership of God's spirit let the ministry and laity alike engage in daily devotions throughout the new year.

R. L. H.

THE CLOSE OF THE YEAR.

Almighty Father, as we keep holy time under the deepening shadows of the closing year; we thank thee for all that it hath brought to us of mercy and truth. Receive our sorrow for our sins, and in thine infinite mercy blot them out of the book of thy remembrance. Let not the experiences of our past days be lost upon us. Fix in our minds every lesson of faith and duty which thou hast been teaching us. Take from our hearts every veil that would hide from us the shining of the heavenly light. Grant unto us, before the record of this year has been finished and sealed, a fresh consecration, a very honest and deep desire to live according to thy will, as it has been made known to us in Jesus Christ our Lord. Amen.—John Hunter.

Do not spill thy soul in running hither and yon, grieving over the mistakes and the vices of others. The one person whom it is most necessary to reform is thyself.—Emerson.

Junius E. West, Churchman and Statesman

Junius E. West, former Lieutenant-Governor of Virginia and one of the State's outstanding public figures, died at 4:00 A. M., January 1, at St. Elizabeth Hospital in Richmond, after a prolonged illness.

Funeral services will be held Friday afternoon in the Suffolk Christian Church, of which he was a deacon, with the Rev. Dr. John G. Truitt, pastor, officiating.

Mr. West, who served as Lieutenant-Governor for two four-year terms, first under Governor E. Lee Trinkle and then under Governor Harry F. Byrd, was also widely known for his activities as a member of the State Legislature prior to that time.

He was father of the West bill to abolish the fee system in Virginia, and other chief interests were in school and health measures. He introduced the West health bill which had its incipency when Dr. Ennion G. Williams, of Richmond, was first State health officer. He was also father of the State Purchasing Act.

Mr. West was born at Waverly, July 16, 1866, the son of H. T. and Susan Cox West. He was educated in the public schools of the State, at the University of North Carolina and at Washington and Lee University. Later he studied law at the University of Virginia under the late John B. Minor. Forced to abandon his legal studies because of ill health, he went into the insurance business in Waverly. He moved to Suffolk in 1890, where he was senior partner in the insurance firm of West & Withers, at the time of his death.

During his years in Waverly he became superintendent of schools for Sussex County.

Mr. West served on the staff of Governor Claude A. Swanson and was elected a member of the Virginia House of Delegates in 1909. After one term in the House he was elected to the State Senate, serving two and a half terms in that body. An aggressive worker and a hard fighter, Mr. West became active in introducing educational legislation. "Colonel" West was noted for his efforts on behalf of the Tidewater section, particularly in the development of the port of Hampton Roads. He received the Army title while a member of the staff of Governor Claude A. Swanson.

He was elected Lieutenant-Governor in 1921 after a hard fight brought on as a result of his opposition to the Virginia fee system. After serving four years he was re-elected without opposition in 1926.

He became a candidate for the governorship against John Garland Pollard, but withdrew his candidacy on account of poor health. Thereafter, he devoted his efforts to his rapidly growing insurance business in Suffolk, which is now one of the State's larger agencies. At one time he owned a half-interest in the Suffolk *Herald*.

In former years, he was chairman of the Democratic Committee of Nansemond County, a member of the State central committee and of the State Democratic Committee. He served as president of the Democratic clubs of the State, was a delegate to Democratic National Convention in 1896, and at one time was president of the Suffolk City Council.

COMMONWEALTH OF VIRGINIA.

GOVERNOR'S OFFICE, RICHMOND.

January 2, 1947.

I am greatly distressed to learn of the death of my long-time friend, Lieutenant-Governor Junius E. West. I have known Lieutenant-Governor West since 1924, when I first came to the General Assembly, and of course knew of him many years prior thereto as a legislator and Christian gentleman.

Governor West was a kindly man with gentle impulses and was ever ready to extend a word of encouragement or a helping hand to those needing it. As a citizen and as an official, he has contributed much that is of value to the life of our Commonwealth. He will be greatly missed.

/s/ WM. M. TUCK,
Governor of Virginia.

A member of the Board of trustees of Elon College, North Carolina, he had held a similar position at Farmville State Teachers College.

Extremely active in church work he was a member of the Suffolk Christian Church for some 55 years and a member of its board of deacons at the time of his death. He was the honored teacher of the Philathea Bible Class for many years.

He headed the Southern Mission Board of the Congregational Christian Church for 40 years, but resigned the post a few years ago due to his ill health.

One of the charter members of the Suffolk Rotary Club and its former president, he continued active in the club until his death. He was an active member and a former president of the Suffolk Chamber of Commerce.

During the first World War he served as chairman of the United War Work campaign in Suffolk and Nansemond County. He was a Mason, Knight Templar and Shriner, a member of the Independent Order of Odd Fellows, the Benevolent and Protective Order of Elks, the Junior Order of United American Mechanics, and a member of the Laurel Cliff Country Club of Suffolk.

He is survived by his wife, Mrs. Ollie Beale West; a daughter, Mrs. Margaret West Frazier, Jr., of Bon Air; and a brother, Caleb D. West, of Newport News, all of whom were at his bedside at the time of his death. He is also survived by three grandchildren, Henry B. Frazier III, Junius West Frazier and William Tyler Frazier.

COLONEL JUNIUS E. WEST—NOBLE LAYMAN OF THE CONVENTION.

The passing of Colonel J. E. West is a great loss to the Southern Convention. He was a Christian gentleman and loved passionately his Lord and Saviour, Jesus Christ. He was a great churchman—one who gave liberally throughout his long life of his time, talents, and means. He loved his church and its enterprises, and supported all interests locally and generally. He was particularly interested in the cause of missions, becoming chairman of the Mission Board of the Convention upon its organization, and which position he held for thirty years. Upon the death of Dr. J. O. Atkinson, Mission Secretary, Colonel West redoubled his own efforts on behalf of missions, largely carrying the responsibilities of the Board on a voluntary basis.

Colonel West has inspired other laymen to support the church, and may God cause to arise in our midst men to take up the work he has so valiantly done. We who have inherited the responsibilities which Colonel West has so nobly carried have a summons to deeper consecration and a larger gift of ourselves that the cause of the church may go forward.

May God rest the soul of this great churchman. Victory and reward are the joys of his eternal life.

WM. T. SCOTT, *Supt.*,
The Southern Convention.

There are many persons that smile on hearing talk of building a better world and say that the world cares nothing for that. These persons have lost faith in people and God because of their own mistakes.—*John S. Bonnell, D.D.*

CONTRIBUTIONS

SUFFOLK LETTER.

Mrs. Alberta Moring Roberts, wife of Rev. Jesse M. Roberts, and daughter of the late Hon. John M. Moring and wife, Mrs. Emma G. Moring, was born in Chatham County, North Carolina. Her parents were prominent people, her father having been Speaker of the House of Representatives of the state legislature, and her mother was from an outstanding family of the State of North Carolina. She is survived by her husband, two daughters, Mrs. Roland Wright of Windsor, Va., and Mrs. W. R. Knight of Rich Square, North Carolina, one son, Mr. J. M. Roberts, Jr., of Windsor, Va., two grandchildren and a sister, Mrs. W. H. Boone of Durham, North Carolina.

Mrs. Roberts was, before her death, the oldest living relative of the distinguished Rev. James O'Kelly, the founder of the Christian denomination in Virginia and North Carolina. She was also the last surviving member of the original faculty of Elon College, having served as a member of the faculty from the opening of the college in 1890 until 1901, and she rendered outstanding service both in music and in teaching art. She developed a very efficient and outstanding art department in the college, and was recognized as an artist of ability. Her cultural background, and her native genius for expressing her artistic taste, made her outstanding in her chosen field. It was my great privilege to be one of four students who roomed and boarded in the Moring home during my senior year in Elon College. This gave me a more intimate knowledge of her character, taste, poise, culture and ability. Her dignity combined with her gentleness, her fine traits of character, her intelligence and her broad vision—commanded the respect and the admiration of those who knew her.

When she gave up her career as a teacher—and took up the duties of domestic life in her own home—she preserved and continued her rich inheritance of sturdy Christian living, and became a devoted wife and mother.

For a number of years her failing health prevented her from taking part in the more exacting duties of public life—both in the church and in the community. But she was deeply interested in those finer things that are essential to human happiness

and community development. She fully realized that her physical condition was growing worse, but the family did not discover any symptoms of apparently serious nature until Tuesday afternoon. Her husband conducted a funeral near Eure in Gates County, Tuesday afternoon, and upon his return about 6:00, found that she became ill about 3:00 P. M.—just a few hours before his return. She passed away before dawn next morning. She lived to a ripe age—and her life came to its earthly end—full of grace and loving service. She has entered into that fuller life—of fellowship with the Saviour whom she loved and served. She was a member of the Christian Church from the days of her youth—and was loyal and devoted to the work of her church. At the time of her death she held membership in the Windsor Christian Church.

She was a great soul—and she lived a life of consistent service—high ideals were the goal of her living—and she was a fine example of patience and fortitude under affliction and trial. A new life for her begins with the return of her spirit to God and the committal of her body to the earth. Her memory is a rich heritage for her family, her friends and her church. May God bless her saintly spirit and her devoted family.

I. W. JOHNSON.

ROSEMONT REPORT.

The Rosemont folks are a gracious and generous people. Not only have they made our life in their midst a succession of courtesies and contributions, but as the time for our departure comes, they are being prodigally generous and gracious. The Betty Gibson Bible Class had a special class meeting in our honor early in December and at the close of the meeting, the president presented us, on behalf of the class, with a lovely blanket.

A little later the church, as a church, gave a dinner in our honor. A delicious dinner was served to a capacity crowd that filled and overflowed the Sunday school assembly room. After an inspiring program of music, and an address by Mr. Jerry Bray of South Norfolk, came a series of surprise gifts for Mrs. Hardeastle and me. Mr. Al Colfield and Mrs. J. H. Boothe, on behalf of the church, presented to my wife and

to me each a one hundred dollar savings bond; Mr. Charles Richardson, on behalf of the John Morrison Bible Class, gave me a lovely raincoat, and Thomas Liverman, Jr., on behalf of the Downing Memorial Bible Class, presented us with a huge live turkey for our Christmas dinner. Needless to say, deeply appreciated both the gifts and the spirit of friendship and generosity that prompted them.

Last week the members of the Young People's Choir and a group of Christian Endeavorers gave us another dinner party. In a room lovely with a lighted Christmas tree and lovely Christmas decorations, we sat down to attractively decorated tables and partook of a delicious and abundant feast of good things. Then after an address by Reverend P. Rowland Wagner, Henry Hodges, president of the group, presented us with more gifts, stationery and desk calendar respectively.

The Maude Hedley Bible Class also graciously remembered us at its Christmas class meeting at which we were specially invited guests with a lovely set of sheets and pillow slips.

On another night Mrs. Hardeastle attended the meeting of the Fidelis Bible Class and came home with a wonderful-to-behold fruit cake, the gift of the class. It is almost too pretty to be eaten, but before these lines are read, it probably will have been eaten.

Last, but not least, the Sally Roane Bible Class also had us as special guests at their Christmas party last week and also gave us most attractive and acceptable gifts, a set of decorative birds for Mrs. Hardeastle, and a paper weight with an excellent picture of the Rosemont Church on the under-side.

In addition to these gifts from organizations and the church itself, we have received other nice gifts from individuals. And the daily mails bring to our door great numbers of friendly Christmas greetings.

We have had two very happy years here at Rosemont and in Portlock. There is a tinge of sadness in our hearts as we think of leaving them. But our hearts will be warmed upon every remembrance of the friends we have made, the fellowship we have received.

And already the folks of the First Congregational Christian Church at Newport News have manifested their thoughtfulness and their generosity to us, and we are looking forward to our life and service among them.

Rev. Herbert G. Council, at present pastor of the First Church of Ticonderoga, New York, but a Vir-

(Continued on page 10.)

CONCERNING THE IMMIGRATION OF DISPLACED PEOPLE IN THE UNITED STATES.

WHEREAS, There are over one million displaced persons in the American, British and French zones of Germany, in Austria, and in Italy; and,

WHEREAS, While many will consent to return to their countries of origin, it may be fairly estimated that there will remain six or seven hundred thousand who will refuse to be repatriated because of fear of the consequences; and,

WHEREAS, *Nearly a half are now* in the United States zones in Germany and Austria, and so under American protection and being maintained by the United States with aid from UNRRA; and,

WHEREAS, The *United States has declared its policy* of not compelling the return of displaced persons against their will; and,

WHEREAS, The United Nations Assembly has adopted the same policy by resolution of February 12, 1946; and,

WHEREAS, Germany and Austria cannot provide sufficient food, homes and work for Germans, especially since millions of the Germans have been forced from the homes in which they have lived for centuries and have settled destitute upon the weakened German economy; and,

WHEREAS, It is therefore necessary to find a place where the displaced persons can dwell and earn a living; and,

WHEREAS, About two-thirds of the displaced persons who will not be repatriated are Christians, Roman Catholic, Eastern Orthodox and Protestant; and,

WHEREAS, The United States should take a part in acting for the settlement of these distressed people and in promoting action by other countries; and,

WHEREAS, During the years 1941 to 1945, approximately 700,000 of immigrants who might have entered the United States under the quota law, did in fact not come in, now, therefore be it

RESOLVED, That to meet the present emergency President Truman be supported in asking Congress to amend the immigration laws to allow the entry of so many of the displaced persons as would constitute the fair share of the United States, a share which would not exceed half of the unrepatriables and which would not be less than half of the difference between those admissible under the

quota law during the war years and those who actually entered; and be it

FURTHER RESOLVED, That the Federal Council of Churches strongly support the establishment by the United Nations Assembly of the International Refugee Organization as recommended to it by the Economic and Social Council and the appropriation by the Congress of the United States of funds up to fifty per cent of necessary expenses for such organization in order that there be adequate international provision for the maintenance and resettlement of Displaced Persons when UNRRA disbands on June 30, 1947.

RESOLUTION REGARDING FOOD IN THE LIGHT OF UNRRA'S TERMINATION.

WHEREAS, it is evident from authentic reports from many countries that the need for food will be tragic in the extreme for months to come, and,

WHEREAS, we believe the conscience of the American people will insist that our nation provide a major portion of the relief as our appropriate responsibility; and,

WHEREAS, the conclusion of UNRRA operation on December 31 for relief in Europe will leave some of these peoples uncared for;

THEREFORE, the Federal Council of Churches would place on record its convictions:

1. That we urge our government to enter such arrangements with other countries in supplying their needs for food, as will help to reestablish their independence at the earliest possible moment, stimulate their economic recovery, and strengthen the ties of international friendship in such a way as to undergird world order and peace, and we support action by Congress which will enable the United States to provide its fair share of the international need;

2. That we inform our government of our deep concern that the needs for food of all countries and peoples including the UNRRA countries—India, China, and the occupied countries of Germany and Japan should be met insofar as it lies in human power to do so.

3. That we stand committed to the principle that relief of human suffering must not be used for political ends.

GIFTS FOR THE HUNGRY.

Only one dollar, given through your church can buy enough food to keep a European family of four for two days. Buying in carload lots,

Church World Service, overseas relief agency for 26 Protestant denominations, purchases special dried foods, high in calorie content, which can be shipped easily to hunger-stricken areas.

For one dollar about two pounds of dried milk can be bought, enough to supply 32 glasses of whole milk in the liquid form. Six pounds of dried skim milk also costs a dollar.

A special relief cereal, made up of wheat, oats, and soy bean grits, at a cost of 6¼¢ a pound, is purchased wholesale by Church World Service. One dollar will buy 16 pounds. This cereal gives a balanced diet and has the food value pound for pound of cheese. Each pound contains 1,650 calories, more than enough for one day's food at the official calorie level now established for Germany.

However, it should be remembered that 1,650 calories is the minimum set for survival by hunger experiments carried on during the war in the United States. Even at that level, the men in the experiment were weak and tired, uninterested in anything but food. It took an increase in calories far above the normal daily requirements to restore them to proper health and weight.

With people in Europe and Asia, living for a year and in some places for years on diets under this level, it is apparent that much help is needed in increasing the diet level and give them a chance to recover health and strength.

DR. E. S. JONES WILL ADDRESS YOUTH COUNCIL.

Dr. E. Stanley Jones, church leader and world-famous missionary to India, will address the two-day annual conference of the United Christian Youth Council of Virginia in Euclid Avenue Christian Church in Lynchburg on Friday and Saturday.

The Friday night banquet will feature a talk by Dr. Jones and he will address the conference again at 7:30 that night, after which he will leave for New York and sail for India next Sunday.

Dr. Roy A. Burkhart, pastor of Community Church at Columbus, Ohio, will make two addresses. On Friday night he will have as his topic, "The Challenge of the New Church," and on Saturday morning, "Adventure in Personality."

The conference will open at 3:30 P. M., Friday, and the closing session will begin at 2:00 P. M., Saturday. Reservations may be made by writing to Dr. Minor C. Miller, Bridgewater, Va.



GREETINGS FROM THE JACKSONS.

S. S. Marine Lynx,
December 15, 1946.

Dear Friends All:

We have been reading your lovely letters and cards while settling down on the Lynx. Thanks so much for them.

We have already eaten one meal abroad and it reminds us a bit of Pilgrim Fellowship Camp at Camp Waters, Va.—only lots more people. We've hung lines around our bunks and hung up a few clothes to flap in our faces so we feel at home. It's a glorious company we keep and we are looking forward to our voyage and our work in His keeping. Love to you all.

DICK AND DOROTHY JACKSON.

MISSIONARY OFFERINGS.

REPORT FOR DECEMBER 13-19, 1946.

Sunday Schools.

Bethlehem—N. C. & Va.	\$ 5.00
Bethlehem—V. Va.	8.16
Durham—N. C. & Va.	12.14
Happy Home—N. C. & Va. ...	6.36
Mayland—V. Va.	4.50
Newport—V. Va.	13.44

Total \$ 53.73

Churches and Individuals.

Beulah—E. N. C.	\$ 15.00
Liberty (Vance)—E. N. C.	27.15
Pfafftown—N. C. & Va.	14.00

Total \$ 56.15

Shaowu.

Newport Pilgrim Fellowship— V. Va.	\$ 3.00
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Total for period Dec. 13-19 \$ 112.88

Previously acknowledged .. 9,344.86

Total since Sept. 1, 1946 .. \$9,457.74

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

MISSIONS CONFERENCE
SCHEDULED.

Crucial problems involving the future of Protestant foreign missions will be debated at the annual meeting of the Foreign Missions Conference of North America, scheduled to be held at The Inn, Buck Hill Falls,

Pa., January 14-17, Dr. Wynn C. Fairfield, executive secretary of the Conference, declared here today (December 28).

The Foreign Missions Conference represents 123 Protestant mission boards and societies in the United States and Canada.

Uppermost among these problems, according to Dr. Fairfield, will be the question of postwar mission strategy in the foreign field. Prior to the war, he explained, almost all missionary activity was conducted on a denominational basis. During the war emergency, however, many overseas church bodies and missions greatly increased cooperative activity in order to conduct their programs more effectively in a time of crisis, he said. The Protestant foreign mission enterprise must therefore, decide whether to expand and strengthen this interdenominational cooperation or to revert to traditional denominational techniques, he declared.

Other problems certain to be discussed at the annual meeting, Dr. Fairfield asserted, will be the training of more nationals for mission service in their native lands, the lack of educational opportunities for women, advantages or disadvantages of "group evangelism" versus individual evangelism, and the need for missionaries technically trained in such fields as cooperatives, health, and agriculture.

One of the highlights of the four-day meeting will be a report from Dr. Thoburn T. Brumbaugh and Dr. Luman J. Shafer regarding the proposed establishment of a co-educational Christian university in Japan.

APPOINTEES TO WEST AFRICA.

A young New England pastor and his wife, Rev. and Mrs. Maxwell Milard Welch of Amherst, Massachusetts, have been appointed as career Congregational missionaries by the American Board for rural work among the Ovimbundu people of Angola, West Africa. Mr. Welch is pastor of the Federated Church of Pelham and formerly served pastorates in Bristol, Maine; Princeton, Maine, and Pelham, Massachusetts,

Educated at Bowdoin College, Maine, and Bangor Theological Seminary, Mr. Welch's first full pastorate was in Bristol. Always active in church work he spent the summers during his college days as a farmer, a ship's carpenter and a hospital orderly. Mrs. Welch, who was educated at Farmington Normal School with a course in elementary education at Boston University summer school, taught rural school for eight years before her marriage.

Because the Welch's will be located in a rural area in Angola, West Central Africa, their fine experience in rural parishes in New England will stand them in good stead.

FLIGHT TO TRINIDAD.

Miss Mary A. Beals, daughter of Rev. Charles E. Beals of East Bridgewater, Massachusetts, and Miss Agnes A. Wood of Traer, Iowa, Congregational educators, flew from New York to Trinidad on December 23 en route to their posts as missionaries under the American Board at Inanda Seminary, Inanda, South Africa, one of the oldest and largest schools for Bantu girls in South Africa.

Miss Beals who was born in Bangor, Maine, and educated at Wheaton College, served for four years among the Zulus and returned to the USA during the war after a gruelling 43-day voyage on an American freighter. There for two years Miss Beals served in the Millicent Library at Fairhaven, Massachusetts.

Miss Wood has been an educational missionary among the Zulus for over 15 years and was Associate Principal and head of the Industrial Department at Inanda Seminary. She is a graduate of Iowa State College where she majored in home economics and chemistry.

MISSIONS IN LATIN AMERICA.

Ultimate success of the Protestant missionary enterprise in Latin America depends on the degree to which a "well-rounded" interdenominational approach can be achieved, Dr. John A. Mackay, president of Princeton Theological Seminary, declared in an important statement.

Addressing the first annual meeting of the United Andean Mission, Dr. Mackay, who recently completed an air tour of several South American countries, voiced an urgent plea for an "integrated mission program in a Christian environment which would combine evangelism with training in agriculture, hygiene, and arts and crafts."

"Education and evangelism are
(Continued on page 12.)

CHURCH WOMEN AT WORK

With Emphasis on Missions

MRS. F. C. LESTER, Editor

"EYE-WITNESSES."

I recently saw a picture of a boy bent industriously over a book. He had papers scattered all over the table. His hair was standing on end and he wore a deep frown. He was busily chewing on his pencil. The whole scene was one of great trouble and bewilderment. But the caption of that picture read, "They never look puzzled when you show them pictures."

That sums up part of the approach to slides or films for use in teaching. Whether it is made up of adults or children, the people in an audience become "eye-witnesses," because concretely and vividly is put before them a lasting, a living lesson.

It was my privilege to fellowship one evening with an interdenominational group of young people and adults. As they came into the church, laughing and talking, they suddenly became hushed. The church had been darkened. The only lights were from candles at the worship center and from the picture shining forth from a screen at the front. That picture created the atmosphere of reverence and quiet which met each person as he entered. It was Borthwick's *The Presence*, that arrestingly beautiful painting of the interior of a church, of worshippers, and of the shining figure of Christ, blending into the coloring of the painting and yet casting its radiance through the whole scene. And each person there, youth and adult, felt that abiding over all was *The Presence*. Their hearts and minds were ready for worship; they would be inspired to go forth to work for His Kingdom.

In these tragic days, confronted with a world such as the one in which we live, as sincere Christians we will make use of every possible means to lead the men and women back and the children toward the truth of the Master. The question is not whether one way is harder than another, whether this method is more expensive than that, whether it seems on the surface to be effort wasted. The only question is the one of how the supreme purpose of the Church can be achieved, God working through His human instruments.

The Church's great business is to teach and preach Christ and His

way of life so that people may believe and in believing, seek to know and to do the will of God. The Church must inform their minds; it must quicken their emotions; it must move their wills.

For centuries the Church has informed and quickened and moved people through the spoken word, through music, through fellowship with other believers, through prayer—through whatever means God may employ to touch and use us.

For centuries, too, the Church has used what we now call "visual aids." The long history of their use is a testimony of their value—the very architectures of church buildings, religious pictures, stained glass windows, plays, pageants, illustrated Sunday school materials, picture charts, maps, and symbols. A good Sunday school teacher wants a blackboard. We use worship centers in Sunday school, in the morning and evening church services, and in our young people's groups. Many churches take trips to see other people and churches, use posters, models, graphs. All of these have their share in appealing to our emotions and our understanding, through our eyes. We have been using visual aids. However, visual aids are new in the sense that they use new scientific discoveries, and when we combine the older methods with some of the newer we are making Christian education more meaningful. All of us need windows which will let light fall on the meaning of life—visual aids are such windows.

* * *

The Women's Convention has recently created a committee for the use of Audio-Visual Aids, which, in conjunction with the same department of the Southern Convention Office, will seek to offer source materials and other helps for the better use of slides, films, and records in our church work. In time, we shall be building up a library of these aids in the office. We will be glad to lend any possible help and hope to be of assistance in all ways.

You will be hearing more of this service, through bulletins, pamphlets, and letters sent to you. Watch this space in *THE CHRISTIAN SUN*, too, for up-to-the-minute "news and views" on the subject. We shall all be working together, then—"eye-

witnesses" helping to build the Kingdom.

AUDIO-VISUAL AIDS COMMITTEE.
(Miss Elizabeth Chicoine, Chmn.).

"MOTHER CARY" DEAD.

Mrs. Otis Cary, veteran Congregational missionary to Japan for forty-two years, died December 26 at Bradford, Massachusetts, at the age of ninety. Mrs. Cary (Ellen Emerson) was born in Frankestown, New Hampshire, in 1856, and attended Abbot Academy, Andover, Massachusetts. She married Dr. Otis Cary in Nashua, New Hampshire, in 1877, and sailed as a bride to Japan in February, 1878, under the American Board of Foreign Missions.

Mrs. Cary leaves three sons and one daughter, Rev. George E. Cary, 6 Church Street, Bradford, Massachusetts; Dr. Walter Cary, M.D., 1296 Mount Pleasant Street, Dubuque, Iowa; Rev. Frank Cary, Kobe College, Kobe, Japan, and Miss Alice E. Cary, Secretary for Japan of the American Board, who is now in Tokyo, Japan. She also leaves seven grandchildren and two great-grandchildren. Three of Mrs. Cary's children were born in Japan.

Following retirement from active service in Japan under the American Board in 1920, Dr. and Mrs. Cary served in the United States among the Japanese churches of California and Utah.

Mrs. Cary has been lovingly known for years as "Mother Cary." She specialized in work among Japanese women and children, but her primary interest was in her home and family which was always a center of friendship, help and hospitality for the Japanese.

NEED FOR SHOES.

Shoes are vitally needed abroad. That pair of shoes you never wear, worth nothing to you, can mean health and livelihood to a European. What shoes there are available on the continent cost about \$30 a pair, an impossible price for a workman earning the equivalent of 60¢ a day. Children's and men's shoes are most desperately needed. Wider sizes of all kinds of shoes are wanted most.

VALUE OF SECOND-HAND GOODS.

Feed and flour sacks are a most treasured possession in all parts of Europe. With practically no textiles of any sort available, feed sacks, which are worth about 20¢ here are sold for \$5 there. They are used for diapers, as well as for towels, bed and table linen, handkerchiefs and underwear.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

I have only a few minutes in which to write for I've a million more things to do tonight.

Yesterday, when we awoke in this town we found ice upon the ground! Ice on the wires, the twigs, the limbs, the trees! When we looked down our street it was just like a scene from a Christmas card our eyes to greet. All day the icy cases clung where tiny hedge berries hung. Last night we went to bed and slept. Lo! this morning when we awoke the ice was gone as if a joke; the freeing rain that fell at night had washed it all out of sight. Today our skies were very blue with fleecy clouds against the blue of snowy white. The wind blew very cold from some far mountain peak.

The weather reporter says that tomorrow will be clear and warmer here! We are glad for such a day. Now we may take our little children, dear, to church where they may hear the Christmas carols, sweet and clear—there they shall see again the three Wise Men, Mary bend above her child, shepherds on the hillside wild. Once more our hearts as gifts we bring, to the Babe who is our King.

May peace and joy your path attend each day as through life you wind.

BOSSY MOTHERS.

By SARA EMERALD NELSON.

Issued by the National Kindergarten Association.

On returning home after a week's absence, I was positively elated to see how nice our home looked. The floors were polished, and both the kitchen range and the kettle singing upon it were models of cleanliness.

When I extended congratulations to my young daughter, who had brought about this pleasing state of affairs, my elation vanished, for she frankly explained, "Oh, I like housework when you're not here to boss me." That accusation gave me a sharp twinge. I certainly do not admire bossy individuals, and I had flattered myself that I did not belong in that category, but here was my own daughter placing me there. I decided not to give myself the benefit of the doubt until I was very, very sure that I was not a transgressor along this line.

After carefully watching myself, I discovered I was far from innocent.

I caught myself saying, "Do it like this," "Don't do it that way," "Look out now, you'll break it!" Do those phrases have a familiar ring to you, or are you one of those exemplary mothers who suggests rather than demands a certain line of procedure?

Now, there are children who like to be told exactly how they must approach a piece of work, but most of them do not. The natural, mentally-alive child likes to "try things out" for himself. Of course, in a very young child this inventiveness must not be given too loose a rein, but it seems woefully hard for that group of humans called "mothers" to wake up to the fact that their children swiftly pass from the somewhat helpless little tot stage into that of the adolescent.

Adolescents have been called more harsh names than almost any other group. "Hard-to-manage," "awkward," "know-it-all," "lazy," and "overgrown babies" are just a few of the milder terms. Being in the front row of the guilty, I have come to the conclusion that mothers of teen-age children would do well to view their own behavior critically. They see their offspring rapidly leaving childhood behind; yet they persist in treating them like pre-school toddlers. We do not err on every count, nor all the time; but we do, all too often, make our young people unwilling workers by "bossing" them—as my daughter aptly called it.

Perhaps you will remember—now that you are being reminded—that in your childhood days you longed to do certain things in certain ways, declaring you would do them that way as soon as you were grown up. I think if we adults would let youngsters try out a few of their original ideas in their childhood homes, they would be less prone to indulge in that self-pitying tendency that is another characteristic of the usual adolescent.

I had rather an amusing experience that emphasized this point. One day I tried to interest my daughter in the idea of polishing the floors—promising in exchange to finish making her new dress.

"I'll be glad to," she answered, "if you'll let me do it my own way."

Thinking in my unimaginative adult way that there was only one way to polish a floor, I agreed. How little I knew!

Her way was to apply the wax to

the floors and then, to the accompaniment of lively music from the radio, prance all over the surface in her stockinged feet beneath which was a discarded suit of underwear—sliding, slipping and jitterbugging must merrily. I must confess the floors assumed an unusually fine glossy gleam, and my daughter felt that polishing in this way was sport rather than work.

I do not for one minute think she will go through life shining floors in this agile manner. Oh no, some day she will lay aside her youthful buoyancy and take on more dignified methods. But, by letting her try out her way now, she turned a tedious task into a riotous game. It also removed the idea that Mother was a poor sport always wanting to boss—at least I fondly hope it did.

A PUZZLE FOR 1947.

My first is in NO but not in MOO.
My second is in WE but not in YOU.
My third is in WIN but not in TIN.
My fourth is in YES but not in GUESS.
My fifth is in BELL but not in BALL.
My sixth is in CAKE but not in COOK.
My last is in PRAY but not in PAY.
My whole is a most important day.

* * * * *

ANSWER TO LAST WORD PUZZLE.
CHRISTMAS.

A NEW SET OF BEATITUDES.

Blessed is the man whose calendar contains prayer meeting night.

Blessed is the man who is faithful on a committee.

Blessed is the man who loves the hour and a quarter in a place of worship as well as two hours and a half in a place of amusement.

Blessed is the church officer who is not pessimistic.

Blessed is the man who loves the church with his purse as well as with his heart.

Blessed is the man whose watch keeps church time as well as business time.

Blessed is the man who has grace to leave the critical spirit on the sidewalk when he comes to church.

Blessed is the man who loves his own church enough to praise it.

ROSEMONT REPORT. (Continued from page 6.)

ginia boy who married a Virginia girl, has accepted a call to the Rosemont Church and will begin his ministry here on January 15. I congratulate both pastor and people, and predict a happy and fruit pastoral relationship and constructive church program.

H. S. HARDCASTLE.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

SPECIAL DAYS FOR 1947.

Most of this material is concerned with the special days promoted by the various departments of the Federal Council, and is available either from the Literature Department, 297 Fourth Avenue, New York 10, N. Y., or from the department concerned. Following are listed the special events which are covered:

Universal Week of Prayer.—Observed each year during the first full week of January. Booklet of daily prayer topics prepared by the Department of Evangelism. (Material is also available through this department for the Fellowship of Prayer during Lent, and the Fellowship of the Spirit for the period from Easter to Pentecost.)

Race Relations Sunday.—Always the second Sunday in February. February 9, 1947, will mark the Silver Anniversary of this observance. Annual message, special literature and promotional material available through the Department of Race Relations.

Family Week.—To be observed May 4-11 this year, sponsored by the Inter-Council Committee on Christian Family Life representing the Federal Council, the International Council of Religious Education, and the United Council of Church Women. Jewish and Roman Catholic groups have parallel programs. Last year the basic pamphlet outlining program ideas for Family Week had a total distribution of 130,000 copies, a marked increase over any previous year. Queries should be directed to Committee on Marriage and the Home.

Rural Life Sunday.—Always the fifth Sunday after Easter—for 1947, May 11th. For this day the Committee on Town and Country issues an order of service with special suggestions for observance, available through Home Missions Council.

Pentecost.—Emphasized by the Department of Evangelism as the culmination of the Easter-to-Pentecost program; the Birthday of the Church and a day of special evangelistic ingathering.

Labor Sunday.—The Sunday in September before Labor Day. As an alternate day the following Sunday may be observed. Annual la-

bor message and program suggestions available each year through the Industrial Relations Division.

World-Wide Communion Day.—Observed on the first Sunday in October. Wide assortment of helps available through Department of Evangelism.

World Order Day.—Observed each year on the Sunday nearest to October 24th—October 26th in 1947. Special message and program suggestion from the Department of International Justice and Goodwill.

Harvest Festival.—Observed on any convenient day between August 1 and November 30. The Town and Country Committee issues an order of service, available through Home Missions Council.

Reformation Day.—October 31st. The Executive Committee in session May 9, 1946, approved a proposal that emphasis be placed on the observance of Reformation Day interdenominationally throughout the nation. Program suggestions by Commission on Worship.

In addition other materials for use on such days as Christmas and Easter are prepared from time to time by the Commission on Worship, and other departments of the Council. For example, the newest addition to the Pamphlet Library on Worship, to be published soon, is one entitled *Observing Christmas*. A complete catalog of all Federal Council publications may be obtained from the Literature Department.

CONCERNING MINISTERIAL SOCIETIES.

The following is a Resolution adopted by the General Council of the Congregational Christian Churches, Grinnell, Iowa, June 24, 1946:

"The General Council of Congregational Christian Churches in session at Grinnell, Iowa, is conscious of the fact that official boards of Congregational Christian Churches are conscientious in facing the problems of their parishes. Therefore, their attention is respectfully called to the fact that the compensation and maintenance now provided our ministry has become a problem of serious concern in our whole fellowship, and in many instances a desperate situation exists.

"Each official board is earnestly requested to consider this question as it applies to its own church.

"The greatly increased cost of living, the relatively low salary now paid the ministry, and the expenses of parish work carried on by the minister have resulted in an alarming number of men, trained and dedicated to the work of the pastorate, being forced to leave the ministry entirely. Others are compelled to seek additional income through supplemental employment. This weakens the church's ministry to its people and the pastor's effectiveness is greatly reduced.

"In reviewing this matter official boards are urged to give immediate consideration, not only to provision for an adequate salary but also for the care of such parish expense as sharing in the minister's annuity, parish travel, church supplies and other items.

"It is recommended that each official board, following such consideration, bring before its congregation a plan of immediate action to correct the situation."

TOWARD PEACE IN THE FAR EAST.

"Armed conflict in China foreshadowed the Second World War, and creates a comparable menace today. It is an integral part of the world-wide complex of tensions which threatens the future of humanity," asserts the statement adopted by the the Biennial Meeting.

The statement listed five Guiding Principles upon which the hope for world order rests. "The Far Eastern settlement:

"1. Must reflect due regard for the moral and material welfare of the peoples directly concerned.

"2. Must safeguard the fundamental rights of the human person.

"3. Must contribute to and be an integral part of a world settlement.

"4. Must provide for that mutuality of interest and creative effort which can increase international understanding and fellowship.

"5. Must encourage the more privileged nations to share their scientific and technical resources with those less privileged."

Full text of the statement may be obtained from the Commission on a Just and Durable Peace, 297 Fourth Avenue, New York 10, at 5c a copy.

True religion is the life we live, not the creed we profess, and some day will be recognized by quality and quantity, and not by brand.

—J. F. Wright.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE AUTHORITY OF JESUS.

LESSON II—JANUARY 12, 1947.

SCRIPTURE TEXT: John 2:1-16.

MEMORY SELECTION: *Whatsoever he saith unto you, do it.*—John 2:5.

Jesus At a Wedding.

He was "no hermit soul that dwelt apart" from the race of men, He did not live in a house by the side of the road—He walked the road with men and went with men and went where men were. The lesson last Sunday made clear the truth that "the Word was made flesh, and dwelt among men, and men beheld His glory, and saw that He was full of grace and truth. It is significant that Jesus attended a wedding. It was a gala social affair, and was not primarily a religious occasion. It was a time of merriment and festal spirit. But Jesus was there. He was a "man of sorrows and acquainted with grief" but He was also a man of joy and acquainted with the homely good times of life.

And because He was there, the occasion was all the happier and more successful. Jesus always sanctifies the joyous occasions of life. He adds tone to the social gatherings. It would be well if young folks who plan to marry would see to it that the Master was there. All too many weddings are purely secular in setting and in spirit. This does not mean that folks would have to have "a big church wedding." How secular some church weddings are! But it does mean that they would take Christ into their plans and invoke His blessings and His presence at their marriage service.

Water Into Wine.

It is, of course, a sturdy and stubborn fact that Jesus turned the water into wine at the wedding feast in Cana of Galilee. John clearly states that it was the first of His signs or wonders or miracles, which manifested His glory, and helped people to believe on Him. To be sure there is mystery here. But the miracle which He performed, was easy because of the *Miracle* that He was. Here was the Son of God made flesh and dwelling among men. He is not only "Fairest Lord Jesus" but "He is Ruler of all nature." But here is also a symbol of Christ's transforming power in life. At His touch existence becomes life, life more

abundant, life with meaning, and power, and dignity and beauty. Christ exalts everything He touches. He brings forth new creations.

"Hear Ye Him."

"Whatsoever he saith unto you, do it." Thus spoke Mary, His mother, to the servants in the house. It was an expression of her confidence in her Son. But it was also a prophetic and authoritative utterance. Christ is the Word of God, the wisdom of God and the power of God. He speaks with authority. And men and nations had best listen to Him, and "do as He says unto them. Tragically always results, sooner or later, when men do not obey Christ. Alas, for the man who does not follow the light as it is in Christ Jesus.

THANK-YOU LETTERS BY THE DOZEN.

From every country into which Church World Service goods have gone, come thank-you letters by the dozen. People who have lost all their possessions, pastors, refugees, write their thanks. Recently, at Church World Service, 37 East 36th Street, New York, a merchant sailor from Holland came in to deliver his personal thanks for the things his family had received from the Protestant Churches of America. The widow of a noted ethnologist writes, "Since I lost my property and had only what I wore, I have had only the help of the gifts you sent, one skirt and blouse, one hand and shoulder warmer, one pair of black stockings, one nightgown and a green silk dress." From Bremen, a young girl writes, "A great joy was granted me because I was given a mantel, a dress and a jacket."

NOVEMBER RECEIPTS.

During the month of November a total of 45,567 pounds of relief goods was received from the State of Virginia at the Church World Service Center, New Windsor, Maryland. It consisted of 36,495 pounds of clothing and 8,479 was food.

Our acts should be such as to bear recording, for recorded they will be. We must live as under the immediate eye of God and as in the blaze of the great all-revealing day.

—Spurgeon.

MISSIONS IN LATIN AMERICA.

(Continued from page 9.)

not enough," he declared, "unless they are accompanied by social amelioration."

Most Ecuadorian Indians, said Dr. Mackay, are held in abject slavery by a few wealthy landowners who "see to it that they remain in subjugation." They are also victims of a tradition of drunkenness, he added, which makes it socially incumbent on a man to become a braggart and a bully while under the influence of liquor.

The United Andean Indian Mission was incorporated one year ago under the sponsorship of the board of foreign missions of the Presbyterian Church in the U. S. A.; the Foreign Missionary Society of the United Brethren in Christ; the executive committee of foreign missions of the Presbyterian Church in the U. S.; and the board of International Missions of the Evangelical and Reformed Church.

The mission recently purchased a farm in the Northern part of Ecuador which is currently serving 16,000 Indians within a five mile radius. The project is staffed by Dr. Earl C. Merriek, director, and two full-time missionaries: the Rev. and Mrs. Paul H. Streich.

According to Dr. W. Stanley Croft, secretary of the Committee on Cooperation in Latin America of the Foreign Missions Conference, the Andean mission will help the Indians with "improved agricultural methods and in every aspect of their home, family and community life."

"The farm," he said, "will be a center for medical work, educational activities and religious work with special attention to training Indian church leaders."

Plans are already underway, he stated, to expand the work into Peru and Bolivia.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

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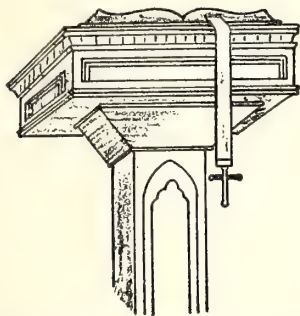
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PROGRESS BY FORGETTING, PRESSING FORWARD, AND RETENTION.

By REV. C. SHANNON MORGAN.

"Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. . . . Only let us hold true to what we have attained."—Philippians 3:13, 14, 16.

With the passing of 1946 and the coming of 1947 we are forced to realize that time ushers us onward. Living as we are in a perpetually changing world we know that we are going somewhere—upward or downward, forward or backward. No one remains as he is.

Consequently, since we are ever being pushed onward in time, the better judgment is to go upward instead of downward, forward instead of backward. Time cries out, "Forward, march!" Progress is the watchword.

I propose to indicate that we can advance only as we hold to the abiding, unchanging truths which we have attained, but we must forget some things and launch out into the unknown and try something new. Paul furnishes us with a ready text: "Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. . . . Only let us hold true to what we have attained."

Paul has something to forget. He seeks to advance by forgetting what "lies behind." Here Paul employs the present participle of the verb "to forget," which signifies that his forgetting is ceaseless and continuous. Since Paul is using the metaphor of a race he is saying that as he runs, as he presses forward, he forgets. Each achievement is discarded from memory the moment it is accomplished.

When Paul had become a Christian, he had counted everything as a loss that he might gain Christ. He had forgotten his legal heritage as a Jew insofar as that heritage justified him as a Christian. In his pre-Christian experience he had much to be proud of. *He had been circumcised on the eighth day after birth* (Philippians 3:5). Being circumcised on the eighth day indicates that Paul was a native-born Jew (Genesis 17:12); his parents were not heathen. *He belonged to the race of Israel* (Philippians 3:5); that is, his parents were not proselytes, for he was of direct Israelitic descent. *His ancestry was of the favored tribe of Benjamin.* Benjamin was the son of Jacob's beloved wife, Rachel (Genesis 35:16-18). The name Benjamin itself means "son-of-my-right-hand." Benjamin was the only son of Jacob born in the Land of Promise. At the time of the Division of the Hebrew Commonwealth only the tribe of Benjamin remained faithful to Judah (I Kings 12:21). After the return from the Exile, the tribe of Benjamin alone with Judah composed the nucleus of the new colonization in Palestine (Ezra 4:1). The first king of the nation was Saul, who was of the tribe of Benjamin (Acts 13:21); and Paul himself had been named after this Benjaminitic king (Acts 13:9). Paul was rightly proud that he belonged to the tribe of Benjamin. *Paul was a Hebrew born of Hebrews* (Philippians 3:5); that is, his family continued to use Hebrew or Aramaic as their language. *By choice in regards to the Law of Paul had been a Pharisee* (Philippians 3:5). Could anyone have been more devoted to the Law? But Paul had become a Christian, and he counted all this a loss; he even changed his name from Saul to Paul. *He forgot that he might gain Christ.*

Paul was also forgetting as he ran in his Christian course. He had forgotten the five times he had received thirty-nine lashes at the hand of the Jews, the three times he had been beaten with rods by the Romans, the one time he had been stoned at Lystra, the three times he had been shipwrecked, the night and day he had been adrift at sea; he had also forgotten the other dangers he had passed through on his journeys—danger from rivers, robbers, Jews, Gentiles, cold, and danger from lack of nourishment (I Corinthians 11:24-28).

But not only was the Apostle Paul "forgetting what lies behind;" he was "straining forward to what lies ahead." In the Christian race he was stretching forward that he might

attain. As Bengel said, "The eye outstrips and draws on the hand, the hand outstrips and draws on the foot." He was stretching "for the prize of the upward call of God in Christ Jesus." "The prize of the upward call of God in Christ Jesus" indicates that there is something to attain. Progress is made by forgetting some things, trying and attaining new goals, but Paul warns us, "Only let us hold true to what we have attained." Some things are to be thrown off, others retained, and still others tried for the first time.

Paul here gets hold of a universal truth that we would do well to heed. The concept of God the Father, the greatest achievement in our religion, was attained by Paul's method. Primitive ideas of God were being continually forgotten, new concepts were ventured, but the best in the old was retained. Listen to Dr. Fosdick's summary of that truth as it relates to the concept of God:

"Beginning with a storm god on a desert mountain, it ends with men saying, 'God is a Spirit: and they that worship him must worship in spirit and truth.'"

"Beginning with a tribal war god, leading his devotees to bloody triumph over their foes, it ends with men seeing that 'God is love; and he that abideth in love abideth in God, and God abideth in him.'"

"Beginning with a territorial deity who loved his clansmen and hated the remainder of mankind, it ends with a great multitude out of every tribe and tongue and people and nation, worshipping one universal Father."

"Beginning with a god who walked in a garden in the cool of the day or who showed his back to Moses as a special favor, it ends with the God whom 'no man hath seen . . . at any time' and in whom 'we live, and move, and have our being.'"

"Beginning with a god who commanded the slaughter of infants and sucklings without mercy, it ends with the God whose will it is that not 'one of these little ones should perish.'"

"Beginning with a god from whom at Sinai the people shrank in fear, saying, 'Let not God speak with us, lest we die,' it ends with the God to whom one prays in the solitary place and whose indwelling spirit is our unseen friend."

"Beginning with a god whose highest social vision was a tribal victory, it ends with the God whose worshippers pray for a world-wide kingdom of righteousness and peace."

This truth is as plain as your hand.
(Continued on page 14.)

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

The children at the Christian orphanage had the happiest Christmas they have ever had. Every child was well and in good health. Every child was in a happy mood. If a single word was said, or anything done that would have marred the joy of Christmas, it has not been called to the writer's attention.

On Monday night before Christmas the Burlington Church invited all of them down to the church for a Christmas picnic and to "Santa." The people in the town of Elon College were very kind and considerate, and furnished their cars to carry them down to the church and back. All the children went. One matron from each building went to look after the little fellows. The children reported a very happy time and said the Burlington people certainly did give them a good time.

A number of our churches sent in a present for each child, besides the many presents that were sent in from individuals. Then to make their joy more complete, Mr. and Mrs. Allen Gant presented each child with a chocolate bar with a brand new one-dollar bill attached. I wish they could have been present when the writer presented the present to them and saw the beautiful smile of real joy that played on their faces. It was happiness in the fullest degree.

The toy dealers sent in toys up to 10:00 o'clock Christmas eve night. Toys of all kinds, to please little children. Our good friend, C. H. Darden, paid us a visit Sunday before Christmas and brought oranges, apples, raisins and a lot of good candy, which the children have enjoyed immensely. Candy has been hard to get for some time, and the children were overjoyed to get it.

No child at the Christian orphanage can truthfully say he, or she, did not have a good time and a happy Christmas.

All the people and friends have been exceedingly kind in every way and did all in their power to give the children a very happy Christmas for which the writer is very grateful.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 26, 1946.

Amount brought forward \$18,655.02

Sunday School Monthly Offerings.

Eastern N. C. Conference:
Bethel\$ 11.15
Beulah 26.85

Damascus 18.00
Liberty (Vance) 296.95
Raleigh (1945-46) 60.00
Sanford 75.00
Wake Chapel 31.36

519.01

Eastern Va. Conference:
Cypress Chapel\$ 36.15
Franklin 200.00
Newport News 177.00
Christian Temple 92.73
Rosemont 25.00
Windsor 33.27

564.15

N. C. & Va. Conference:
Bethlehem\$ 55.57
Durham 29.50
Elon College 10.00
Gibsonville 63.39
Hines Chapel 125.00
Long's Chapel 24.22
Pfafftown 1.95
Reidsville 18.00

327.63

Western N. C. Conference:
Bennett\$ 10.86
Brown's Chapel 4.00

14.86

Va. Valley Conference:
Bethel\$ 30.00
Bethlehem 17.46
Concord 6.50
Mt. Olivet (R) 15.00
Newport 13.69

82.65

Total \$ 1,508.30

Thanksgiving Offerings.

Eastern Va. Conference:
Newport News \$ 175.00
N. C. & Va. Conference:
Carolina\$ 18.45
Concord 24.00
Ingram 80.00
Lebanon 50.00

172.45

Va. Valley Conference:
Mayland\$ 15.00
Mt. Olivet (R) 15.00

30.00

Total \$ 377.45

Grand total for the week
from the churches \$ 1,885.75

Grand total for the year
from the churches \$20,540.77

CHURCH WORLD SERVICE CENTER
AT NEW WINDSOR.

The Church World Service Center at New Windsor, Maryland, is one of nine centers operated in the United States for the 26 major Protestant denominations which comprise Church World Service. In the buildings of the old Blue Ridge College, here, more than one hundred people work together on the jobs necessary to process and ship relief goods, as well as keep people all over this area informed about the work being done. The cost of processing at New Windsor is about 5c a pound, a low figure made possible because about 40 per cent of those working at New Windsor are volunteers.

SUN'S PULPIT.

(Continued from page 13.)

A little child learns that two plus two equals five; but since that is incorrect, he must *forget* it and *reach out* for the new, correct answer, for two plus two equals four. But all the time he *retained* his two plus two.

Sailboats crossed the Atlantic in Columbus' day, but now they are forgotten, because science pressed on and achieved the ocean liner. Nevertheless the ocean liner retains the fact that it floats on the water as did the sailboat.

In this New Year let us grasp this universal truth. Let us strive to forget our overt and secret sins of the past and enter the race to overcome them, holding fast to the idea that "if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Let us forget our race hatred and launch out into inter-racial cooperation, holding fast to the fact that we are all of one blood and children of the same God. Let us forget our selfish nationalism and press on to international creative accommodation, holding fast to the idea of one world and the destructiveness of atomic energy.

But even as we are forgetting one year and are pressing into another year, let us remember that we shall be confronted with new ideas, new powers, and new possibilities. The best hopes of our personalities, of our church, of our community, of our nation, and of our world cannot be realized except as these new ideas, new powers, and new possibilities are converted, baptized, Christianized, and harnessed for the good of mankind. Let us remember that:

New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still, and onward,
Who would keep abreast of Truth;
Lo, before us gleam her camp-fires!
We, ourselves, must Pilgrims be,
Launch our Mayflower, and steer boldly
Through the desperate winter sea,
Nor attempt the Future's portal
With the Past's blood-rusted key.

"Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. . . . Only let us hold true to what we have attained."

Do not attempt to do a thing unless you are sure of yourself; but do not relinquish it simply because someone else is not sure of you.

—Stewart E. White.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

CATHER.

Mrs. Elizabeth Cather, wife of E. W. Cather, died at her home in Winchester, Va., December 6, 1946, after a lingering illness. Mrs. Cather and her husband were among the charter members of the Winchester Church and have been loyal supporters through all the years of its existence.

God blessed the home with ten children—nine sons and one daughter. All except one, Lt.-Col. Leo Cather, now stationed with the Army of Occupation in Germany, were present for the funeral service. Eight sons of the deceased served as active pall bearers.

The last rites were conducted in the

church Sunday afternoon, December 8, by the Rev. W. T. Walters, D.D., a former pastor and organizer and builder of the Winchester Church, and the pastor. The large congregation present for the service bore testimony to the esteem in which Mrs. Cather was held. Members of her family will miss her but all rejoice in her triumph and humbly bow to the will of our heavenly Father who doeth all things well.

ROBERT A. WHITTEN.

NEWMAN.

We, the members of the Deacon Board of the First Congregational Christian Church, Henderson, North Carolina, wish to pay a loving tribute to the memory of our dear friend, and co-worker, Deacon Clarence D. Newman.

Our church has lost an efficient worker, the wife a devoted husband, the children a kind father, the mother a loving son, and the community a true friend.

We are deeply grieved by his going, yet we humbly bow in submission to our Father's will, knowing that in that heavenly home, where all is bright and fair, he who loved beauty and was so devoted to his church, and so loyal to his family will continue to live.

C. D. HARTON, Chairman,
R. P. W. SEAMAN, Sec'y,
S. H. KEELBURG,
A. S. NEWMAN,
JOHN A. HALL,
J. LEE LASSITER,
B. H. NELSON,
The Deacon Board.

ANDES.

On October 28, 1946, Antioch Christian Church lost one of its most faithful and devoted members in the passing of Mrs. Barbara Andes. She united with the church July 12, 1879, and had been an active soldier of the Cross since that time.

Mrs. Andes had been in declining health for a number of year, but was able to attend church after her ninety-first birthday.

One brother, a sister, three children, eight grandchildren, and two great-grandchildren survive. One son, Rev. Alfred W. Andes, died in 1936.

BE IT RESOLVED:

1. That we bow in humble submission to God, who doeth all things well.
2. That we express our deep sense of loss and our gratitude for the fine Christian spirit she lived in our midst.
3. That we extend our heart-felt sympathy to the members of the family, and pray that God's comforting spirit will sustain them in their sorrow.

Miss OLIVE SHOWALTER,
Mrs. TOM DEEVERS,
S. E. MADREN,
Committee.

ELLIOTT.

James Thomas Elliott, son of Mr. and Mrs. Walter Elliott, was born April 27, 1920, and died at Duke Hospital, Durham, North Carolina, November 5, 1946. He is survived by his wife, Mrs. Bertha Rice Elliott, and four children, Carolyn, Gladys, J. Norman and Harold Winstedd. Also, his parents and grandparents, Mr. and Mrs. James Fletcher, four sisters, Mrs. Virginia Newton, Mrs. Clarence Rice, Mrs. George Morris, Miss Lottie Elliott, and one brother, Robert Elliott. The deceased joined Union Christian Church in his early teens.

Besides his loved ones the entire community was saddened at his passing. The funeral was at his church on November 6, and burial in the twon cemetery. A large crowd attended, and many beautiful floral tributes were placed on and around the grave.

C. E. NEWMAN.

BERRY.

Mrs. Carry Berry passed to her reward August 2, 1946. She was a member of Antioch Christian Church since 1894, and has been a faithful member. She was a devoted wife and mother.

BE IT RESOLVED:

1. That our deepest sympathy be extended to the family, and her husband, J. A. Berry, in this day of grief.
2. That we commend them to the care of the loving heavenly Father who comforts and gives strength to all who come to Him.
3. That the good found in her life may inspire all of our lives to greater service in the name of our Christ.

Miss OLIVE SHOWALTER,
Mrs. TOM DEEVERS,
S. E. MADREN,
Committee.

MORNINGSTAR.

John Wesley Morningstar, a native of Pennsylvania, died at the age of sixty years at his home, Virgilina, Va., September 29, 1946. When a young man he came on a business trip to Virgilina, and later settled here permanently. He married Miss Mary Tuck, who died a few years ago, leaving the following children: Mrs. Willard Downy, Mrs. Rennis Griffin, Miss Iva Morningstar, Thomas, J. W., Jr., Kenneth, and Miss Marjorie Morningstar. His second wife, Miss Eunice Bowen survives with three children, George, Dewey and Alberta. There are four grandchildren and several sisters and brothers.

The deceased was a man of good ability, held responsible positions with the Western Union and Southern R. R. Co. The last years of his life were devoted to farming.

The funeral was from his church, Union Christian, and burial in the town cemetery.

C. E. NEWMAN.

FOSTER.

Mrs. Mary E. Foster, daughter of the late Mr. and Mrs. Napoleon Taylor, departed this life at the age of eighty-four on October 14, 1946, at his home, Semora, N. C. On September 15, 1879 she married Richard Foster, and to this union there were three children, Mrs. Ellis Fuller, Mrs. Cora Painter and Robert Foster. Only Mrs. Fuller is living. There are nine grandchildren and three great-grandchildren, also one sister, Mrs. Mattie Williamson and two brothers, R. M. and R. S. Taylor. Sister Foster was a member of Lebanon Christian Church for seventy years. The funeral was at her church on October 16 and burial in the church cemetery. The deceased was a splendid Christian lady. Faithful to her church, home duties and lived in useful service to neighbors and friends.

C. E. NEWMAN.

Delusions, errors, and lies are like huge, gaudy vessels, the rafters of which are rotten and worm-eaten and those who embark in them are fated to be shipwrecked.—*Buddah.*

"The Churches in America During the Biennium"

Excerpts from an Address

By DR. F. ERNEST JOHNSON

Before the Meeting of the Federal Council at Seattle, Washington

We can demonstrate that with all the shortcomings of Protestantism, to which attention is currently called—the very awareness of which is an element of strength—it has a spiritual and institutional vitality that make it worthy of our loyalty.

A study of the membership trend between 1926, the last year for which a dependable federal census of religious bodies is available, and 1943-44, showed that the Protestant bodies which had as many as 50,000 members in either or both of those years increased by about 36.5 per cent during the period. The estimated population growth was 17.9 per cent. There is reason to think that the rate of growth has accelerated in the subsequent two years.

It has just been announced by the United Setwardship Council that 26 Protestant denominations in the United States and Canada contributed nearly \$614,000,000 to local church expenses and benevolences during the past year. This is 19 per cent more than the previous high mark recorded by the Council in 1929 and a 20 per cent increase over the previous year.

One of the most significant factors is the revival of interest in corporate worship. This biennium gives evidence that the worship movement is no mere fad, but that it has struck deep into the heart of Protestantism.

In their ministry to persons our churches are capitalizing the new knowledge of the art of personal counselling. This development has been greatly stimulated by the impact of the pressing needs of returning service men. Ministers have been availing themselves of the results of frontier work in the field of religion and mental health. An authentic discipline is developing here, which is not mere pseudopsychiatry. The pastoral office is being strengthened by the work of science without losing its distinctive character.

The week-day (released-time) religious education movement is going forward at a re-

markable rate. Week-day classes are reported in 2,000 communities, with all but two states represented, and an enrollment of over a million and a half.

Three significant developments in evangelism appear to be under way at the present time: (1) toward inclusiveness of the evangelistic appeal, in recognition of the unity of life; (2) toward parish-centered evangelistic endeavor, making the appeal indigenous and sustained; (3) toward lay visitation evangelism, taking the appeal of Christianity into the home and capitalizing in true Protestant fashion the initiative and resources of the layman.

If one may judge from our current literature, from conference programs, and from the agenda and pronouncements of official assemblies, there is in evidence no substantial recession in social concern. Less sureness about specific social programs there certainly is, but not, I think, any weakening of conviction that the Christian gospel is profoundly relevant to the social order. The net result seems to have been to correct superficial optimism, to create a new awareness of the Christian's involvement in social sin.

The work of rehabilitating the missionary service in foreign lands has begun with vigor. Hundreds of missionaries, irked by enforced and protracted furloughs, are now leaving for their fields.

It would be difficult to find a parallel to what has been achieved in the linking together of Christian testimony and practical statesmanship in an effort to build a new concept of world order and a new kind of political cooperation at the international level. The thinking of churchmen has contributed directly to the planning of the United Nations and to the molding of national policy in relation to it.

With 156 city and county church councils having employed executives and 440 having voluntary leadership, and with inclusive councils operating in 35 states, the new "conciliar" movement is now well established.

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, JANUARY 9, 1947.

NUMBER 2.

A Prayer

By GITANJALI ROBINDRANATH TAGORE

Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by
narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into
the dreary desert sand of dead habit;
Where the mind is led forward by Thee into ever-widening
thought and action—
Into that heaven of freedom, my Father, let my country
awake.

This is my prayer to Thee, my Lord—strike, strike at the
root of penury in my heart.
Give me the strength lightly to bear my joys and sorrows.
Give me the strength to make my love fruitful in service.
Give me the strength never to disown the poor or bend my
knees before insolent might.
Give me the strength to raise my mind high above daily
trifles.
And give me the strength to surrender my strength to Thy
will with love.

NEWS AND VIEWS

Services from the Norfolk Christian Temple may be heard over Station WRVA, in Richmond, during January.

C. Shannon Morgan presented his resignation as pastor of Happy Home Church on Sunday, January 5—giving the church a ninety-day notice. He has accepted the call to the group of churches at Windsor, Va. The group includes Antioch, Isle of Wight, Mt. Carmel and Windsor.

Nearly \$6,000,000 was spent during 1946 for social work activities by thirteen denominational boards affiliated with the Home Missions Council of North America, it was reported at the opening session of the organization at Buck Hill Falls, Pa. The Council represents twenty-three major Protestant denominations in the field of home missions.

Following is an excerpt from a personal letter from Dr. H. S. Hardcastle to the Managing Editor: "I came over for my first service today, and was greeted by a splendid congregation that warmed my heart, and we had a good service. We will move on Thursday of this week, and I am eager to start to work over here. Jesse has done a great work here, and I have entered into a good heritage. May the coming years authenticate the wisdom of our choice of each other." We wish for the church at Newport News and its pastor a goodly future.

EASTERN VIRGINIA PILGRIM FELLOWSHIP PROGRAM.

Following is the program of the Annual Winter Conference of the Eastern Virginia Pilgrim Fellowship to be held at Cypress Chapel January 12, 1947:

- 2:45 Registrations (Young People of 44 churches urged to attend).
- 3:00 Worship Service—Conducted by Young People of Union, Southampton, Church.
- 3:20 Explanation of Projects:
 - Home Missions—Mrs. Melvin Brinkley.
 - United Christian Youth—John Truitt, Jr.
 - Foreign Missions—Jackie Wentz.
 - War Victims and Reconstruction.

3:50 Discussion of the Budget—Mrs. James C. Lynch.

4:10 Address: "Youth and the Years Ahead in Missions"—Mrs. H. H. Monroe of Japan.

5:00 Miscellaneous Business.

6:00 Supper by the Host Church—75 cents.

7:30 Evening Worship Service—Christian Temple Young People.

7:50 Address by Miss Betty Chicoine.

8:20 Solo by Clyde Umphlett of Suffolk.

Candlelight Communion Service.

Benediction and Adjournment.

Please attend; bring your pastors and adult advisers and helpers.

ANN TRUITT,
President.

PASTOR MARTIN NIEMOELLER.

Niemöller is more than a former U-boat commander—more than pastor of the largest Lutheran Church in Germany—more than head of the Free Churches of Germany—more than a man whom Hitler couldn't conquer.

Niemöller is a near-martyr and a full saint. His eight years' imprisonment, half of it in solitary confinement, was a most exacting test of the quality of his faith. The fact that three of his sons were killed in the war and one is still in a concentration camp in Russia, would embitter any whose faith was not deep and real.

Niemöller is a symbol of triumphant faith. He is an incarnation of the central thesis of our religion. He has proved that there is an infinite resource which through faith and works can be brought to satisfy every human need. He told me, personally, that he would not change a single thing that has happened in the last decade—that his present faith is worth all it cost in suffering. What a witness!

Niemöller is a symbol of ecumenical Christianity. He feels that the hope of the world is in a Christianity which is devoted to the gospel of Christ instead of the teachings of Robinson, Luther, Calvin, Wesley or some other denominational leader. He is a factor of importance in the World Council of Churches. With the weight of humanity's woes heavy

upon his heart, he realistically evaluates the impact of a divided church upon world trends of paganism and apostasy.

Niemöller, with his wonderfully inspiring wife, is presently touring the nation, speaking to overflow audiences everywhere. Those who hear him testify that his experience is unique and its effect is lasting.

Niemöller is a practical illustration of a too-often nebulous principle. He makes real the thing we too often limit to creeds and churches. If the power of God through the revelation of Jesus Christ could sustain Niemöller through his eight years of terror and bring him out sweet-spirited and unvengeful—that power can meet the needs of any of us and Niemöller, in effect, dares us to try it.—James W. Fifield, Jr.

IN MEMORIAM.

COLONEL JUNIUS E. WEST.
July 16, 1866—January 1, 1947.

Colonel J. E. West lived and labored among us, and has now gone to his reward. It is not possible to estimate the contribution which he made to the church of which he was a member. The Associated Press, in the account of the death of Colonel West, noted the zeal and constancy with which he worked for the social and economic welfare of his state. He manifested the same loyalty and faith manifested the same loyalty and faithfulness in his labors for the Kingdom of Christ. Colonel West was interested in every phase of church work; but because of his interest and official position on the Mission Board, his contribution to missions was most evident to the casual observer.

The Executive Board of the Southern Convention of Congregational Christian Churches, by vote, wishes to express its grateful appreciation for the notable life and service of Colonel West; and to express to the beeraved family the loving sympathy of the entire Church Fellowship.

W. MILLARD STEVENS,
STANLEY C. HARRELL,
For Executive Committee,
The Southern Convention.

January 7, 1947.

God, being infinite, can never be fully comprehended by our minds; whatever thought of Him be there, His real nature must still transcend: there will yet be deep after deep beyond, within that Light ineffable; and what we see, compared to what we do not see, will be as the rain-drop to the firmament.

—Martineau.

IN MEMORY OF COLONEL WEST.

Let a note of victory and triumph be sounded as we sit together in this sacred place. It was at the close of the life of our Lord Jesus Christ when He said, "Father, . . . I have glorified Thee on earth; I have finished the work which Thou gavest Me to do." He looked upon His life as a divine and holy gift. He had set His heart to it. And now it was completed.

It was for mortal man—Saul of Tarsus—coming under the sway of the Christ and feeling the power of His Spirit, also to look upon life as a mission of service to others, to say when his life was done: "I am now ready . . . the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not for me only, but unto all them that love His appearing."

The newspapers, the radio, and countless friends have spoken of the going of this nobleman—as they have expressed it, "full of years—and full of honors." Already they have told of his life's work as a statesman, and as a business man. It is only fitting that here we should mention his life long devotion to his Lord, and to his beloved church. It is here best known that from the earliest years of his vigorous, talented manhood, the first love of his life, excepting only the primary love of home, was his church. For more than fifty years he was a faithful Sunday school teacher, and a regular attendant upon all the services of his church, whether it be his local church, or Conference or Convention. Long since his gifts and contributions for all enterprises of his local church and denomination were taken for granted, and his liberality was never questioned. The highest honors of his local church, as well as of his Conference and Convention were placed upon him, as well as many of its most strategic tasks and burdens. Both alike he bore with equal grace and fortitude. A special issue of his church paper was dedicated to him, as a Christian layman, several years ago. To him life seemed a daring adventure for his Lord and his church, as well as a sacred trust to serve his fellowmen, and to which trust his soul never yielded defeat. A citizen of his home community and a member of another church wrote of him while he was yet living: "His Christian character, his love for his fellow citizens, his fidelity to the causes

of good, his high sense of integrity and his standards of personal honor, have made him a citizen of which his city is proud and whom his people love."

Truly, like the apostle of old, he could say: "I am now ready . . . the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."

It was Whittier who wrote:

I dimly guess from blessings known,
Of greater out of sight;
And, with the chastened psalmist, own
His judgments, too, are right.
And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.
And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.
And Thou, O Lord, by Whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee.

And may God bless us all.

JOHN G. TRUITT.

". . . AND YE CLOTHED ME."

"A new and terrible catastrophe threatens millions of starving people in the war-stricken countries. They are without shelter, wretchedly clad and have little resistance to disease and epidemics. Weakened by constant privations these masses will be quite incapable of winning through the winter unless they receive substantial help and relief from abroad . . ." begins an urgent cablegram from seven relief agencies, including the World Council of Churches. It remains for the people of the United States to meet this challenge. The stopping of UNRRA operations in 1947 means that relief on an international scale is at an end. The greater part of the burden rests on the private relief agencies in this country. Church World Service, overseas relief organization of twenty-six Protestant denominations, was formed last year to help meet the emergency needs of countries crippled by war. Now, in spite of a year's hard work, in spite of tons of food and other materials shipped to dozens of lands overseas, observers

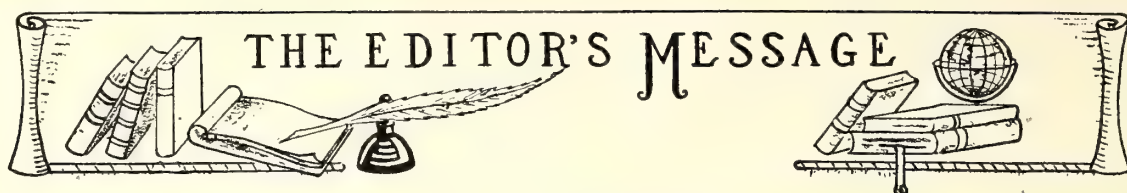
abroad say that this winter will be the worst yet in many places.

It is not difficult to understand that one year's time is not enough to restore destroyed factories, rebuild bombed cities, recondition farm lands, and put national economies on a firm basis. Food and fuel shortages, absence of farm machinery or draft animals, and a critical shortage of manpower, especially in the former enemy countries have all hampered efforts toward rehabilitation and self-sufficiency. Food and clothing are strictly rationed, and soaring prices keep most people from getting even the barest necessities. Reports from Poland and Germany indicate that common laborers earn just about enough to buy bread for themselves and their families.

Since practically no textiles have been manufactured in Europe for five years, clothing is scarce and expensive, and whatever people have is well-worn if not worn out. Letters from almost every country in Europe repeat the story of need. From Norway a mother writes: "We have four boys. It has been very poor for us but we have managed to get over these dark days. Most of our clothes are worn out and it is hard to get anything as clothes are still on the ration list." An Italian school teacher tells how they live: "I am out of work, because in Italy teachers are many and schools are few. I am in a small mountain locality where much snow falls in the winter, which keeps us close to the hearth. . . . Often we remain in bed all day to keep warm as clothing is scarce."

The shortage of food is taking a costly toll in the health of all populations where rations are cut below the minimum and diets are unbalanced. Tuberculosis is spreading rapidly. In the British Zone of Germany alone between 260,000 and 400,000 cases are reported. There are thousands of cases of hunger edema, a disease caused by prolonged hunger and malnutrition, which results in painful swelling. The infant mortality rate in some districts has risen one hundred per cent. Everywhere production schedules are delayed because of illness among the workers. The coal production in the valuable Ruhr mines has dropped off to such an extent that shipments to Italy have had to be stopped and exports to France and the rest of Europe have been cut drastically. Food reserves are not expected to last the winter. The American Military Government for Austria has announced that at the present rate of 1,550 calo-

(Continued on page 14.)



A VOICE FROM GERMANY.

"God's word has not let us down," was the testimony of Martin Niemoeller, the German pastor who is now making a tour of American cities and churches. Pastor Niemoeller spoke to a vast congregation in Richmond on Sunday. This man's faith was tested by eight years of suffering in concentration camps, four of which were in solitary confinement.

To what Scripture would a man cling in such an experience? What is faith's common-denominator in such a long period of trial and testing? Niemoeller found refuge and strength in the Sermon on the Mount, the beatitudes: "The meek shall inherit the earth." This divine promise has been vindicated in the experience of this prisoner-pastor. His testimony continues: "Hitler believed that he would inherit the earth. He proclaimed himself 'sent of God' to 'replenish the earth and subdue it.' Like all other conquerors, Hitler misunderstood. God didn't create the world to be conquered, but to be inherited by those whom he wants to have it. Hence, the mighty Hitler was outmatched and outlived by the meek of the earth. A church which remained a church couldn't avoid attacking Hitler and being attacked by him. Yes, the Nazis broke our organizations, and their war resulted in the destruction of church buildings, but they only strengthened and increased the congregations as communities of believers."

The experiences of Niemoeller remind us that "the word of God is not bound." While in prison he read the Scriptures aloud as prisoners marched by his cell. He said the seed of God's Kingdom were alive in all of the camps—the last place in which Hitler expected them to thrive. Church buildings have been destroyed, but there are thousands of active churches without church buildings as in the days of primitive Christianity.

On July 1, 1937, at the personal order of Adolf Hitler, the Gestapo arrested Niemoeller, pastor of the powerful Jesus Christ Church in Berlin-Dahlem. He was first "removed" from his pulpit for an article attacking Hitler's treatment of the Jews which he wrote for the publication, "The Young Church." Although at one time Niemoeller was misled by certain factors that he considered idealistic in the Nazi program, he was one of the first Germans to see through the paganism and brutality which Hitler introduced after obtaining power. He organized and led anti-Nazi forces which grew to national proportions. This group took the name "Confessional Church" because they based their stand on the historic creeds or confessions and refused any admixture of ideology. In November of 1945, Pastor and Mrs. Niemoeller revisited the Dachau Camp and paused to read a sign erected by the American Army: "In this crematorium 238,756 human beings were cremated since 1938." At that time the Confessional pastor renewed his pledge to preach guilt and the need of forgiveness. This past October he declared in Berlin: "When in the midst of a Christian people

6,000,000 persons are deliberately murdered only because they belong to another race, no one can maintain that guilt is not a fearful reality." Concurrent with his first trip to America, Harper and Brothers has published his **Dachau Sermons** which were delivered to his fellow prisoners at this notorious concentration camp, preceding his release by American forces.

THE FRUIT OF SOLITUDE.

Samuel Rogers, in his **Human Life**, spoke of being "Never less alone than when alone." This is one of the beautiful paradoxes of the life of the spirit. That which is foolishness to the world is wisdom to the saints. One may be an introvert without being morbid. The labyrinth of the inner world is not fully explored so long as one is preoccupied with the crowd. Advocates of "one world at a time" are strangely unaware of a vast world of reality which impinges upon our temporal world.

"Never less alone than when alone." This is the unanimous testimony of the saints. Solitude is peopled with a great cloud of witnesses. Solitude gives the opportunity to practice the communion of the saints. Solitude enables one to learn that "the things which are seen are temporal, but the things which are unseen are eternal."

Alone? A child of God can never be alone, "for thou art with me!" The beautiful companionship of Him who said, "I will not leave you alone," is our surety against loneliness. For this reason communion is life's best commentary, solitude is the solution of life's ultimate problems.

R. L. H.

In all the affairs of human life, social as well as political, courtesies of a small and trivial character are the ones that strike deepest to the grateful and appreciating heart.—Henry Clay.

Christ didn't waste His time trying to change the social order. Christ spent all His time fighting sin. Therefore it behooves the witnesses of Christ to say that we do not have to abolish capitalism and establish socialism or communism, that sin can flourish under those systems as well. Christianity is not opposed to any social order, but to sin.—John H. McComb, D.D.

"Christ's vital principle of social and national development is the direct opposite of those motive impulses so insidiously interpenetrating the life of modern society. It begins at the root of things, far back of the motives upon which history is built. It is the violated principle of life—the Law of Love brought back to earth, and manifest in His person, through His sacrifice, and in His blood of the New Covenant; which is to become the life-blood of humanity."—Selected.

“The Faith That Sustains Me”

By PASTOR MARTIN NIEMOELLER

Address Made at the Biennial Meeting of the Federal Council of the Churches of Christ in America at Seattle, Washington

I know very well that this invitation to address such a great Christian gathering means a good deal and is by no means a matter of course. Even though I am looked upon as a victim of National Socialism, the fact remains that I can't cease being a member of my German nation and that I signed the Stuttgart declaration, thereby affirming my personal share in the joint liability of my nation just now in its present state of guilt and contempt. This being so, your invitation shows that there is a bridge that overcomes the gulf by which our nation is separated from the rest of the human world. I do not need to say who is the constructor of this bridge and how He has brought it about. But I must say: in thanking you I thank Him for inviting and encouraging me to cross the bridge and to be in your midst. Thus my being here emphasizes the ecumenical vitality of the universal church in our times.

In the last twelve years God has taught us more than one lesson which may also prove instructive for the Christian Churches abroad, and so I shall try to give you an impression of what has happened and what is happening in the Evangelical Church in Germany. In doing so I am convinced that St. Paul is right in writing to the Corinthians: “Those members of the body, which seem feeble, are necessary.” The Church in Germany is a feeble member of the body. Nevertheless, the Lord, as the Head, may use it for the common benefit, in spite of and even by its deficiencies. For this we hope and pray.

It is well known that through the whole period of the Nazi regime a war raged between the totalitarian state and the Christian Churches. This “church struggle” has been understood as a political battle. And so it was. The Churches (that means for Germany the Evangelical and the Roman Catholic) were the two big organizations left that did not surrender to Hitler's claim to unrestricted control of public life. The churches took their stand for freedom of conviction and religious liberty. Moreover, the churches had to bear witness to the validity of God's commandments and of Christian moral standards both for the individual and the social life of the nation. This war could not be avoided and had to be fought to the end, until either the state renounced its totali-

tarian claim on the very souls of its subjects or the churches revoked the binding character of God's will for human life.

Today that is easy to see, after the history of Naziism has come to an end and the whole plan underlying its development has been revealed. But there were several factors which, as long as the Nazis were in power, made it difficult to recognize their real intentions. In the first period, there was the genuine enthusiasm of the masses; in the second, the veiled propaganda misleading public opinion; and during the last years, it was bare terror, the efficiency of which nobody can imagine who has not gone through it himself.

Therefore, it was always a small minority only who came to see the issue and who took part in the struggle. I remember how often and to what an extent we became afraid when mustering the dwindling troops of a few thousand ministers and congregations, fighting on our side. Strange to say, Hitler was never strong enough to overcome them. Thus we were given a new understanding of what the Lord said unto Gideon: “The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand saved me.” I think that has been a lesson from God. And we are badly in need of it, all of us, and not only the Christian Church in Germany. We have become accustomed to thinking in numbers and to measuring success by figures. Of course, we may be grateful to God if it pleases Him to let us see through figures the effect of His word and work; but we must not despair when He prefers to do otherwise. Looking back upon God's guidance through those years of hardship and struggle we are bound to testify: “Blessed be the Lord God, the God of Israel, who only does wondrous things,” the same Lord who said in the days of St. Paul, “My strength is made perfect in thy weakness.”

In this connection I should like to stress another point. When in 1933 the spirit of treachery spread over all the established territorial churches of German Protestantism it made no difference to which confessional denomination those churches belonged. Christians who became Nazi and took to the Nazi religion (the so-

called “German Christians”) were to be found amongst Lutherans as well as Reformed and members of the Lutheran-Reformed Union. God has not honored one single denomination by making it the stronghold of Christian resistance; instead He condescended to choose a remnant in each church body to perform this. When we came to know each other we found that we came from all different sorts of creeds and churches.

Actually, we had no time to ponder the question whether we were entitled to join in a common witness according to the articles of faith, legalized by our respective denominations. We felt summoned to open our lips and proclaim what God wanted us to speak. We experienced an absolutely new communion, not planned nor made by ourselves, but a gift of God, given to us by His grace, a miracle and wonder in itself. It was to this entirely new communion that we gave the name “the Confessing Church,” because it came into existence the very moment when we thought of nothing else but confessing obediently what we were told by the word of God.

It was only many years later that we realized this new communion to be an ecumenical church, binding together members of various denominations into one brotherhood. You may have heard that this “Confessing Church” was governed by Councils of Brethren, and you may understand by now that this name was not chosen by chance, but in order to glorify God for His unspeakable gift: the new ecumenical and brotherly communion. In this way we learned our second lesson, the lesson that God is free and at liberty to bestow His spirit and life wherever He will. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the Spirit.”

Through centuries we have lived on in the solitary confinement of our denominational seclusion, not believing that the barriers could be cast down and not even allowing God to do so. But God does not heed our allowing or forbidding; for He Himself is the Lord and does as seems pleasing unto Him. To us, the Confessing Church, He has given a new and genuine communion of ecumenical character, and we dare hope that He will do the same all over the world, and that He by His Spirit may consummate our poor beginnings of ecumenical work and regenerate His churches into the one, living Church, the true body of Christ.

(Continued on page 12.)

CONTRIBUTIONS

SUFFOLK LETTER.

Few people realize how much it takes to minister to the comfort of a bereaved family and church in the hour of sorrow. One of the things that repays and rebuilds the pastor is the feeling that he has stood beside his dear friends in their hour of need. Few people realize how much this means to the minister. God has given him a sacred trust there, and the heart of the minister seeks faithfully to fill it.

The flowers at Col. J. E. West's funeral in his church today were beautiful. They remain before my eyes. There were so many of them, and with the rain pouring down outside, the air full of moisture, it seemed as though every flower was challenged to pour forth its freshest beauty and sweetest fragrance. They were beautiful. They had been so well arranged in such good sequence that they gave a peace and a joy beyond my words to portray. I should like to read every card that was upon them. I would find flowers from boards of deacons beyond this church. There would be flowers from the rich and the poor, city and country, Church and State, organizations and classes, and boards, and institutions—what a story of love and friendship they were there to tell! Hundreds of people looked upon them, and many of us saw beyond leaf, and fern, and flower to the wealth of affection which they represented.

But I want, too, to mention the large class of women who braved the winter rain to stand in place in honored memory of their beloved teacher. As I looked at them I could see the busy statesman in Richmond in other years hurrying back to Suffolk Sundays to teach them. How he loved them, and praised them—and how they returned in tenderness every word of his praise. There, too, was his choir—I say his choir because as chairman of the music committee for so long all the choirs were his choirs—they were there to sing as he would want them to sing. And his fellow deacons were there, and members of the board of trustees of Elon College, and his fellow Rotarians were there almost to a man, his fellow church members who knew his loyalty and love for his church, and our ministers were there for they recognized in him a truly great layman and a warm friend.

No wonder the flowers were beautiful, and his family and loved ones were comforted. He had had convictions, and along with his convictions courage to stand up and fight for them, and talent with which to fight well, and a good heart with which to fight clean. Unto the last of his long years he gave of his best to his country and to the Church.

JOHN G. TRUITT.

A COOPERATIVE PROTESTANTISM DESPERATELY NEEDED.

A cooperative Protestantism, functioning above denominational barriers and geared to combat the threat of secularism in the neglected rural

A PRAYER FOR 1947.

By H. C. Churchman.

I pray, good God, for soul-content,
A smile to meet each day's advent,
A heart dependable and true,
A will to fight each battle through;
Each day I'd rise with thoughts serene,
To meet my task with vision keen,
And though the sun should fill the morn,
Or clouds should make the day forlorn,
I pray, good God that by Thy art
The sun may shine within my heart.
And passing shadows life shall bring
I pray may leave no lasting sting,
But merely help me better know
The meaning of my neighbor's woe.
And as I take my humble way
Along the path that Thou didst lay,
I would that I might gladness lend,
A word, a thought unto a friend.
Then when the final night shall fall,
And close my eyes upon it all,
I pray I leave no guilt nor guile,
And meet the future with a smile.

—Belmont Church Bulletin.

areas of America, is desperately needed if this country is to become Christian in "anything more than name," declared Prof. Charles Melvin McConnell of Boston University School of Theology, Boston, Mass., addressing the annual meeting of the Home Missions Council of North America, now in session at Buck Hill Falls, Pa. Prof. McConnell charged that Protestant churches operating as denominational units, have "side-stepped, ignored and all but scorned the marginal rural sections of this country."

"Tumble-down shack churches, dog-eared song books, abandoned churches, scant religious educational literature

and an almost total absence of theological seminary graduates in these under-served fields furnish proof of this neglect all along the line up to and sometimes including mission boards," he said, and added, "The harvest of this failure of denominational Protestantism to 'seek and to save that which is lost' is widespread rural paganism."

Prof. McConnell described the interdenominational education program of the Home Missions Council among share-croppers and rural Negroes as "one of the most effective and promising pieces of work in the entire rural field." The Council program brings rural ministers together in an educational center for training in community work under qualified leadership.

Pleading for a "change of mind and attitude" toward rural mission fields, Prof. McConnell pictured the low estate of the rural ministry as the "most devastating aspect of the entire rural church field." He asserted that "Graduates of seminaries who have been trained for their task, who have a missionary spirit and who have become established in rural parishes have been pressured out, appointed out, called out or sympathized out so often that it amounts to a major tragedy. This I have witnessed time and again and it is the most baffling aspect of the whole church situation to me.

"Now and then a real missionary is to be found in the marginal rural field doing business for the Kingdom of God on less than a shoe-string of support. Some far-sighted rural church executives have grouped the churches, and stood back of their men while they got a foothold.

"Interdenominational and cooperative missionary support is necessary in these areas. As good as separate and independent projects are in mission fields a new cooperative approach is proving far more effective and successful. Many years ago it was clear to denominational home mission leaders that independent, competitive approaches to a home missionary field were inadequate and often positively unchristian. As a result there are projects now underway in old mission fields supported by cooperating home mission boards. These projects are generally administered by the Home Missions Council."

I believe that the rendering of useful service is the common duty of mankind and that only in the purifying fire of sacrifice is the dross of selfishness consumed and the greatness of the human soul set free.—*Edwin Markham*.

News of Elon College

By PRESIDENT L. E. SMITH.

COLONEL JUNIUS E. WEST.

My good friend and brother minister, Robert Lee House, phoned me of the death of Colonel Junius E. West of Suffolk. This was a very sad message and will be for many of our people who love their church. It announces a great loss to the church and many of her institutions. I have known Colonel West since 1907 when I was a freshman in Elon College. Colonel West was a visitor on the campus and was introduced as a friend and supporter of the college. Since our first meeting I have been associated with him in the work of the church especially the missionary and educational interest of the church. In all my experience in Christian work I have not known anyone more interested, more faithful, or more sacrificing for the interest of our church than Colonel West. He has given of his means as he was able and sometimes beyond his ability. I am sure that he has given more time to his church, local, conference, and convention wide than any other layman among us. He loved his church and has a consuming passion for its growth.

In addition to official positions held in his local church, he was chairman of the Mission Board of the Southern Convention from its organization until recently when he retired on account of failing health. He was a member of the Board of Trustees of Elon College for nearly a half century and was one of the college's most ardent supporters. He was chairman of the first committee to raise an endowment fund for Elon College and succeed in meeting conditions layed down by the late Mr. Palmer of New York City and he received from Mr. Palmer a gift of \$20,000. This was the beginning of a permanent fund for the support of the college which has been a stabilizing force and factor in its growth through the years.

Colonel West was an honest business man, a clean politician, a consecrated layman, a faithful church man, a Christian statesman, and a humble follower of Christ. In his death the church loses a great leader and the college a longtime friend. May the promises of God be an eternal comfort to his family and dear ones and his sustaining grace be their strength from day to day.

POINTS OF EXCELLENCE.

Elon College enters the New Year with optimism and hope. Its background is stimulating and its future is inviting. Many difficulties that blocked its progress in the past have been overcome. Opportunities for a larger service are at its door. A vision without precedent compels its best and challenges its total possible resources. Its plans are ambitious and presuppose helpful cooperation on the part of its total constituency. Mutual services have brought the college to its present favorable position.

It faces the New Year with a very fine student body—the largest in its history—and with possibilities equaling any. There is a fine scholastic atmosphere on the campus and a college spirit that is wholesome. The faculty is composed of thirty-five Christian men and women adequately trained for the requirements of their respective fields. Its curriculum is inclusive in the field of higher education with possible helpful additions during the year. Our equipment for instructional opportunities is first-class and in fair condition. Our debts are paid, current accounts are in balance and additions have been made to our endowment funds. The clientele of the college has increased; its friends have multiplied; and its influence has gone far.

There are, of course, certain deficiencies on our campus and lack of equipment that must be supplied as quickly as possible. Our endowment is comparatively small, pitifully so, and must be increased to a satisfactory standard. But the fine thing about these deficiencies is that the college, the church, the alumni, officials and friends are aware of these needs and have launched a campaign to raise funds to meet the same. As you face the New Year you are confronted with the opportunity of helping to undergird the college financially that these deficiencies may be met and adequately remedied during this fiscal year. Begin now to plan to assist the college generously.

These and other points of excellence have brought Elon College favorable consideration by educational agencies and the highest possible rating by our accrediting agency. We face the future with faith, trust, and confidence.

FIFTH SUNDAY OFFERINGS.

We are submitting three reports this week. They are not very large but they are encouraging. The college wishes to express its appreciation to all churches and Sunday schools that received fifth Sunday offerings last year and to appeal earnestly to those that did not cooperate in the Convention's plan during 1945-46 to join with other schools and lend their support to the college during 1946-47. It would be a fine resolution on the part of all our Sunday schools to resolve to receive the fifth Sunday offerings for the college and forward the same to our Convention Office. We are asked to raise a total of \$12,500 for the current support of the college. We can do it if we will, and we will if we begin in time and keep the cause of the college before our people. It is stimulating for a Sunday school to see its contributions reported in THE CHRISTIAN SUN. The churches that withhold their contributions until the end of the year could make a much greater contribution by sending their offerings regularly that the whole church may see what they are doing.

The college greatly appreciates your cooperation and help.

Previously reported	\$ 864.00
Churches.	
Eastern Va. Conference:	
Portsmouth, First	30.00
Hopewell	10.00
N. C. & Va. Conference:	
Pfafftown	15.00
Monticello	25.00
Shallow Ford	17.00
Va. Valley Conference:	
Bethlehem	34.00
Sunday Schools.	
Eastern Va. Conference:	
Mt. Carmel	13.65
N. C. & Va. Conference:	
Happy Home	6.98
Pleasant Grove	6.88
Va. Valley Conference:	
Mayland	4.50
Antioch	7.24
Concord	6.50
Leaksville	5.38
Total	\$ 182.13
Grand total	\$1,046.13

To go out unto all nations to preach the Gospel of Christ and Him crucified must ever be the paramount duty of the Church. To raise and recover the fallen, to comfort and uplift the wounded and despairing, to help our brother man and sister woman in every time of need in every way we can; these things must be done, these things cannot be neglected by any who call themselves followers of Christ.

—The Rev. Thomas Veitch



HOME MISSIONS COUNCIL MEETS.

The Christian Church no longer can afford to function on a basis of class distinction if it is to maintain its traditional championship of human rights in the years to come, according to a statement on the future of home missions made public at the annual meeting of the Home Missions Council of North America, being held at Buck Hill Falls, Pa. The Council represents twenty-three major Protestant denominations.

Terming the problem of group relations "one of the great social and ethical issues of our day," the statement listed the following six "considerations" as imperatives for the development of the home missions enterprise in this country and Canada:

"1. The full influence of the church should be exerted to secure the eradication of racial segregation and discrimination, whether imposed by law or by social custom, and to fight against whatever implies for any group a 'ghetto pattern' of living.

"2. All religious or other mission-ary enterprises now organized on a basis of segregation should be re-ex-aminated with a view to removing as rapidly as possible all barriers to free intercourse without reference to race.

"3. The church at large should be summoned to accept the principle of ministry to all people on the basis of community, irrespective of race or social status.

"4. Wherever possible experiments in inter-racial activities and associ-ations should be promoted.

"5. Special study should be de-voted to the strengthening of the ministry of the church among any groups or types of population now inadequately reached.

"6. Home Mission forces should join with other forces, both inside and outside the church, in positive measures to relieve tensions and to promote mutual understanding and good will among all races and groups."

Warning against the impact of sec-ular forces on a divided Protestant-ism, the statement declared:

"Modern society is increasingly complex and highly organized. Broad areas of concern, once left to the ini-tiative of individuals or voluntary groups, are now functions of the state. Most forms of work have be-come highly mechanized. Many types of face-to-face relationships have been displaced by the relatively imperson-al relationships of large-scale organi-zations. The simpler motivations of a simpler day have been overlaid with an intricate fabric of institu-tionalized ethics. Many wholly secu-lar forces take very high ground on questions of social welfare of un-doubted ethical significance. Never-theless, the tendency of a secularized society is to 'play down' ethical and spiritual considerations, and to rele-

(Continued on page 11.)

QUARTERLY FINANCIAL REPORT.

The following is the first quarterly financial report of 1946-47 of the Woman's Mission Board of the North Carolina Congregational Christian Conference, for quarter ending De-cember 15, 1946:

RECEIPTS.	
Women's Societies.	
Albemarle	\$ 17.00
Apple's Chapel	50.00
Asheboro	37.10
Asheville	38.00
Auburn	7.00
Berea	32.00
Bethel	17.00
Bethlehem	5.00
Beulah	22.50
Burlington	454.07
Carolina	59.00
Chapel Hill	12.00
Church of Wide Fellowship	41.00
Concord	13.00
Durham	130.55
Elon College	184.55
Erskine Memorial	76.30
Flint Hill (M)	2.00
Flint Hill (R)	30.00
Fuller's Chapel	7.00
Greensboro, First Church .	240.55
Greensboro, Palm Street .	60.50
Happy Home	85.00
Haw River	26.25
Henderson	70.76
Hines' Chapel	128.50
Hopedale	25.40
Hope Mills	27.00
Ingram, Va.	47.40
Liberty, Vance	77.50
Liberty, Va.	20.00
Mebane	6.00

Monticello	50.00
Mt. Auburn	98.05
Mt. Zion	6.00
New Lebanon	37.00
Oak Grove	15.19
Pleasant Grove, Va.	41.75
Pleasant Hill	28.00
Pleasant Ridge (G)	65.00
Pleasant Ridge (R)	35.00
Raleigh	37.50
Ramseur	13.85
Salem Chapel	23.25
Sanford	67.50
Shallow Ford	107.50
Shallow Well	67.85
Smithwood	7.60
Turner's Chapel	26.00
Union, N. C.	77.00
Union, Va.	45.00
Winston-Salem	7.50
Youngsville	17.50
	2,923.97
Young People.	
Albemarle	\$ 3.00
Durham	25.72
Greensboro, First	12.37
Oak Grove	3.00
	44.09
Willing Workers.	
Durham	\$ 9.23
Durham, Juniors	8.50
Elon College	2.96
Greensboro, First	14.47
	35.16
Cradle Roll.	
Durham	\$ 8.23
Greensboro, First	5.69
	13.92
Miscellaneous.	
Conference Offering (Ral- eigh)	\$ 77.45
Memorials for Mrs. C. H. Rowland from Mr. and Mrs. J. Rankin Parks	10.00
III and Serena Parks .	10.00
Dr. & Mrs. F. C. Lester	10.00
	97.45
Total Receipts	\$3,114.59
Disbursements.	
Conference Speaker	\$ 25.00
Woman's Dept., N. C. Council of Churches ..	40.00
Board Meeting, Transpor- tation and Luncheon ..	50.30
Flowers	18.03
Pilgrim Press, Family Life Books	10.37
Elon Orphanage (Thanks- giivng Offering)	10.00
	\$ 153.70
Mrs. W. V. Leathers, Trea- surer, Woman's Mission Bd., Southern Conv. .	\$1,892.81
Life Membership	10.00
Memorials	40.00
World Day of Prayer ...	25.00
World Community Day ..	6.75
Friendly Service	3.00
Mission Work in India ..	25.00
Committee for War Vic- tims and Reconstruction	10.00
Elon College, Thank Of- fering	7.00
Missions (General Fund)	941.33
	2,960.89
Total Disbursements	\$3,114.59

Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.

Home Again in China

By LEONARD J. AND AGNES M. CHRISTIAN,
Foochow, Fukien, China.

It was not a cruise de luxe, crowded as we were with from six to eighteen persons per cabin, sleeping in three-decker bunks; with very ordinary food served by green hands—willing, but inexpert! The leisure hours of our 320 first-class passengers were spent all crowded together in a social hall about 40 x 50 feet, since the route taken just south of the Aleutians made the decks too cold for comfort. Fogs, moreover, kept the fog-horns blowing a good share of the way. On top of all this, the fact that 30,000 mines were reported to have broken loose from their moorings and to be carried by wind and tide in every degree of longitude and latitude, did not seem to disturb our 1,600 passengers very much.

A three-day run from Yokohama found us in the muddy waters of the Yellow Sea, followed by the three mile run from Woosung light ship to Shanghai. One might write volumes on the teaming life of the Yangtse; every mile is one of changing scene and intense interest. The U. S. Navy seemed to have charge of Shanghai's water front, for from the stern of innumerable vessels—mostly of the cruiser and gun-boat type—floated the Stars and Stripes.

How shall one describe the overcrowded, postwar port of Shanghai, one of the most interesting of all China's seaboard cities—where colliers earn from ten to fifteen thousand dollars a day, while bank tellers must sleep at night on their desks because they are unable to pay the exorbitant rentals that landlords demand; where thieves are filling their pockets with sale of supplies pilfered from the merchant ships carrying goods for UNRRA and CNRRA to the desperately needy folk of the interior. Bananas were selling at \$1,200 per pounds eggs at \$100 a piece; a shoe-shine cost \$200, and a ten-block ricksha ride called for the outlay of \$500. Space forbids our dwelling on the three days we spent in customs shed, gathering together our thirty trunks and cases, unloaded and dumped unceremoniously, and apparently with no system of any sort. Nor can we tell you of the joy of meeting Agnes' sister, Louise Meebold, who was on the pier when our ocean liner made its berth on July 1.

Three weeks' delay in Shanghai before we could get passage on a coastal vessel, gave us a chance to find out from our graduates at work in many walks of life, how the Chi-

nese morale was taking the present conflict between the Communists and the Central Government; and that morale isn't standing up too well. Pessimism and dissatisfaction are widespread, especially among the middle and upper classes. Most of the coolie class have no time to consider national issues, being too busy trying to keep their rice bowls filled.

Our three days and four nights down the coast on the cholera-infested steamer, *Chusan*, we'd rather forget. Two hundred more passengers than the ship's papers allowed were crowded onto this thousand ton boat. They were for the most part going "deck passage" but when the rains struck us they crammed every inch of space in the dining salon and passage ways, and even the floors of the cabins. Six deaths from cholera en route were reported.

Having arrived at Pagoda Anchorage, in the Min River, twenty miles below Foochow, the handling of our baggage started to be a "free-for-all" until Mr. Thelin, who with Miss Houston, acted as reception committee, lent a hand. Then a lift from a launch headed toward Foochow was another of the unexpected blessings provided by the Father's hand; so that by nine o'clock that night the carts that loaded our baggage (ten pieces of Laura Ward's added to our thirty) made their way through the dimly lighted streets of Foochow and landed us at the Mission Compound gates. With willing hands to help, we were soon unloading things in the house that has been our home for fourteen years. It was a joy to meet our American colleagues who had stood by and carried on through the days of Japanese occupation and to receive their warm words of welcome. Arrangements had been made for our stay in the home of Miss Armstrong because our rooms were filled with furniture of every description belong to many families.

The days following our arrival were divided between meeting our Chinese friends who came singly or in groups to welcome us back, and the setting of our house in order. It took collie-loads of water, and almost unlimited amounts of elbow grease on the part of two Chinese helpers to make us look and feel clean. Some Japanese officers had used our home for their mess hall, and for that reason it remained in fairly good repair.

Within the first week we had moved into our home and have been improving and enjoying it ever since. One of our happy surprises was to find so many of our things still here. While house-cleaning and repair were under way, the work of the treasure-ship was gradually taken over from Elmer Galt, and on August 10 he was able to get away to the work in North China. It took a bit of nerve at first to write checks for one million dollars, but now to run off five million is all in the day's work. There are so many zeros in our figures of the day that the adding machine refuses to take on the job.

Shanghai had, in a way, prepared us for the break in morale we found here in Foochow. The city itself shows the struggle against depression; streets and buildings look run-down, and business is in chaos in the midst of erratic exchange and hair-raising prices. In the face of these conditions we are surprised to find the student body of our Christian schools larger than ever before, and the Mission hospitals full to overflowing. It is in the churches that we see and feel the decided slump. Some of the causes are not far to seek—the removal of wealthy members who have not yet returned; the poverty of many of those who remained; and all the difficulties of part-war living. But there are deeper wounds of the spirit—greed, rivalry and lack of godliness in the lives of the men who should be the leaders, that give us much cause for concern. Our pastors, preachers and evangelistic workers need your prayers as never before. The Spirit is moving in the hearts of the people, and in the past two weeks of special meetings, several hundred have expressed their desire to accept Christ as Savior. We feel sure that the tide will turn, and are glad to be back, despite the difficult problems to be faced. Pray for us that we may "march breast-forward, never doubting" the love and power and final triumph of the great Captain of our Salvation.

To get something more out of life every one of us can do three things. First: Cultivate competence. Competence means reward as well as ability. Second: Cultivate understanding. I would get much more out of life if I understood the meaning of every invention, of great sculpture, paintings, poetry. The third way of getting something more out of life is in self-dedication to some altruistic purpose greater and nobler than yourself.

—Rabbi Samuel H. Goldenson.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

A CHEERFUL GIVER.

Mary had been saving all her pennies for a special purpose. When she had enough saved she was going to buy herself a new jumping rope. Her old rope was perfectly good yet—except that it was soiled from much use and the ends had started to fray loose.

Mary hoarded her little pile of pennies, eager for the day when she would have enough to buy the new rope. Just when she had the right amount she was reminded of Granny Martin's birthday.

"Don't forget that Monday is Granny Martin's birthday," said Kitty, her next-door neighbor and little playmate.

"Oh, dear!" exclaimed Mary. "I had forgotten all about it!"

Granny Martin was a little old lady who lived on the same street as Mary did. On Monday she would be eighty years old. But you would never have guessed her to be that old, for she was as spry as a cricket. She kept house all alone and in the summer she raised beautiful flowers which she shared generously with all the boys and girls in the neighborhood. The boys and girls loved Granny Martin and each year they remembered her in some special way on her birthday.

Mary thought about her little pile of precious pennies and how she had saved them one by one to get a new jumping rope. She decided that when Kitty and Jane came by on Monday morning taking up the collection with which to buy Granny a birthday present she would give only a very few of her pennies to them and keep the rest for herself. Down deep in her heart Mary did feel a little bit uncomfortable about her decision, especially when she remembered how Granny Martin had always been so good to her, giving her cookies and letting her pick bouquets of flowers.

It was with this thought in mind that Mary trudged off to Sunday school. That noon, at the dinner table, after Father had asked the blessing and was unfolding his napkin he asked Mary the question he always asked her at the dinner table on Sundays.

"Mary, did you learn a memory gem this morning?"

"Oh, yes," replied Mary. She liked to recite her memory gem for

Father each Sunday. She was always very careful to learn them well so she would not make a mistake, or forget.

"What is your memory verse this time?" he asked.

"God loveth a cheerful giver," repeated Mary.

That is a wonderful verse," said Father, thoughtfully. "God does love a cheerful giver. We find that out by experience."

No sooner had Mary repeated the words, "God loveth a cheerful giver,"

WHO IS THE LAD?

By Rev. Roy D. Coulter.

Whence came the lad—
What home did he bless
With his illustrious birth,
Giving, O heart of mirth,
Nonchalantly his one dish
Of five barley loaves and fish?

Whence came the lad—
What village was blest
Thus by noble station
A lad with one ration
Who gave all in solitude
To feed a hungry multitude?

Whence came the lad—
What nation was blest
With a lad that could stand
Head-shoulders with a man
And witness what God could do
With five loaves a fish or two?

Who is the lad?
He lives next to you.
Playing across the street,
With hardly time to eat,
At building with his two hands
Mighty temples in the sands.

er," than a sudden thought came to her which made her sit bolt upright in her chair. She was not a cheerful giver!

"I'm a selfish, begrudging giver," Mary told herself. "Just a few pennies for kind Granny Martin and keeping the most for myself to buy something I don't need. I'm so glad it isn't too late to make amends. I want to be a cheerful giver."

After dinner Mary slipped through the hedge to Kitty's house. In her hand she carried a small box with all her pennies in it.

The next morning it was a light-hearted Mary who twisted the loose ends of her jumping rope together

and tied knots to hold them. The rope was good for several seasons to come.

"God does love a cheerful giver by making her happier because she has shared with others," Mary said, having found this out for herself.—*Lois M. Marmon.*

A LETTER FROM REV. HUNT.

Wadley, Ala.,
January 1, 1947.

Dear Brother Editor:

I would like to have space in THE CHRISTIAN SUN to say to all my friends who are readers of the paper that I thank each of them for their kindness to me during the Christmas season. I received a great number of Christmas cards which I greatly appreciate. And all of these friends have an interest in my prayers. I am thanking God for this New Year and trust that His kingdom will make more rapid progress than it did last year.

I am trusting that the labors of the past year will inspire us to a greater faith in God, and the church, and humanity.

And may we all be more deeply pious, and spiritual in our lives.

Our church in this country is handicapped for the lack of a more spiritual leadership. God said, "Is thy heart right? For out of it proceed the issues of life." I pray that every Orthodox church may unite in prayer to God for more laborers in His vineyard.

May the blessings and mercies of our Heavenly Father accompany His children throughout this good year of 1947.

I have moved from my former home and am now living on the highway between Wadley and Roanoke, on R. F. D. No. 1.

God bless all men everywhere, and may we all be submissive to the will of God.

Sincerely yours,
G. D. HUNT.

Today is your day and mine, the only day that we have, the day in which we play our part. What our part may signify in the great whole we may not understand, but we are here to play it, and now is our time. This we know: it is a part of action, not of whining. It is a part of love, not of cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other course of life leads toward decay and waste.—*David Starr Jordan.*

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

NORTH CAROLINA AND VIRGINIA CONGREGATIONAL CHRISTIAN AREA CONFERENCE ON EVANGELISM.

UNITED CHURCH, RALEIGH, N. C.
MONDAY & TUESDAY, JANUARY 13-14.
SUPT. WM. T. SCOTT, *Presiding*.

FIRST DAY—MONDAY, JANUARY 13.

Morning.

11:00 Registration and assignment of entertainment.

Afternoon and Night.

2:00 Worship—John G. Truitt.

2:30 "Our Christian Evangel—The Need of the Hour"—Wofford C. Timmons.

- a. Presentation (45 minutes).
- b. Discussion (45 minutes).

4:00 "How to Start and Conduct Visitation Evangelism"—Vernon W. Cooke.

6:00 Fellowship Supper (at the United Church).

7:30 "Motivation for Christian Life and Service"—Harold G. Jones.

A consideration of assimilation of new members into the church and enlistment for Christian Service.

- a. Presentation (45 minutes).
- b. Discussion (45 minutes).

Prayers for Guidance—W. Millard Stevens.

SECOND DAY—TUESDAY, JAN. 14.

Morning.

9:00 Worship—Supt. J. T. Stanley.

9:15 "Evangelism in Christian Education"—William E. McCormack.

- a. Presentation (45 minutes).
- b. Discussion (45 minutes).

10:45 "Deepening the Spiritual Life of the Church"—William W. Anderson.

- a. Presentation (45 minutes).
- b. Discussion (45 minutes).

12:00 Lunch (at the United Church).

Afternoon.

2:00 A consideration of Area plans for carrying out program in local churches. To be led by Superintendents, or Chairmen of Committees on Evangelism.

3:00 Consecration Service with Communion—Frederick B. Eutsler and Wofford C. Timmons.

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Rev. John G. Truitt, Minister, Suffolk Christian Church, Suffolk, Va., and Chairman, Southern Convention Committees on Spiritual Life and Evangelism.

Rev. Wofford C. Timmons, Associate Secretary, General Council and Executive Commission on Evangelism, 287 Fourth Avenue, New York.

Rev. Vernon W. Cooke, Minister, Pawtucket Congregational Church, Pawtucket, R. I.

Rev. Harold G. Jones, Minister, Central Congregational Church, Worcester, Mass.

Rev. W. Millard Stevens, Minister, First Christian Church, Burlington, N. C.

Rev. J. Taylor Stanley, Superintendent, Southeast District, Greensboro, N. C.

Rev. William E. McCormack, Minister, First Congregational Church, Springfield, Mass., and member of Christian Education Division of the Board of Home Missions.

Rev. William W. Anderson, Minister, State Street Congregational Church, Portland, Me., and Secretary, Seminar on Worship.

Rev. Frederick B. Eutsler, Minister, The United Church, Raleigh, N. C.

Rev. Wm. T. Scott, Superintendent, The Southern Convention.

HOME MISSIONS COUNCIL MEETS.

(Continued from page 8.)

gate religion to the category of one among special interests.

"The Protestant Church, divided organizationally and in point of view on many vital issues and lacking adequate agencies for collective action, is at a serious disadvantage in maintaining itself against this secular trend. Secular society is not necessarily anti-religious but the impact of secular forces upon a divided Protestantism is destructive. At the same time powerful interests in the press, radio, motion picture, advertising and amusement fields are developing a type of culture in which ethical religion has little place.

"The effects of change upon the church and the home mission enterprise have been made progressively evident. Increasing mobility and secularization have combined to create prevailing attitudes less favorable to religious development. Public progress in relation to social welfare, education, recreation and culture have tended to circumscribe the general field of influence of the church. The tendency of many churches primarily to identify themselves with particular social, economic or racial groups has made more difficult their adjustment to the demands of a dynamic, changing period. The parish areas of most churches have drastically changed in their specific social characteristics. Secular movements have challenged the leadership of the church among large segments of the population and in relation to vital ethical issues, as race relations and social justice. A striking phenomenon has been the rapid growth and wide distribution of churches of various emotional sects. In general, the rate of membership growth of the older Protestant denominations has been disappointingly slow and there

has been an actual decline in Sunday school enrollment."

Viewing the future function of the Home Missions Council as a "master planning board for Protestant home missions," the statement outlined the following over-all strategy:

"The total program of home missions should be brought within the scope of common planning and agreement, recognizing that the tasks of evangelization, education and service are becoming essentially corporate in nature. This common planning and agreement should have in view, negatively, the elimination or avoidance of competition and overlapping, and, positively, the development of a well-balanced coordination of program so that all aspects of the work will reinforce each other and make a unified impact upon the community and upon society in general.

"Serious thought needs to be given to the missionary message we are trying to project, to its relevance in relation to pressing problems of contemporary life, and to its impact upon particular situations and populations. Modern life offers a laboratory for fruitful experimentation in creative Christian service; this is illustrated by such questions as industrial and race relations, the place of Christian teaching in education, the concern of the church for good government, sound economy and broad social welfare and other interests which affect the Christian community in the most fundamental sense of the term.

"Recognizing the imperative need to strengthen the total impact of the churches we represent upon the total life of our nation, home mission agencies should accept a measure of responsibility in the development and strengthening of interdenominational agencies in local communities, states and areas, in the mobilization of our total resources, missionary and ecclesiastical, for our common task, and in furthering cooperative and ecumenical ideals nationally and on a world basis."

It is not enough to feed the starving people of the world. They should be helped to feed themselves. Let the church arise and declare itself on these issues, but, better still, lend its support to such programs of agricultural and industrial reconstruction as will remove the basic causes of dependency.—*Mark A. Dawber.*

Many people take no care of their money till they come nearly to the end of it, and others do just the same with their time.—*Goethe.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS INTERVIEWED BY NICODEMUS.

LESSON III—JANUARY 19, 1947.

MEMORY VERSE: *Except a man be born again, he cannot see the Kingdom of God.*—John 3:3.

A Strange Errand.

It was rather strange that Nicodemus should have come to Jesus. He was a "ruler," i. e., a member of the Sanhedrin, the ruling body of the Jewish nation, a man of high reputation, of learning, influence, and of power. Jesus was a young, comparatively unknown, itinerant teacher, perhaps not half his age. And yet this man, Nicodemus, came to Jesus in a spirit of earnest inquiry. To be sure he was a bit timid, at least it seems that way, for he came by night, but the important fact is that he was *sincere*. He came by night, but he came seeking light. Here is encouragement for all who are seeking light. Here is also a rebuke to those who are self-satisfied. And here is a startling revelation of the fact that men may have everything, but if they have not that which Christ refers to as being born of the spirit, unless they have God, there is a deep dissatisfaction and hunger of heart in their lives.

A Startling Word.

Nicodemus started off by expressing his confidence that Jesus must have come from God—his signs and wonders that He had done were His credentials. It was not blarney or half-hearted praise—this older man undoubtedly felt a sense of wonder and admiration for the young teacher. But he must have been surprised and startled—in fact his words prove it—when Jesus bluntly but politely replied, "Except a man be born again," or anew, or above—the terms may be used interchangeably here—he could not see or enter into the kingdom of God. How could a man be born again? Why did he need to be born again? Well, said Jesus in so many words, the kingdom of God is spiritual in nature, and unless a man is born into it, unless the Spirit of God renews his heart, he cannot see or enter the Kingdom. "Ye must be born anew or again," said Jesus to this man, already a good and wise man. Even Nicodemus had to undergo a new spiritual birth ere he could enter or see the King-

dom. And so must every man. A new birth is the spiritual priority, the absolute essential of the new life. The Kingdom will not come by nice words, or carefully laid plans. A new world can come only through new men. To be sure there is a place for these things. But the first great need is a renewal of the heart and a divine transformation of the individual man. This is not all of it, but it is the thing without which all else is futile and finally folly. There must be repentance, confession, pardon, purification before one can enter the Kingdom, but there must be something more—there must be the renewing and transforming power of the Spirit of God. This thing comes from above. It comes down from heaven, it does not spring up from earth. Regeneration is more important than education.

A Simple Analogy.

Mysterious, to be sure it is mysterious. Even this wise old "ruler" was stumped at the very thought of being born again. And so are many moderns. But the Master, as usual with inspired spiritual insight, put it all very simply. He did not try to convince Nicodemus by stilted argument. He frankly admitted that it was mysterious. But he called attention to the fact that even the wisest man, come to think of it, is stumped by the mystery of such a common phenomenon as the blowing of the wind. Who of that day, or of our enlightened day, can tell from whence the wind comes or whither it goes. But men feel it and do not wait upon the solution of the mystery. It is after all an act of faith. So is it with the "new birth." It is as mysterious as it is miraculous. It cannot be explained. But it can be experienced. And when a man by faith, lays hold of it and enters into it, he is not concerned about the explanation of it. Let a man confess his sins, let him by faith accept Christ's cleansing and healing forgiveness, and let him by faith believe that the miracle has happened, and experience answers or minimizes many of the mysteries that formerly troubled him. If any will do, he shall know. O taste and see that the Lord is good.

The chains of habit are too weak to be felt until they are too strong to be broken.—*Samuel Johnson*.

"THE FAITH THAT SUSTAINS ME."

(Continued from page 5.)

Ever since we learned this our second lesson we pray with new understanding and deep concern the prayer our Lord Himself prayed for His Church, "That they may all be one . . . that the world may believe." We knew this prayer before. We have quoted it and may have preached sermons from it. But to pray it in His name, I confess has been the result of our Lord's own instruction.

Who or what has it been that gave strength and patience to the small Christian minority who waged war against Hitler's claim and power? How did it happen that the comrades of this struggle became transformed into a new spiritual union and communion? Was it just human fancy and mere illusion? Otherwise there must have been a causative power. It is of this power that I am going to speak now, for it has been the decisive lesson that we have been taught.

When we met with Hitler's claims and came to see that he wanted for himself and for his purposes the whole of our nation and each single member of it, body and soul, life and death, it meant for us a dreadful situation. Actually he was the god of the nation. Without thinking the fascinated crowds shouted, as they were told, "We are nothing, the Fuehrer is everything." "Fuehrer befehl, wir folgen!" They believed what the Fuehrer proclaimed, that his orders were supreme law, that he knew best, "knowing good and evil." No wonder that human resistance faded away. It took only a few months for the "Gleichschaltung" (absorption into Hitler's party) of political factions and parties, trade unions, scientific and professional associations, teachers, and civil servants. Only the church was left. Even there inroads had been made by Hitler's fifth column, "German Christians."

Why now did we, the small minority, not give in when we had to fight against all odds? We saw what was happening and we saw ourselves confronted by God's first commandment, "Thou shalt have no other gods before me, for I am the Lord, thy God." We simply could not help resisting. This resistance was not very impressive, but it was stubborn and went on year by year, God having a long lesson to teach us. We were to learn through many thousand days that God has a word for us which is able to renew courage and strength every single day and which

proves even more powerful than the orders and will of a tyrant. We knew this word quite well, we thought and had known it for a long time. But we came to learn it and to understand it quite anew—the word, “Jesus Christ.”

Was Hitler really the man of power, he who lacked the strength to do away with a handful of Christians? Or was He the man of power who uttered these words, “All power is given unto Me in heaven and in earth”? Was Hitler really the man of courage, he who trembled for his life whenever a leaf rustled? Or was He the man of courage who once said, “No man taketh my life from me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.” Was Hitler really the man of salvation, the longed-for saviour whom the crowds hailed, “Heil, Hitler”—he who made people die for him, thousands upon thousands, in prisons and in camps, by murder and war? Or is He the man of salvation who criticizes all ways of selfishness and sacrifices His life for others. “Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men’s lives, but to save them.” “I am the good shepherd, and I lay down my life for the sheep.”

That was the content of our most important and essential lesson. Indeed, we overcame all doubts and difficulties the very moment when we professed this lesson which God had taught us.

Probably you know the first and fundamental sentence of the Barmen declaration, which has become the Magna Charta of the Confessing Church and the banner of those who defied Hitler: “Jesus Christ, as Holy Scripture bears witness of Him, is the only word of God that we must hear, and who in life and in death we are to trust and obey.” Trusting in this word we had no room left in our life for the fear of man. What did it matter that we were and remained a small minority? What did it matter that many of us were persecuted and put into prison? The power which Hitler claimed for himself and his rule was but a lie and was doomed to break to pieces as soon as Christ would put an end to it.

If it were to obey this word we no longer had any authorization to separate and to go our own way, building churches according to our own plans and tastes. We found ourselves bound by His love and His command to mutual help and responsibility.

At last, listening to this word, we

knew everything about the meaning and task of our life and duty. We knew what to preach and how to say it. Preaching became the most urgent and the most delightful thing in the world. Hundreds of laymen went into the pulpit after the pastors had been taken away by the Gestapo. There was no hesitating, no asking, “What shall I cry?” “What shall I preach?”

Jesus Christ, the One Word of God.

You will admit, I am sure, that this lesson is the most needed one still today, and not only for the Christian Churches in my home country. For where the power, love and salvation of the living Lord are darkened, nothing else will do. The idols will have the best of it. And that means devils and demons, believe me!

Hitler and his accomplices have gone. The “church struggle” has come to an end. The world has changed its face definitely. And we are only too glad that we may hope to forget what has happened. But the lessons which God taught to His Church must not be forgotten, and they are by no means finished.

The small minority at last has outlived its persecutors. Once again the Lord’s promise has been fulfilled, “The gates of hell shall not prevail against it.” Yet we cannot boast that the Church has won the victory by herself. The Lord rather has done it. And He did it at the very last moment, when the small remnant of His fold was nearly suffocated. He acted in this way, I am sure, that we might keep in mind His lesson that He Himself is the Master and the God of wonders. There is good reason for the Christian Church in Germany to be reminded of this fact, for we have a chance of becoming great and influential if only the Church will forego human wishes and plans. We do not fear being few and weak, for the lesson runs, “He has put down the mighty from their seats, and exalted them of low degree.” Not the mighty, but the faithful and obedient Church may rely on the promises of her Lord.

“When the Lord turned again the captivity of Zion, we were like them that dream.” So it has happened to us literally. The Church was freed, and not only the Church that had sustained resistance right to the end, but also the Church that had become tired and weak. The old territorial churches came back to life once more, awaking from their stupor. The small minority disappeared all at once in the midst of millions of Church members who never had taken part in God’s lessons during the by-gone years.

It looked as if the second lesson had been totally in vain. The old territorial church systems came back to life. The denominations were restored. The sheep divided from the goats—Lutherans, Reformed, and Unionists. It could not be otherwise. But we tried to hold fast to God’s second lesson of ecumenical fellowship and brotherhood across the denominational boundaries of our organized churches and creeds. And partly, at least, we have succeeded in doing so. You will have heard of the church convention in Treysa in the Fall of 1945. There the Evangelical Church in Germany was established, an interdenominational union of all the Protestant territorial churches in Germany. It is not yet to be seen what will become of it. But whatever the ultimate form and result may be, it is here that the ecumenical brotherhood of the fighting and confessing church is at home now and where we meet to continue God’s second lesson. And it is this Church that is sending its greetings to you, for we came to see that God’s plan for Christian brotherhood does not stop short at the boundaries of nations nor at the borders of continents.

We shall have to learn this lesson of ecumenical brotherhood for many years to come until we know and know by heart what has been told us again and again, “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.” The unity of the Church is not made by human rules and regulations, but it is set up by the sovereignty of the one Lord, Jesus Christ.

But how to bring about His reign? That is and always will be the crucial problem. “How then shall they call on him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?”

As long as Hitler played God’s rival, preaching was not difficult at all. Certainly it required some courage and no little love for the lost and misled people. But opening your Bible you knew very soon what God wanted you to say.

Now the situation has changed. I must confess that after coming back from eight years of imprisonment I simply was at a loss to know what to preach. I knew that most of my fellow-ministers felt the same. At Barmen we had proclaimed the absolute sovereignty of Christ. But after Hitler had gone, what did this sov-

(Continued on page 15.)

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

This report closes our work for 1946. The Sunday schools, churches, and friends have been real good to us during the year to help finance this institution while prices soared skyward. The offerings sent in have been very encouraging. Our people are beginning to realize that we cannot run the Christian orphanage on the amount allotted us in conference apportionments, namely, \$12,500. It certainly is more satisfactory to work when we are assured of being able to pay our bills at the end of each month. Our good friends have come to our rescue during the year and have helped us across the rough places in our work here, financially. The churches, Sunday schools, and friends have finally pushed the income up to the sum of \$21,533.14 for the year. I have been informed that some people have the idea that if the churches raise the amount allotted to the church in conference apportionments, that is all the orphanage needs, and they stop there. You are expected to raise your conference apportionments, but if you have it in your heart to send a special check to help any of the church institutions, you have a perfect right to do so.

I want to say to our church people that you have been faithful and loyal to the orphanage and me, during the year, 1946. It makes my heart rejoice to know you are standing by us in this work of love and charity.

During our thirty years here as superintendent, we have trained and sent out a large number of boys and girls that we feel very proud of. They came here when they had no place to go, helpless and dependent. The orphanage, through your contributions, gave them a chance, and they have made splendid citizens. Can you invest your money more wisely than in little children who, one day, will be leading citizens of our State and Nation? The kind of citizens they make will depend largely upon the training they receive in their young and tender years.

Again I think you for your loyalty and assistance during the year, 1946.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 9, 1947.

Amount brought forward \$20,540.77

Sunday Schools Monthly Offerings.

Eastern N. C. Conference:

Chapel Hill \$19.75

Wentworth 12.90

32.65

Eastern Va. Conference:

Cypress Chapel \$13.25

Hopewell 10.00

Liberty Spring 8.00

Mt. Carmel 19.47

Norfolk, First 84.94

Oakland 37.00

Portsmouth, First 111.13

Richmond, First 110.00

Windsor 11.71

405.50

N. C. & Va. Conference:

Burlington \$50.00

Elon College 46.34

Monticello 4.04

Pleasant Grove 20.76

Shallow Ford 116.00

Shallow Ford 116.14

237.14

Western N. C. Conference:

Hank's Chapel \$17.05

Zion 12.41

29.46

Va. Valley Conference:

Antioch \$7.58

Concord 6.50

Leaksville 7.75

Timber Ridge 9.00

30.83

Total Regular Offerings ... \$ 735.58

Thanksgiving Offerings.

Eastern N. C. Conference:

Auburn \$11.68

Ebenezer 32.00

43.68

Eastern Va. Conference:

Johnson's Grove \$14.00

Portsmouth, First 40.06

Windsor 58.55

112.61

N. C. & Va. Conference:

Bethel S. S. 69.52

Western N. C. Conference:

Glendon 11.63

Va. Valley Conference:

Timber Ridge 19.35

19.35

Total Thanksgiving Offerings \$ 256.79

Grand total income from
churches for the week . \$ 992.37

Grand total income from
churches for the year . \$21,533.14

"... AND YE CLOTHED ME."

(Continued from page 3.)

ries a day, food supplies will run out about the middle of February. After that perhaps 1,000 calories a day will be possible. Compare these figures to the 1,650 calories daily set by experiment in the United States as the subsistence level, the 2,400 needed to maintain health, or the 3,300 eaten daily by the average American.

Through Church World Service, Congregational Christians can contribute both material goods and money to the ragged and hungry people of the world. Cash contributions go a long way to relieve the suffering of hunger. Congregationalists should send their money marked for overseas relief to the Congregational Christian Committee for War Victims and Services, 287 4th Avenue,

New York, N. Y. Even \$1.00 will provide enough food to keep a person alive for two weeks through a special relief cereal purchased *by Church World Service in carload lots for 6¼c a pound. The cereal has the food value, pound for pound, of cheese and provides a balanced diet. Thirty-two glasses of milk made from whole dried milk can also be given to some starving child for \$1.00.

Nearly every home contains articles not in use which could mean immeasurable comfort to some family abroad. At this season of the year, when cold threatens life with even greater force than hunger, warm clothing is especially needed. Clothing for men, women, and children, shoes for people of all ages, particularly the wider sizes, overshoes, blankets, books, and candles are all shipped abroad through Church World Service. Search through your closets for things you are not likely to use. Make sure they are in good usable condition. Above all, make sure they are clean. Though thousands of families abroad are destitute, they are not beggars. Only desperate need has driven many to ask for help. Create sincere goodwill and gratitude in their hearts by giving attractive as well as useful goods. Send your donations prepaid to the Church World Service Center, New Windsor, Maryland.

GETTING THE RIGHT MEN FOR THE MINISTRY.

Getting the right men for the ministry is our big problem, and each local minister can help.

There are three new books which every minister should have to place in the hands of young people who may be thinking of Christian life service. These are published by The Commission on the Ministry, the Federal Council of Churches. Undoubtedly, they can be purchased from the Pilgrim Press. Note these books: (1) "We Have This Ministry" (Church vacations for men and women), by eleven leaders; (2) "Look at the Ministry" (A message in photographs), by John Oliver Nelson; (3) "A Young Man's View of the Ministry" (Classic appeal for the ministry), by S. M. Shoemaker.

These are excellent books. Bound in paper, they cost fifty cents at the present time. I propose to place them in my own library in Elyria and use them as I can with my most promising young people. If all of us would do the same, it might mean that we would be starting some thinking which would bear results of which we would be greatly pleased.—William A. Leath in "Ohio News."

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

McCURDY.

Mrs. Burdella Aiken McCurdy, born January 31, 1866, died at the home of her daughter, Mrs. Roy A. Larrick, in Winchester, Va., November 25, 1946. Burial service was conducted from the home by her pastor and the Rev. Roy D. Coulter, pastor of Timber Ridge Church. Her body was laid to rest in the family lot in Mount Hebron Cemetery, Winchester. Mrs. McCurdy was a loyal member of the Winchester Congregational Christian Church and was faithful in attendance as long as her health permitted. "There remaineth therefore a rest for the people of God." (Hebrew 4:9.)

ROBERT A. WHITTEN.

“THE FAITH THAT SUSTAINS
ME.”

(Continued from page 13.)

ereignty mean? Was our Church and was our nation in need of Him? Were we, ourselves? Yes, we wanted Him badly. We wanted to be comforted by Him. We wanted to be helped by Him, the Friend of the poor and miserable. Wasn't He the divine comforter who said, "Come unto Me all ye that labor and are heavy laden, and I will give you rest?" Why then could we not make up our minds to preach according to our heart's desire, as millions of people wished us to do?

It was the hour of great temptation for us as well as for the whole Church. One step only and we should have had the chance of winning the sympathy of our whole nation.

But we could not give way. "For what is a man profited if he shall gain the whole world, and lose his own soul?" We had to remember that there is no comfort in the Gospel except for those who enter in at the straight gate, and that we were not authorized to alter Christ's original message, "Repent, for the kingdom of heaven is at hand." What people longed for was to enter into this kingdom of comfort and peace without passing through the door of repentance. A sheer impossibility. Christ says, "I am not come to call the righteous but sinners to repentance."

That was the way we came to our new message. Repentance was to begin in our own life and work and only then could we hope to preach the real and full message of Christ's sovereignty in the midst of a world full of guilt, sin and misery.

We saw the misery which had originated in Germany spread itself all over the countries of Europe and then recoiling upon our own nation in hunger and death.

We saw sin proclaimed as right and lawful if only done for the profit of the "master race"—the sin which now weighs on a "mastered race" and suppresses every spiritual recovery.

We saw guilt accumulated through twelve years and culminate in the planned murder of millions of Jews—a guilt now being revenged according to the rule of human punishment, “eye for eye, tooth for tooth.”

We saw that we could not plead "not guilty" for ourselves, that on the contrary we were in duty bound to become our prosecutors first because we had not been brave enough in witnessing, not cheerful enough

in believing, not persevering enough
in praying, and not ardent enough
in loving our fellowmen.

This confession of our own, the Church's guilt, has become the main contents of the well-known Stuttgart declaration. That declaration, made by the Evangelical Church in Germany at the time it became a member of the World Council of Churches, represents the pre-eminent event in the life of our nation and Church since the end of the war. It represents a new beginning for Christian preaching after a year's lethargy. Christ, the Saviour of sinners, is again manifested in His sovereignty.

This consciousness has been by far the hardest lesson that we have had to learn, and we have not yet come to the end of it. At the same time it means the most important lesson we have had to learn, leading to the highest aim, "If the Son therefore shall make you free, ye shall be free indeed."

The Church of the Stuttgart declaration has not met with great sympathy on the part of the German nation. But this Church has the greatest sympathy for the nation. This Church is guilty herself by omission and weakness, therefore shares the guilt of the rest. This Church knows the glad tidings of God's forgiveness and, therefore, preaches the gospel of God's righteousness and love, trying earnestly to become the good Samaritan for the man who "fell among thieves, which stripped him of his raiment and wounded him and departed, leaving him (more than) half dead."

We now know how to bring real comfort and genuine help to those who suffer from sin and shame, being ourselves the first members of the new communion which Christ brings together in our midst, the communion of pardoned sinners, the most deeply rooted brotherhood of mortal men.

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TRAVELOG

By PATTIE LEE COGHILL.

As you can imagine the past year was a most interesting time to have been in India and Ceylon. Our deputation was there when the discussions and negotiations leading toward India's independence were in full swing. We were pleased again and again to discover the important place that Christians have made for themselves in this great country. There are only eight million Christians but their influence is far out of proportion to their numbers. It was good to meet and know so many Indian Christians and to see at first hand the wonderful work which our missionaries are doing and have done through the years. I am always tempted to go on and on about India.

The next three and a half months of the trip were full of excitement every minute. I flew from Karachi to Basra, Iraq, where I took a train for Bagdad—from there a big Nairn bus across the desert to Damascus and on to Palestine. Now I must tell you that I was in Palestine for Easter week; a glorious experience for any Christian. After Palestine I visited missionary work in Lebanon and Syria. In Tripoli I had an opportunity to observe a grand Presbyterian hospital from the inside as I had a bang-up case of German measles.

Next came three wonderful weeks in Turkey. In addition to our missionaries (every one of whom I should like to mention by name) it was fine to see Don Webster, Congregational minister, heading up the Department of Inter-Cultural Relations for our government, and my good friends Ezra and Jesamine Young. Ezra has headed the YMCA in Istanbul for the past five years. Both Don Webster and Ezra Young went to Turkey first to teach in one of our schools. On Memorial Day we attended a service in the European section of the cemetery in Istanbul with American Board friends, people from the American Consulate and the American tobacco companies!

Let me pause right here to say the things Ross Thomas in India, Luther Fowle in Turkey and Dr. Ernest Riggs in Greece did for me while in their respective countries will make me believe eternally in the mission busi-

ness offices! The amount of red tape in travel at the present time is amazing—not only visas but permits of all kinds including registration with the police on arrival in each town in some countries and a release from the police when leaving; currency exchanges, etc.

How can one describe a week of one's life in a marvelous country like Greece. There were good friends to be visited in our colleges in Saloniki and Athens as well as observing the work of the relief workers from our Service Committee and UNRRA; and the Parthenon in Athens at sunset! For one thing I discovered that all of the interpreters working with UNRRA were graduates of one or the other of our two colleges. Then came another one of the great surprises of travel these days—a free ride in the military attache's plane to Naples, Italy.

I wish I could share with you all that I saw of relief work in Italy and France. Some of you know about the unusually fine piece of work where I had a lovely three weeks while waiting for a boat back to America. Here I should like to list friends by name, too; those English friends who shared their food with me; Miss Nichols and Mrs. Turner in our Service Committee office and the group of American young people doing a good job for us in bombed out churches. More than the clothes, food and money, English Congregationalists appreciate the people we have sent them.

I had a delightful week-end in Geneva, Switzerland, attending John Calvin's Church on Sunday and visiting the headquarters of the World Council of Churches and the World Student Christian Federation. I also realized a life-long ambition when I spent a week in Denmark visiting folk schools and cooperatives in that beautiful country.

This has been mostly a recital of the places I visited but some of you asked for it! As I have mentioned each place I have longed to stop and tell you about some of the people I met or share some experience. I rejoice over every little evidence of "peace on earth" and have faith that some really significant foundations are being laid even in these uncertain days.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, JANUARY 16, 1947.

NUMBER 3.

A Hundred Year Test

Exactly one hundred years ago the pastor of the North Congregational Church, Hartford, Connecticut, was busy writing a book. It was a tiny volume of seventy-two small pages when in 1847 the Massachusetts Sabbath School Society published it under the title, "Discourses on Christian Nurture."

Neither the publishers nor the author could foresee the split-atom reverberations that would rock New England. In fact, the fury of criticism that arose caused the Publishing Committee of the Massachusetts Sabbath School Society to withdraw the book almost immediately. Naturally that made more people than ever want to read it! Thereupon the author re-issued it himself in that same year.

The kindly, courageous clergyman whose devotion to truth made him a pioneer in the religious development of the nineteenth century was Horace Bushnell (1802-1876). The bomb that his little book contained can be summarized in one sentence: "The child should grow up a Christian and never know himself as being otherwise."

To realize why such a doctrine should arouse bitter controversy, we must remember that most church people of that day held that the Christian life must always be entered by the same type of religious experience. Many adult Christians had begun their religious life by means of a dramatic "turning about" attended by strong emotional states. It was assumed, therefore, that children must always begin their Christian lives in such a manner. Bushnell thought otherwise. Some people, to be sure, enter the Christian life by such conversions. But other people, and perhaps most children, can be led to the same Christian life by the more gradual, less spectacular processes of Christian nurture. The test is not the manner by which once we accepted the Christian gospel but the degree to which we live it.

Instead of placing the total emphasis on conversion, Bushnell advocated Christian nurture as the method of promoting Christian living. It was essential, he said, to relate learning to experience rather than simply to inculcate dogma and rationalism. He called upon parents and ministers to concentrate on the development of Christian character in boys and girls. He advocated and practiced international interdenominational fellowship.

To Dr. Bushnell's writings and their influence on Sunday school leaders of the latter half of the nineteenth century is very largely due the launching of modern religious education. Out of such an emphasis on the need for religious instruction for children and youth adapted to their ages sprang movements and organizations that eventuated in 1922 in the International Council of Religious Education, which represents forty Protestant denominations and thirty-one state councils of churches and religious education.

Today the vision of Horace Bushnell reaches out to include Sunday church schools, weekday and vacation schools, leadership and parent education, visual and radio education. And the growing process takes in Mother and Dad as well as little Johnnie.—Philip C. Landers, "A Century Beckons."

NEWS AND VIEWS

When you get your automobile liability insurance this year, we suggest you ask the company how much of this expenditure is made necessary by drinking drivers. You'd be surprised!

There seems to be a dearth of news from our churches. Are they not doing anything, or are they just bashful? Certainly it cannot be that it is just lack of interest in passing the good news along!

Rev. Murdock Butler died Tuesday morning in Roanoke and was buried Wednesday afternoon at Johnson's Grove in Eastern Virginia. Mr. Butler was the former pastor of the Wakefield Parish.

The Eleventh Annual Pastor's Study Conference will be held at First Church, Springfield, Massachusetts, February 3 and 4. Dr. Warren W. Pickett will serve as chaplain. The speakers include Drs. Wilhelm Pauck, Samuel McCrea Cavert and George M. Gibson.

This is the "College Period" in our Convention's financial calendar. Why not raise the college apportionment during this period. It will be of inestimable value to the college, and it will clear the slate for your church finance committee to start on something else.

THE CHRISTIAN SUN extends sympathy to Superintendent W. T. Scott in the loss of his brother who died at his home in Greensboro on Tuesday of this week, and to Dr. Truman B. Douglass in the passing of his father, Rev. Truman D. Douglass. Mr. Douglass was for many years a Congregational minister in the mid-west, but since his retirement he lived in Claremont, California.

The Library of Congress has received the only existing set of *Direct Living Descendants of the Washington Family*. This was published in 1933 by the United States George Washington Bicentennial Commission and consists of four folio volumes; it was prepared by Miss Ann M. Washington. It is through the generosity of Rep. Sol Bloom of New York that this "unique and authoritative tool for genealogists" has come to the Library of Congress.

CENSUS OF RELIGIOUS BODIES—1946.

The Director of the Census is authorized by Congress to take a Census of the Religious Bodies in the United States every ten years, the first census in this decennial series having been taken in 1906. The information is collected through the use of a simple schedule or questionnaire, which is mailed to the individual churches, filled out by the pastor or clerk, and returned to the Census Bureau for tabulation. This census provides the only official government figures with respect to membership in the various religious denominations or organizations.

Preparations are now being made for the 1946 Census and the schedules will be mailed to the churches early in 1947. This is a most important inquiry and for its success it is vital that the Bureau of the Census have the utmost cooperation from the pastors or clerks of the churches, as well as from all religious leaders and officials. The schedule for this census includes a question on the number of members of each local church, with a supplementary question on the number under thirteen years of age. The second question on membership will facilitate comparison among denominations having different provisions for inclusion of young children as church members. There are also questions on church expenditures, Sunday schools, etc.

If the statistics of religious organizations are to be of maximum value, it is essential that the returns be accurate and complete and cover, as nearly as possible, every church or religious organization in the United States. The census can be completed promptly only if each pastor will participate wholeheartedly in the work by filling out the schedule for his church and returning it promptly to the Bureau of the Census. It is a tremendous task to obtain returns from the more than two hundred and fifty thousand churches scattered throughout the United States, but it can be done and it is hoped that the church leaders will realize the importance of the census and will do everything in their power to help the Census Bureau secure prompt reports from all the churches.

God does not settle His accounts at the end of every month but He always settles them.

DO NOT PRAY FOR EASY LIVES.

A Radio Address

By ALBERT W. PALMER.

Many years ago, when I was assistant pastor at Redlands, I attended a dinner where the hostess used as place-cards some beautifully printed quotations done in green and gold with real artistic beauty. The quotation on my place-card was this from Phillips Brooks: "Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God."

I took the card home and pinned it up on my study wall. Later, when it became dog-eared and worn, I had it framed. All the years of my ministry it has hung there as a perpetual reminder of one of the basic facts of the Christian life. It has said to me, in effect, "There are great reserves of power available for those who put their trust in God."

These courageous words came out of Phillips Brooks' life situation. Outwardly he had almost everything one could desire. He was born into a family of moderate wealth and established social position and in Boston. You know some men are born, some achieve greatness while others are born in Boston. Not only that, but he attended Boston Latin School and graduated from Harvard College. . . . Big, strong, handsome, member of a family of culture and wealth and a Harvard graduate—what a lucky young man, his contemporaries doubtless said.

But in his first life venture he failed. . . . He tried teaching school but the boys played horse with him. He just couldn't maintain discipline. So he gave up teaching in despair. Then came a period of soul searching out of which he emerged with a decision to study for the ministry. Here at last he succeeded marvelously and became one of the outstanding preachers of his own, or any other, generation.

But all was not easy here. Soon after he graduated from the theological seminary at Alexandria, Va., and while he was a young rector at Philadelphia, the Civil War broke out. Phillips Brooks carried the Civil War in his heart. He cared for wounded soldiers in the hospitals. He was the friend of the Negro, just coming out of slavery. He comforted

(Continued on page 6.)

A "Feather Merchant" in Deep South India

By GORDON MCINTYRE

EDITOR'S NOTE—A "Feather Merchant" in Army parlance means a person serving under the Army wearing an officer's uniform and entitled to an officer's rating, but with the freedom of a civilian. He is generally called a "Tech Rep." or "Technical Representative," and comes from some American aircraft or engineering concern aiding the U. S. Military. It was in this capacity that Mr. McIntyre was in India. Mr. McIntyre is now a full-fledged civilian living in San Dimas, California, where he has written several long articles for his local paper on his experiences in India. His job right now is the one full-time paid fireman in his township. This article may be used as illustrative material in our current missionary study of India.

This is a story of how six Americans took a trip into the deep south of India to a little city, rich historically, called Madura, to visit the American Mission and had their eyes opened to the extent that all six of them are now ready to sing the praises of this small group of missionaries. Their genial host was Lloyd L. Lorbeer of Pomona, who went to Pomona College and is known to many in Pomona Valley.

An Unexpected Welcome.

One evening about 6:30, six tired dirty American Sahibs rolled into Madura. Really they had to go one more stop before detraining, so no move was made to get off, as Pasumalai is where the Mission is located. But to the surprise of all, Mr. Lorbeer came up to the car and welcomed all the boys to South India. It proved to be just a short welcome as he had promised to hold services for the boys at the American College. He did not stay long enough to meet the three new boys who had not come down for their Thanksgiving dinner the year before.

He talked about five minutes, then dashed away to keep his appointments. With instructions as to what to do when we arrived at the Mission there was no cause for panic and we soon reached Pasumalai without mishap. There were about twelve Indian boys awaiting us at the station and they took care of the handling of the baggage and soon each man had his room assigned to him and he was busy taking his bath in the nice mission home of Lloyd Lorbeer.

Cow Mountain.

Pasumalai is a nice little place, being even smaller than San Dimas, during the months of November, December and January but it can get very hot, too. Pasumalai means, in Tamil, "cow mountain," and the mission school is built on the side of Cow Mountain. The home of Mr. Lorbeer overlooks the surrounding ground and buildings.

Begin With the Kids.

One of the most interesting parts of the school is the nursery school, which by the way, was started by Mrs. Elva Lorbeer, and it is here

where the real good is started. The one way to train these people is to take them away from their evil-smelling and ill-equipped huts in the village and show them the better ways of Christianity when they are very young. The nursery gives the little kiddies a daily portion of cereal that will give them their calcium. They get their daily bath and learn how to start out in life, the most important of which is to learn to play. Few children in the lower castes really learn how to play. They are put to work so early in life that they never reap the benefits of this wholesome exercise.

Get 'Em Young.

The Pasumalai schools consist of a high school, kindergarten, grammar school, a trade school, manual training, agricultural and farm work, all of which can help prepare the Indian students for the American College in Madura. So the object lesson of this training program is: get them young, train them for college, make teachers out of them and let the teachers convert them from the Hindu religion to the Christian faith. But at no time during their educational period do they try to convert these Indians from any religion to that of the Christian. True, they are shown the advantages of it, but they are not forced to accept it and for that reason they have won more to our faith than by any other way.

The next day after the boys arrived, being Monday, they were taken around the school grounds and shown a few of the ways in which the students are trained. There was a Hindu Festival in the making, at this time of year and so the schools were not in session for the three-day period, but the trade schools were still working. So Mr. Lorbeer showed the boys around in this department.

A Call On the Doctor.

At 3:00 P. M. the old Chevrolet was shoved out of the garage and down the hill to get it started and seven Americans were headed for Madura, about three miles away. The first visit was to the Willis Pierce Memorial Hospital where Dr. E. W. Wilder is in charge. Many contributions from public spirited citizens

and cotton mills of Madura have helped to equip and make possible the work they carry on. The hospital is built in such a way so as to make it as cool as possible in this hot country. There is one hospital for men and the next door is the women's hospital. It was at the latter that we got to view the tiny babies, all less than two weeks old. One little fellow had a head shaped like a gourd, but then maybe it will grow into shape as he grows older. But if it doesn't he sure will make a good beggar when he grows up. The more deformed they are over here the better beggars they make.

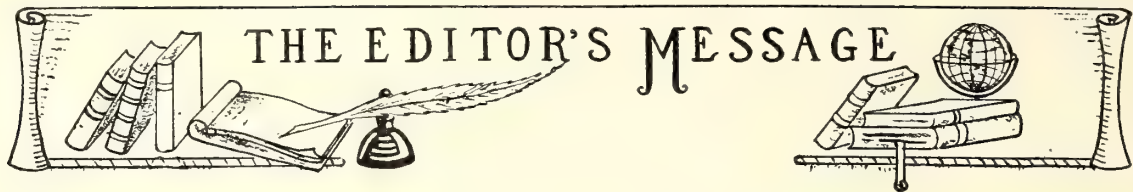
The Temple.

From the hospitals the gang went over to the Pagoda or the Sri Meenakshi Temple. After the visit to the temple the guide, Mr. Lorbeer, hurried the boys back to Pasumalai to play their scheduled volley ball game with the Indian boys of the high school. The game would have made good material for Walt Disney—volley ball is a kid's game and old timers like these boys can get sadly out of practice in a few years. But it was great entertainment for the over two hundred boys on the side lines and when Pappy Kidd would hit the ball over the net they would send up a big cheer. He was the most awkward of the six, then came the Swede, Mr. Ahlin. However, it was looked on as one of the highlights of the trip and everyone was willing to have another game before leaving for home.

The Leper Colony.

The next day, Tuesday, was to be a special treat for three of the Americans. Dr. Wilder had offered to take three of them to the Leper Island, some three miles out of Madura and allow them to see how that part of the mission work is being carried out. So at 9:00 A. M. the doctor's car arrived and Ahlin, Dudley and McIntyre were picked up and driven to Manamadura to the leper colony. There were many things learned that day and one of them was that leprosy is not as contagious as is generally thought. The buildings were all very orderly and the patients looked clean in their white Dhoties. They kept their distances and that was the way the three boys liked it. The doctor explained that leprosy is really contagious when in the beginning, but after it had reached the stage where the fingers and toes were falling off it was not in the least contagious. It is a disease of the nerves and when they are affected that is when it has to run its course. In all it was a very instructive day.

(Continued on page 14.)



RIGHTO, BISHOP!

Henry Knox Sherrill is the new Bishop of the Protestant Episcopal Church. As would be expected, the Bishop has been making some pronouncements. They do not strike one as being a bit pontifical on the one hand or prosaic on the other. Just what has the Bishop been saying? Here are his pointed remarks:

"Missions, as I understand it, is the winning of all life to obedience to the will of God. Let us face how little we do; how small is the vision of Christian people in the light of the magnitude of the task—a little and so late."

Then the Bishop got down, as we say, to brass tacks. "What ties our hands is not wickedness, as the world recognizes wickedness; but the small issues with which we occupy our time—and it is some of the most devout among us who are so occupied. It acts as does red tape in government affairs and proceedings. A great deal of our ecclesiastical argument has to do with what kind of paper we shall put on the attic, while the foundations of our world are in flames." This lamentable condition, we might add, appears to be quite ecumenical.

CONGREGATIONALISTS and CHRISTIAN EDUCATION

Horace Bushnell was the father, or one of the fathers of modern Christian education. He lived in a theological age when "a child could not be saved unless he were made from birth an alien to the Kingdom of God." Bushnell sought to supplement the revival methods by calling attention to alternate roads to salvation. Dr. Gaius Glenn Atkins writes: "In mental action he was the protagonist in a liberation of Christian thought of momentous consequences." Our modern emphasis on Christian education is a logical and inevitable outgrowth of his "Christian Nurture." Congregationalists have extended a mighty influence in Christian education, not only at the college level, but throughout the program of local churches.

The International Council thought it fitting that on this one hundredth anniversary of Dr. Bushnell's book, another small book be published. Accordingly, brief statements have been secured from 192 denominational leaders and published under the title, "A Century Beckons." These writers re-echo Bushnell's plea for the need and value of Christian nurture. In the words of Dr. Landers, "The writers of these pungent paragraphs point what the coming century needs to do just as Horace Bushnell blueprinted the task of religious education in the last century." The booklet may be had from the International Council for 50c. The statements which follow indicate the scope of our task and remind us that our denominational leaders are maintaining our historic witness.

"Christian education is the force that will keep America great. Through it her ideals will control her machines, her visions will dictate her practices, and her dreams will become her ambitions"—Margaret (Mrs. Ross) Ensminger, Congregational Christian Church, Field Secretary, Southern Union College, Wadley, Ala.

"Because the small child asks, 'Where is God?' church school leaders are given the joyous and solemn task of helping him find his answer in living today. By providing suggestions and materials to help parents guide their children's experiences toward Christian growth, we work together to build a better world."—Dorothy (Mrs. H. C.) Carl, Primary Superintendent, First Plymouth Congregational Church, Lincoln, Neb.

"America's future challenges the church. Working with a few of the 17,000,000 youth untouched by religious training. I am appalled by the barrenness of their outlook but thrilled by their eager search. Church children have something I would give these others—belief in brotherliness and upstanding faith in God."—Josephine Zartman (Mrs. C. S.) Nichols, Congregational Christian Church, Chairman of the Committee of Religious Education of Children for the Greater Springfield Council of Churches, Springfield, Mass.

"A certain amount of factual knowledge is a part of all Christian education. It is vital and important to youth when it is practical and tangible. How can they live according to religious convictions unless they know what they believe? Youth seeks accurate religious teaching for everyday living."—Wanda Mae Brown, Director of Religious Education, First Church (Congregational) in Newton Centre, Mass.

"First the deadly V-2 rocket bombs, then the catastrophic atomic bomb, have sharply underscored the futility of reliance on power. Mankind's sole defense rests in spreading Christian goodwill, that is, friendship, sympathy, and understanding. Religious education alone can develop in children and adults the saving spirit of Jesus Christ."—George V. Kidder, Chairman of Men's Work, Vermont Congregational Conference.

"The need and necessity for religious education should be exemplified. Adults are too busy with a host of club and other organizational activities. As an example to children and youth, adults need to re-evaluate their interests and efforts to find time to devote to education as sponsored by their church."—H. A. Deckert, Church School Superintendent, Congregational Church, Springfield, S. D.

"Christian education needs expert guidance as well as godly devotion. Proved techniques in the art of imparting knowledge and truth are too much ignored in Sunday schools. Let us vitalize our spiritual concern for the younger generation by acquiring and applying the best psychology and pedagogy that science can supply."—John Anson Ford, Congregationalist, Supervisor, Third District, Los Angeles County (Calif.) Board of Supervisors.

R. L. H.

The Twelfth Biennial Meeting of the National Christian Council

December 3-11, 1946

A Cool Introduction.—When I came through Shanghai late in September, people were still talking about what a terrifically hot summer it had been—the most uncomfortable in the memory of the oldest resident. I got back yesterday afternoon from the 12th Biennial Meeting of the National Christian Council, held in Community Church, and I am prepared to talk myself, at length, as to how uncomfortable that city now is from the cold. There may be offices in addition to those of UNRRA which are heated, but I didn't enter any. There may be homes that are warmer than that of Mr. and Mrs. Dwight Edwards, where I was entertained, but I wonder. Let me hasten to say that in their home there was a moderate amount of heat during a good many hours of the day and that the temperature was undoubtedly a healthy one. But a person like myself, who has spent the last five winters either in the tropics or in the super-heated homes and offices of the USA, was at no time uncomfortably hot. (Exaggeration by understatement.)

I was glad to get back to the warmth of this house, a warmth made possible, as we are all aware, by generous provision of the ABCFM. Coal in Shanghai costs to or more than \$900,000 a ton—when it can be bought—and the official rate of exchange, which means not more than 3,500, prevails among all mission organizations that do business through the Associated Mission Treasurers. Figure out for yourselves how warm we would ever be were we living in similar circumstances.

My attendance at this meeting was unexpected. When formal notices of it were received they included a request that so far as possible the churches pay the expenses of their delegates. Obviously the NCKLH was not in a position to pay the bills, or any considerable part of them, for Ch'en Ch'ang-yu, Wang Tze-chung, and myself, who with T. T. Lew, represent us. It was equally obvious to Mr. Chang, Robbins Strong and myself that of these people Mr. Wang could represent our work with complete satisfaction and also, an important consideration, would benefit greatly by a brief change of venue. Mr. Wang has been *nowhere* since he came back from the United States in the late summer of 1940. We, therefore informed the NCC office

that he would be our representative at this meeting, and that we would carry two-thirds of his expenses. They wrote back definitely asking that I also attend, even if they had to pay all the bills. This, of course, embarrassed me, but in the face of it I could hardly refuse to go down, especially as at about the same time our resourceful Acting Treasurer recalled the fact that I had been appointed by the Board last May to be their representative at this particular meeting. The deduction he drew from this matter of record is undoubtedly clear to all of you, and on it we have acted, the NCC paying my travel one way.

Justified in the Event.—If not a great meeting it was at least a good one, and it did me good. Perhaps the best thing about it was that the meeting actually was held. The last Biennial was in 1937. It was no easy matter to bring together again, even in December, 1946, about a hundred people representing Christian work in all parts of the country—including the Northeastern Provinces. As a matter of fact that part of the country where most of the active Christian program in the years between has been carried on, West China, was the poorest in its representation. Attendance from other religions was, I think, nearly as good as would have been the case in normal times. (Just what criteria for normality shall we set up for use in the years to come, anyway?) The Council was not a young one—many of the delegates were elected as far back as 1937, or at any rate, before Pearl Harbor. Yet there were numerous new faces, younger faces, and about them all there was an air of earnestness, of determination and of faith.

Prevading the meeting right from the start was a consciousness of the desperate condition in which this country finds itself. Some features of our situation here in the North are more critical than anything found elsewhere and it seemed at times as if people from other areas were less than sufficiently aware of the seriousness of our situation and the disruption brought by it to much of our work. But the moral slump, the lack of character and integrity in so many of those in power, the absence of any adequate sense of social responsibility, weighed upon the hearts of all. This led directly, I think, to the two

actions which are probably the most significant of those taken.

A Statement and a Program.—One of these was a manifesto from the Council to the nation. It was largely the work of C. T. Chao, and it might have come from a lineal descendant of Amos. It puts the Church on record as calling the nation to repentance. How much attention the nation will pay to it remains to be seen. But if the amount of publicity given to the Council's sessions in both vernacular and English language press is indicative, China is more ready to listen to the voice of the Church than it has ever been before. The local Chinese papers gave space daily to reporting the meetings, and twice the leading editorial of the *Evening Post and Mercury*, for example, dealt, and dealt favorably, with our sessions and things said at them.

The other action I have in mind was the decision to launch next year a three-year Forward Movement. (When asked why not a five-year movement, General Secretary W. Y. Che'en replied that five-year movements seem nowadays to be the exclusive property of groups distinctly not Christian!) If the suggested program is carried out, this will not come to its climax in North China until 1949, which will be just as well, I think, as in several respects we are least ready to push with vigor such an effort. The state of the nation calls for aggressive action by the Church; it will do much to pull the Church out of the doldrums, where such exists, to have the challenge of such an effort pushed home to its membership. Again, as in 1930, the first thing to do will be to put our own house in order. But then we should and must go forward, and go forward together.

In this latter regard, one whole day was spent discussing cooperative efforts with special emphasis on regional cooperation. All of us from North China, for example, met together under the leadership of Bishop Kaung with Mr. Merwin as secretary of the group, and I anticipate the activity of the Federation here in the North, more inclusive than the NCC in its local membership, will be considerably increased as a result.

There will be plenty of details about both the preparation and the program of this Movement in the months ahead. The committee in charge is headed by Bishop Ward of the Methodist Church and all who know him also know that nothing he undertakes is allowed to languish.

(Continued on page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

We are in the period in which our college is to have a first place in the planning and thinking of our Convention. January and February have been set aside as college months. And as we come to this period we have much to be thankful for at Elon. It is in the first place again on the accredited list of colleges, thanks to all who helped to raise our endowment to the required amount. However, let us remember that that endowment must keep growing else again one day we shall be below the requirements.

We can be thankful also that at Elon there is a spirit of progress. I was on the campus a few days ago, and what fine looking young men and young women I saw there. And so many of them. Never had I seen anything like it. And a good spirit prevailed. As one met them in the halls, or on the campus walks, a friendly spirit of courtesy and good feeling was evident. There are some seven hundred seventy students enrolled at Elon this year. President Smith told the Executive Board of the Southern Convention that an unusually good spirit of study, and desire to advance in their courses prevailed. We can be thankful for our student body at Elon.

I was surprised at the large number of units—houses—from the Government which compose a little village just off the campus. More than seventy of these "student homes" were either occupied or being made ready for occupation. Across the street from them was a student barracks building which was all new and filled with students. A friend remarked to me that it was one of the most comfortable and desirous of the rooming houses. And also was I impressed with the number of new residences that are being built in the neighborhood of Elon. From Burlington to Elon is being scattered with new residences.

It is very fitting that Elon should now have a fulltime minister again to give pastoral care to these so many people. A true minister of God can greatly help in developing all these new homes, and living quarters, into a community, yes, "the beloved community." I had the privilege of being entertained in one of the new homes, that of my good friends, Mr. and Mrs. Jams F. Darden, and their little daughter, Brenda Faye. To

provide church for such fine young people in the formative years of their homelife is the very foundation of this country of ours. We dare not let that opportunity slip there, or here, or anywhere in all our fair land.

Our Convention has a great opportunity at Elon. Our forefathers saw it, and we are entered into it. May we make good in our day as they did in theirs. I know of no better place for a man with money to invest than in our Christian College. There for all years to come it will be a good builder of the best ideals and vision in our youth. To have a share in that is to be greatly privileged. It is the call of God to Christian growth in our boys and girls. As I see it Elon is in a great section of our country, at a great stage in its development, and a large number of strong friends are rising up to call it blessed.

JOHN G. TRUITT.

DO NOT PRAY FOR EASY LIVES.

(Continued from page 2.)

parents of boys killed or wounded in battle.

It was against this background of initial life-work failure and the tragedy of war, as well as all his great-hearted pastoral parishoners, that he wrote at last: "Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God."

I ask myself this morning, and I ask you, how is it that such reinforcement of strength comes to the man or woman of Christian faith amidst all of life's hardships and difficulties? How does religion help us be strong in the face of adverse conditions?

I wonder if the answer doesn't lie in two salient facts about the Christian religion?

(1) The first one is that the convinced and active Christian is inevitably some kind of an optimist. He may also be a pessimist within certain limitations. He may be a pessimist, for example, about the immediate future. Some pretty good Christians are pessimists about this stormy sin-cursed old world of ours and have

little hope of our doing anything about it ourselves. So they fold their hands and wait for some miraculous second coming of Christ on the clouds when it will all be purged with fire and made over new and spotless without their having to do anything about it. I don't agree with them, but I recognize them as fellow Christians just the same, in spite of their pessimism about social reform and human efforts to bring about a better social order. The only point I am making just now is that sooner or later the most pessimistic Christian becomes an optimist. He believes that God cannot be permanently defeated, blocked or thwarted by evil men. I believe that, too. I am convinced that at the heart of the universe there is an ever-lasting and ever-present Force, which we call God, that is eternally on the side of righteousness.

Right forever on the scaffold?

Wrong forever on the throne?

Yet that scaffold sways the future;

And, behind the dark unknown,

Standeth God within the shadow—

Keeping guard above his own.

I believe that individual souls also are in the hands of God and that ultimately no one whose life is hid with Christ in God will be permanently defeated.

(2) The other fact about the Christian religion which makes it a source of renewed strength and courage in the face of all adversity is that it teaches people how to keep open the channels of communication between their souls and God. It does this through faith and prayer and meditation. Also by courageous and vigorous action parallel to our faith and prayer and meditation. In this way our lives begin to beat in harmony with God. We come in tune with the infinite. As we learn to do this, the comfort and power of God flow into our lives.

When this happens we begin to see what Phillips Brooks meant when he said, "Do not pray for easy lives. Pray to be stronger men." The tempests of the world beat upon us still. Things may go wrong and disappointments come. But we are not too greatly cast down or discouraged. We remember that Jesus said: "In the world ye shall have tribulation." But we also know, as he knew, that the eternal God is our refuge and that underneath are the everlasting arms. We remember that our lives are hid with Christ in God.

I wonder why it is that we are not all kinder to each other than we are. How much the world needs it! How easily it is done!—*Henry Drummond.*

News of Elon College

By PRESIDENT L. E. SMITH.

VETERANS HOUSING.

DIRECTIVE FROM THE GOVERNMENT: STOP ALL COSTRUCTION TODAY ON HOUSING UNITS.

Elon College is fortunate in being on the Government's list to receive housing units for G. I.'s. In the original allotment Elon College was allotted five buildings with six separate apartments each. These buildings were moved from Georgia to Elon College and re-erected. Cement slabs were laid for floors. These buildings were completed in early fall. All apartments were completely furnished with the exception of cooking utensils: pots, pans, silverware and dishes. They are very attractive and comfortable.

In the second allotment Elon College was allotted twelve additional buildings with three apartments each. These buildings were moved from Maxton, North Carolina, to the college, reconditioned and are in the process of being prepared for occupancy. Four buildings housing twelve families have been completed. The remaining twelve units of this second allotment have been completed on the outside with the exception of an underpinning for the buildings. The majority of them have been painted on the inside. Others have considerable carpentry work to be completed. All twelve buildings are to be wired and have plumbing installed. The first twelve units of the new allotment are furnished comparable to the first thirty units. The remaining twenty-four units are only partially furnished.

Yesterday the contractor, Henry C. Beek Company, of Atlanta, Ga., was notified by government authorities to halt all construction on the units, explaining that funds had been exhausted, and it was a question as to whether or not additional funds would be made available to complete the job. This is disturbing and will inconvenience seriously twenty-four G. I. families. These apartments have already been promised to G. I.'s, some of whom are now in college waiting the completion of their apartments that they may bring their families to Elon. Others are waiting, hoping to be able to move into their apartments and enter college at the beginning of the spring semester, March 10. If these hous-

ing units are not completed, it will certainly be a great disappointment to these G. I.'s and their families.

I have had a conference with the foreman in charge of our housing project. It is estimated that it will cost between \$5,000 and \$10,000 to complete the contract. The contractor had sufficient force on the job to complete all units ready for occupancy within three weeks. Certainly all units would have been ready for occupancy by the first of March. The question now confronting the college is: What shall be done with these unfinished buildings and apartments? Shall the college undertake to complete the job, or shall we let the buildings stand unfinished and unoccupied? The college does not have the funds for this purpose, but it does seem a great loss to everyone to permit these buildings to stand there without being completed and occupied.

The college was fortunate in having land near the campus suitable for this housing project. The houses are located on the old Huffines place that joins the campus on the north. A tract of about ten acres has been allotted for this purpose. The buildings are all newly painted and present a very attractive appearance. It is a good size village within itself. In fact, when the project is completed and all apartments are occupied, there will be nearly as many families in these apartments as now live in the town of Elon College.

Under the present arrangements the college did all necessary grading, opening up streets, preparing foundations and laying sidewalks for the entire project. The college was required to lay all water mains, the sewage lines and build a disposal plant at an expense of between \$25,000 and \$30,000. It is estimated that the Government has spent more than \$100,000 in transporting these buildings, erecting, conditioning and furnishing them for occupancy. The college provides water for which it receives \$2.50 a month from each family, which represents water rent paid by other citizens of the town. In addition, the college receives from the Government \$75 a month rental for the land furnished the Government for this project. The college is required to collect all rent, deduct necessary charges, and forward the

remainder to the Government. At the expiration of two years these housing units together with furniture become the property of the college in fee simple, at which time all revenue received from the buildings will come to the college.

It is hoped sincerely that some way may be worked out whereby this undertaking in behalf of the G. I.'s may be completed. It is a gracious thing on the part of our Government to make this provision and I am sure that if there is a way to complete this project, it will be done.

APPORTIONMENT GIVING—1945-46.

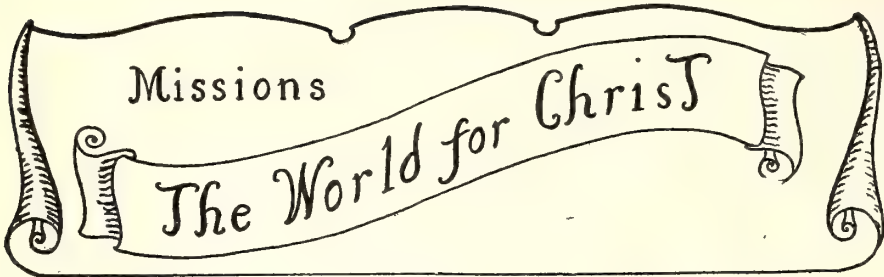
We have received through the Convention Office the payments of \$52 from our good church in Southern Pines and \$10 from Dr. John G. Truitt, personal, and to be credited to the church in Suffolk to be credited on last year's apportionments. This is certainly good of the Church of Wide Fellowship and Dr. Truitt, through the Suffolk Church. These contributions are greatly appreciated. Perhaps there are other churches due part or all of last year's apportionments for the college that would like to complete payment on their \$1945-46 apportionment. This would be fine and most helpful.

Previously reported	\$11,702.64
Eastern N. C. Conference:	
Southern Pines	52.00
Eastern Va. Conference:	
Suffolk	10.00
Total	\$ 62.00
Grand total	\$11,764.64

APPORTIONMENT GIVING.

Our Sunday schools and churches are beginning the new conference year in a most encouraging way for the college. To date the college has received from the Convention, not including this report, \$1,046.13. The report herein submitted is a very encouraging one. More than four hundred dollars in one week is very good. If we could keep that up for the greater part of the year, we would have the apportionment in full. I am sure that it is possible, and if the churches and Sunday schools would give as they really can, this would be done. If your Sunday school has not been making monthly or quarterly contributions to the college, why not join with many of our Sunday schools and contribute this year? It would not inconvenience your Sunday school or church, and it would be of great assistance to your college.

(Continued on page 15.)



MID-WINTER MEETING.

Around 300 national and state leaders of the Congregational Christian Churches in America, both lay and clerical, will meet in the Hotel Cleveland, Cleveland, Ohio, Monday, January 20, through Thursday, January 23, for their annual promotional and planning conference. These sessions are under the auspices of the Mission Council, the educational and promotional unit of three big national and international boards: The Board of Home Missions, the Council for Social Action, and the American Board of Foreign Missions.

Dr. Albert D. Stauffacher, Executive Secretary of the Missions Council and Mrs. William H. Medlicott, Associate Secretary, are in charge of the sessions.

Leaders of other national groups holding sessions in conjunction with the Missions Council meetings include the Executive Committee of the General Council; the National Committee of the Laymen's Fellowship; the Pilgrim Fellowship; the National Fellowship of Congregational Christian Women (state presidents); the Service Committee and the State Superintendent's Fellowship.

The Missions Council presiding officer will be Dr. E. Paul Sylvester, Chairman of the Missions Council and the Chaplain, Dr. Albert W. Palmer Moderator of the General Council.

Primarily a working and planning conference, the Missions Council sessions will hear a panel of prominent speakers including: Dr. Henry Smith Leiper of the World Council of Churches; Miss Mabel Head, Official Observer of the United Nations for the United Council of Church Women; Dr. Douglas Horton, minister of the General Council and Chairman of the American Section of the World Council of Churches; Dr. John A. Reuling, just back from a nine-month tour of Africa; Harold W. Hackett, ex-navy officer and ex-Japan missionary recently returned from a tour of the Micronesian Islands; Dr. Carl Heath Kopf, just back from the Philippine Islands; Rev. Nelson Dreier, Rev. John Dewey Moore, Rev. Mary McKee Chester and Joseph West Hibben,

MISSION TO HAWAII.

Rev. and Mrs. Ralph R. Shrader of 31 Holden Road, West Newton, Mass., flew January 12 from California to the Hawaiian Islands on a special visit in the interests of the American Board of Foreign Missions, of which Mr. Shrader is a Secretary. The Shraders will return to the mainland about February 26 and after a series of cross country speaking appointments Mr. Shrader will resume his work from Boston headquarters about March 18.

"I am going out to the Hawaiian Islands to renew American Board contacts with friends and churches and in the interest of the work in which both the Hawaiian Board and the American Board are cooperating," said Mr. Shrader, who was himself a Congregational missionary to China and has held several successful pastorates in the United States.

There is a historical bond between New England and the Hawaiian Islands because the American Board of Boston sent the first band of missionaries to these Islands from Boston on the Brig *Thaddeus* in October, 1819. It was a stormy voyage lasting five months. The Congregational missionaries brought education, modern civilization and Christian ideals to these Islands and but for them the Hawaiians would never have had a written language.

On December 23, 1931, the first message from New England to the Hawaiian Islands by the radio telephone service of the American Telephone and Telegraph Company was spoken by Dr. Ashley Lay Leavitt of Brookline, Mass., the Chairman of the American Board Prudential Committee, from the Board rooms on Beacon Hill to the Hawaiian Evangelical Association in Honolulu.

MISSIONARY OFFERINGS.
REPORT FOR JANUARY 2-9, 1946.

Sunday Schools.	
Auburn—E. N. C.	\$ 18.04
Bethlehem (Nans.)—E. Va.	4.64
Burlington—N. C. & Va.	55.42
Chapel Hill—E. N. C.	4.00
Cypress Chapel—E. Va.	10.80
Dendron—E. Va.	2.85
Elm Avenue—E. Va.	25.00
Ether—W. N. C.	5.18

Hank's Chapel—W. N. C.	10.95
Hines Chapel—N. C. & Va.	3.00
Liberty—N. C. & Va.	4.70
Liberty Spring—E. Va.	5.00
Mt. Olivet (G)—N. C. & Va. ..	8.37
New Elam—E. N. C.	18.56
New Lebanon—N. C. & Va. ...	17.00
Portsmouth, First—E. Va.	8.63
Spring Hill—E. Va.	6.89

Total \$ 209.03

Churches and Individuals.

Albemarle—W. N. C.	\$ 24.00
Bethlehem—V. Va.	5.21
Linnville—V. Va.	11.20
New Hope—V. Va.	8.85
Reidsville (Miss Summerville)—	
N. C. & Va.	300.00
Southern Pines—E. Va.	50.00
Winchester—V. Va.	16.83
Franklin—E. Va.	100.00

Total \$ 516.09

Total for period Jan. 2-9 .. \$ 725.12
Previously acknowledged .. 9,731.72

Total since Sept. 1, 1946 .. \$10,456.84

Respectfully submitted,
WM. T. SCOTT,
Superintendent.

TWELFTH BIENNIAL MEETING
OF THE NCC.

(Continued from page 5.)

Minor Criticisms.—There were to my mind several notable deficiencies in the meeting. Neither education nor medical work were given the amount of attention they deserve. But it was primarily a church-centered conference, and there was none too much time to talk about the matters on the agenda.

Perhaps it should be noted that the three most significant addresses were made by educationalists. Two of these were by T. C. Chao, who certainly has gained in spiritual stature by his wartime experiences. The other was by the new president of St. Johns, Dr. Y. C. Tu (T'u, not Tu, by the way). Dr. Tu is not an Episcopalian, taught physics for some twenty years at Shanghai University, recently has been giving full-time to the work of the National Committee of the "Y," and may be remembered here in the North as one of the team that visited most of the student centers of the country back in 1936, I think it was. He still gives the impression of youth and vigor, has a remarkably fine command of English, both written and spoken, and has ideas that require such a command in order to express them adequately. It is interesting that St. Johns went outside its own alumni when choosing its new president.

It also seemed to me that the meeting dodged the most serious aspect of what was recognized at the beginning as the most critical problem

facing the church. Leadership, "jen ts'ai," was stressed in the first of Dean Chao's addresses and emphasized by everyone. But when the Council was divided into four groups for a day's discussion of the subject, ideas were evidently confined almost entirely to methods and varieties of training. In other words, the problem of recruiting and the allied problem of maintenance—to my mind the first won't be solved until we are nearer a satisfactory solution of the second—were conspicuous by inadequate treatment. I hope I'm wrong; I had to miss most of the discussion of leadership because of simultaneous work on a special small committee. I also hope that the little emphasis upon this particular phase of the problem was not due to what I myself would have to confess: that in my present unenlightened state, the problem is insoluble.

A Whiff of Statistics.—An effort had been made, not too successful, to get an overall picture of Christian work in China this autumn, especially as to the discernible effects of the war years. Educational work is not covered. Here are a few of the things that came to light:

First, as to the missionary force, where returns were more complete than in other fields of inquiry. In 1926 the number of missionaries was 8,325; in 1936 it was 6,059. By March, 1947, it is expected to be 1,951. The CIM and associated missions by that time will have 477, the American Methodists 178, the Northern Presbyterians 155, the Southern Baptists 103. No other mission expects to have more than a hundred. But the English Methodists count on having 95, the American Church Mission 94, and the LMS 61. I could find no basis for reporting our expectations at more than 31. Revisions upward welcomed!

In medical work apparently only about 80 mission hospitals out of the 270 prewar figure are open under former management, served by 105 foreign doctors. The rest of the hospitals are either closed or under exclusive Chinese direction. The Methodists and Northern Presbyterians each have 17 doctors on the job, and the CIM is next with 13.

Church statistics are much less complete. Those received covered only 2,031 churches in 12 different denominations. Some of the replies are of interest, however, as being probably symptomatic of conditions generally. Sixty per cent of the churches reported have less than 100 members; 23 per cent between 100 and 200; only 17 per cent more than 200. These 12 denominations have

lost 7 per cent of their organized churches during the war years, and 27 per cent of their "other preaching places." Church membership, however, is 15 per cent more than prewar. (This does not apply to the KLH, where indications are that we have dropped some 23 per cent, though we may have written off more than we needed to because of inability to make contact with large parts of our field.) "Lack of pastoral care" is given as the chief cause of people leaving the church in 64 per cent of the replies. Under "Attitude of Outsiders," the replies group themselves: friendly, 52 per cent; indifferent, 30 per cent; critical, 18 per cent.

Among the replies to the question regarding the area of greatest need, 24 stressed farmers; 17 put first youth, students and intelligentsia; 6 put merchants, employees and urban people first; and another 6 gave government employees and military people. "Womenfolk" and "aborigines" brought up the rear—after several other small categories—favored by one each!

Passing over a number of other inquiries, I will close this section with mention of the problem of leadership. Under "workers required and in training," those replying give figures of 780 men and 475 women, of whom only 215 men and 87 women are actually in training. In other words, 22.94 per cent of the requirements are in prospect of being met. This is alarming, but probably no more so than many would have expected. As to self-support, 522 churches out of the 2,031 covered in the reports, or 25.70 per cent appear to be self-supporting, "though the degree and extent of self-support may vary considerably." As to sources of support generally, for all churches, 39 per cent is put down as coming from local contributions, 45 per cent from mission grants, and 16 per cent from relief funds. And under local contributions, 47 per cent are reported as being in kind rather than in cash. Sufficient unto this report are the statistics thereof.

Personalalia.—There are a number of personal items which I'm sure will interest you. I dropped off the bus from the Lunghwa Airfield as we passed Community Church, knowing that the "Y" apartment in which the Edwards live was not far away. Calling their number to get directions, I was answered by Bill Leete, and a few minutes later he and Mrs. Edwards picked me up in a taxi enroute to a Peking restaurant where Dwight Edwards was waiting and where we promptly demolished a huge plate

of chiao tzu, a large sweet-sour fish, some delicious steamed rolls, and a bowl of hot soup. It was a warm welcome to a cold town. Bill was down for a conference the next day on Child Welfare, featuring Dr. Carson Ryan and Professor Osborn, the latter on leave from Columbia, dividing a year between Gingling and Yenching. Bill and I shared the Edwards' guest room that night.

Later in the week I met a person Bill had hoped to welcome to China, but missed because he had to return to Nanking before the ship arrived: his niece, Barbara Leete Stang. She was appointed as an "Oberlin Rep" to Ming Hsien in 1945, but was diverted into matrimony before starting out from America. With her husband I suppose she is now as I write somewhere between Shanghai and Chinwangtao, headed for the College of Chinese Studies. A most attractive YMCA couple. The ship on which they travel, the Hua Lien that brought Altie Galt north, is also to be diverted, I am told, after this trip, to the Australia run, and will not be available for future arrivees for travel north.

I may as well mention here as later that it is expected that our ten people on the *Marine Lynx*—latest announced date of arrival still being the 30th!—will probably be able to come north in a Lutheran plane. There are so many Presbyterians headed this way that one load will not be enough, and we get in to help fill up the second load! A privilege with a bit of a bitter tang to it; that our reinforcements can be so easily accommodated in the category of Presbyterian surplus, so to speak. Both Bill Cochran and Wally Merwin are staying in Shanghai until the ship arrives, and Jim Hunter has plans laid to be there, too. If all goes well we should be welcoming these reinforcements about January 7 or 8, allowing nearly a week after the arrival of the ship for locating and handling baggage.

A week ago this morning shortly after breakfast I talked on the phone with Bob Chandler and a week ago tomorrow evening with Guy Thelin, a Church of Christ delegate from the Mid-Fukien Synod, had dinner with Bob and Helen at the home of Bishop and Mrs. Roberts, where they were entertained prior to proceeding by ship to Foochow on Monday. They of course were eager for all the North China news that could be crowded into the time we had together—always allowing a minute or so at intervals for Guy and Foochow. And we would have kept the tiny cylindri-

(Continued on page 13.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

LOUIS BRAILLE.

More than a hundred years ago in the country of France a baby boy was born. Up until the age of three he was a happy laughing baby like others around him. At three he became blind and there was no hope of his ever seeing again. He learned to talk and to listen carefully to every sound. He learned to walk, but not without getting many a hard bump. He learned the shape of things by holding them in his hands and feeling them. But he was never able to go to school and learn to read and write as the other boys did.

When Louis reached the age of ten he entered a home for blind children. There he learned to play an organ. He grew into manhood and became the organist in a large church in Paris. But still he was unable to read.

When he got to be nineteen Louis had learned to do so many things well that he was asked to become a teacher for other blind people. He taught them how to listen to the many sounds around them. He taught some of them how to play the organ. He taught them many of the things he had learned about the world in which they lived. Yet, there was no way in which he could teach them how to read.

One day he said to himself, "I must find a way for blind people to read." From that day on he spent long hours deep in thought. At long last he had an idea that he thought might work. "The words in books must be printed so that we who can't see them may be able to feel them." He set to work on the plan. Days later Louis Braille moved his hands along over some small raised dots on a piece of paper and slowly spelled the words which his fingers felt.

"I can read! I can read!" he cried out. "My plan works. Now all blind people can be taught how to read!" From that day until this the system of raised dots which he worked out has been called "Braille." Braille books are very large and are very expensive, but blind boys and girls learn to read them today, thanks to Louis Braille.

NOTE—We are sorry that both Rebecca and Oliver Todd have had flu, which accounts for Mrs. Todd's not sending in material for this page last week. We are glad to learn that both are better, though still confined to the house.—Mg. Ed.

AT THE STORE.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Larry, put that peach back! And leave those tomatoes alone! It's hard enough to have to bring you with me without having to watch you every minute." With that, a tired-looking mother pulled her little son away from the counter of fresh fruit and vegetables in the Fairway Grocery Store.

"Children are a lot of trouble when you have to take them shopping," commented another mother who was tightly holding the hand of a dimpled baby girl.

The two women were standing beside me at the checking-stand, where I was awaiting my turn to be served.

"Larry's into everything," answered the first speaker. "I can't find anyone to stay at home with him. I have to take him along everywhere I go."

"So do I have to take Phyllis," sighed the second mother. "She wears me out. Oh, my goodness! Look at them now!"

While their mothers were talking, the children had broken away from their restraining hands. The boy had knocked down a rosy-cheeked peach and was at this moment rolling it across the floor to the little girl.

"Children, stop that!" the mothers exclaimed with one voice as they hastened to recapture their little one's hands.

"Whatever are we going to do with them?" I heard one mother ask the other as they hurried out of the store, each clutching a big bag of groceries with one hand and a rebellious child with the other.

"I'm sure my neighbor, Joyce Malvin, could answer that question," I thought to myself. "I've never seen her little Dean make much trouble for anyone anywhere."

Just as I started out of the store, I met Joyce, with Dean in his go-cart, coming in.

"Are you in a hurry, Lucia?" Joyce asked eagerly. "If you aren't, Dean and I will walk home with you."

"I'll be glad to wait for you," I replied. "I'm all through with my work at the library for the day."

"That's good," answered my neighbor as I turned to go back with them.

"We were just wishing for some good company, weren't we, Dean?"

The sturdy little fellow confirmed his mother's words with a welcoming smile. Joyce took him out of his cart and let him walk around the store with her.

"We need some soap, Dean," she said, handing him a small bar. "You can carry it for Mother until we're ready to pay for our things."

The boy carried the soap carefully while his mother filled her shopping basket. At the fruit and vegetable counter, Joyce talked to her son while she was making her selections. "We'll have fresh peas for dinner, Dean, and you may help to shell them. We'll buy a few of those nice peaches for our dessert. Mother will carry the peaches, because they bruise easily, but you may carry some lemons. When we get home we'll make lemonade and give some to Aunt Lucia."

Of course, I'm not my little neighbor's real aunt, but I enjoy being called his aunt.

Joyce deposited her heavy packages in the front of the go-cart, and when Dean was seated placed a small bag of lemons in the little boy's hands, picked up her peaches, and we started home.

"I hope we haven't kept you waiting too long," she said to me. "Dean slows me down a bit, but he likes to help."

"I've enjoyed every minute with you," I declared. "Before you came in I heard two mothers complaining about how hard it was for them to take their children with them to the store. They hadn't learned your good way of letting the children help with the shopping."

Joyce smiled. "I should never think of doing anything else, Lucia. Mother used to let me help her when I was a child, so I started very early letting Dean carry small packages home from the store and letting him help me with other things, within his capacity, at home. Sometimes the little fellow is awkward and slow, but the joy of doing things together makes up for that."

WORD PUZZLE.

Use the following rhyme, to determine my letters one at a time:

My first is in JOE, but not in DOE.
My second is in JACK but not in PECK.
My third is in DRINK but not in SIP.
My fourth is in CUP but not in LIP.
My fifth is in BARK but not in NIP.
My sixth is in RUN but not in DUN.
My last one is in YES but not in GUESS.
If you've worked right I must confess,
I'm a part of a year and no less.

* * * * *

ANSWER TO LAST WORD PUZZLE.
NEW YEAR.

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

VITAMINS FOR VOLUNTEERS.

By FRANCES DUNLAP HERON.*

Ten thousand citizens of the United States and Canada have a date in Des Moines, Iowa, next July 23-27. They will get there by automobile, by special train, by bus and by plane. They are volunteer Sunday school workers, and they include nationally prominent business men, civic leaders, farmers, young mothers, veterans, youth with star dust in their eyes, and grandmothers and grandfathers who want to keep it there. Some there will be who can say, "My great-great-grandmother attended the first international Sunday school convention back in 1832."

For this assembly will be the twenty-first International Convention of Sunday school superintendents, teachers and officers, and other lay people concerned with Christian education. It is the direct descendant of those colorful mass meetings of 1832 to 1890 when enthusiasm for Sunday school conventions covered the country and resulted in the International Sunday School Association. Under the leadership of such laymen as Henry J. Heinz and John Wanamaker, an international convention was held every four years.

After the Association joined with the Sunday School Council of Evangelical Denominations to become the International Council of Religious Education in 1922, the schedule continued every four years through 1938, when a convention was held in Columbus, Ohio. The war made it impossible for the Council to plan another before 1947.

Convention a United Protestant Effort.

At this moment the forty Protestant denominations and the more than one hundred seventy-three interdenominational councils of churches and religious education of the United States and Canada that cooperate in the International Council of Religious Education are working to assure their attendance goals. They want this "Twenty-First International

al Sunday School Convention" to stand before the world as the united Protestant effort of the lay Christian workers in the church schools of two neighbor nations.

This will be a different kind of convention from one held in 1898 or 1906 or 1934. True, it will still be led by laymen and directed to laymen devoted to the work of the Sunday school—James L. Kraft, a Sunday school superintendent for thirty-six years, is chairman—but the tone is changed. It's a long way from the rugged Sunday school founding of the nineteenth century. It's even a good distance from the depression days of 1934. There's been a world War II, leaving behind it social, economic, racial and international tensions, low national morale, juvenile delinquency, mounting divorce and sex immorality, alcoholism, and disregard of Bible teachings. The question on lips and in hearts around the world is this: "Will we be blown to bits in four or five years or can we find a way to lead our people to Christ?"

Varied Program Planned.

In such a sobering "It's almost our last chance" atmosphere the convention program committee is arranging for four days of worship, Bible study, popular addresses and discussion on the task of Christians in the home, the church, the community and the world—all tied around the theme, "Live Christ—Teach Christ." While there will be exhibits of books, films, pictures and other aids to help the teacher or parent who must impart religious knowledge, this convention is to be no leadership training institute. It is instead to provide for volunteer church school workers of united Protestantism spiritual vitamins—new courage and optimism that will send each one home saying, "God has given me one of the biggest jobs in the world today. I'll have to get busier!"

The Thursday, Friday and Saturday sessions will open with informal prayer services in several Des Moines churches. These will be the personal, Upper Room type of intercession for God's guidance. Regular sessions each morning, held in the Des Moines Coliseum, will feature a period of

study on the significance of the Bible as the foundation of Christian teaching and living. Bible leaders will include: Dr. Paul Hoh, president of Lutheran Theological Seminary, Philadelphia, Pa.; Dr. Ernest Trice Thompson, professor of church history, Union Theological Seminary, Richmond, Va.; and Dr. A. G. Wehrli, dean and head of the department of Old Testament, Eden Theological Seminary, Webster Groves, Mo.

Denominational Group Meetings Planned.

At 11:00 o'clock, attention will focus each day on matters that Christian education should be increasingly concerned about: Wednesday, The Sunday School and American Scene; Thursday, The Sunday School and Our Homes; Friday, The Sunday School and Our Leaders; and Saturday Sunday Schools Cooperating in Our Community.

A prominent part of the convention which will be especially helpful to the lay worker will be afternoon denominational meetings. At these sessions denominational leaders in areas being emphasized by the convention will present ways and means of strengthening the work of their denomination's Sunday schools. This will give opportunity for both denominational planning and fellowship.

Evenings, the programs will reach out to tackle the moral and spiritual problems that grip the earth today—the social, civic and political problems that must be the responsibility of the individual Christian citizen. Internationally known speakers are being scheduled. Pre-evening sessions will include films showing Christian education in the world today.

Evangelical Note To Be Stressed.

The convention is to close on Sunday afternoon with a service of commitment pledging the thousands to "Go home to work and to win others." For throughout the week the keynote will be evangelical. Behind all the addresses, the discussion and the speaking one fundamental challenge will stand out: acceptance of the gospel of Jesus Christ and allegiance to his teachings offer the only hope of saving the world for peace. Only the spirit of Christ in enough men and women and children around the globe can overcome the atom bomb.

A CORRECTION.

In the signatures under the resolutions of Clarence D. Newman by the Board of deacons of the Congregational Christian Church of Henderson, which appeared in last week's issue of "The Christian Sun," one of the names was S. H. Keelburg—that name should have been I. H. Vickery.

*Homewood, Illinois, editor of "The Family Circle," "The Christian Advocate," editor of "The Family Page," "The Christian Evangelist."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS CROSSES RACIAL BOUNDARIES.

LESSON 4—JANUARY 26, 1947.

MEMORY SELECTION: Whosoever drinketh of the water that I shall give him, shall never thirst.—John 4:14.

LESSON TEXT: John 4:1-12.

DEVOTIONAL READING: Isaiah 49:8-13.

Chance Contacts and Choice Openings.

One of the things that is going to amaze us when we see things in the light of eternity, is the fact that we have overlooked so many opportunities to do good and to speak a word for Christ in the absolutely chance contacts of life. We might all well pray that God would keep our eyes open to the unsuspected possibilities of such contacts. Dr. Bonnell of New York tells how a newspaper man came to interview him about the work which he was doing in pastoral psychiatry. After the routine questions of a reporter and some casual conversation, the reporter turned to go. But Dr. Bonnell felt the inner impulse to talk to the man about the deeper things of life, and by a simple and sincere question, opened up a conversation that eventually gave the man a new lease on life. And here was Jesus, resting on the edge of a well, famous in history and sweet of memory for it was Jacob's well, meeting a woman of the street and beginning in a friendly way a conversation that not only brought her into life-giving contact with the water of life, but which started a great revival. A young man who confessed Christ asked his minister what he could do to serve Christ. His minister wisely told him to speak to men about Christ. He used his chance contacts and won nearly a hundred men to Christ in a year. A Y. M. C. A. secretary wondered at the fruitfulness of a fellow worker in winning men to Christ and found that he simply took advantage of his contacts, many of them chance contacts, to talk about Christ. Chance contacts are often choice openings for Christian service, certainly for friendly service.

Asking for Help as a Means of Helping.

Seemingly strangely enough, Jesus asked a favor of the woman. He asked her for a drink. But it was

sound psychology, the soundest of psychology. Thus He aroused her interest and got her attention, and thus He prepared the way by which He could help her. Many a minister wisely asks others to do things in order that he can help them. And many a minister's heart is made glad by the willingness of people to do things for him and the church. To be sure the minister should not seek personal favors or impose on folks. But often asking help of others, even outsiders is a means of gaining their interest and winning their friendship.

Water . . . Living Water.

"If thou knewest, thou wouldst have asked of him and he would have given thee living water." Thus did he appeal to her curiosity. He hinted, although it was more than a hint, that perhaps there was something that she did not know, something that might open the door to a richer and fuller life. One does well when he appeals to innate curiosity. There is more to religion than appears on the surface. If only we can awaken in others a desire to learn more about it, an eagerness to explore its finer and larger possibilities.

There is a fine turn of words, too, in the contrast between water and the living water. Only Christ ultimately satisfies. His spirit within wells up as a fountain of water fed from the great depths of God himself. God has made us for himself and our hearts are restless until they rest in him.

Crossing Racial Boundaries . . . and Other Boundaries.

The central theme of the lesson today is the crossing of racial boundaries. Here the word was made flesh and dwelt among us. Here we see the breakdown of man-made boundaries. The woman was a Samaritan, Jesus a Jew. The Jews had no dealings with the Samaritans, who were a mongrell people, the result of the mixture of the Jews who were left after the great "deportation" in 722 B. C., and people who came into the central section or province of Palestine. There was a difference of opinion in regard to the Scriptures and as to the place of worship. The orthodox Jew would make the long trip across the Jordan and up through Perea rather than to go through Samaria. But Jesus, naturally and un-

affectedly addressed the woman. He stepped across or broke down, or rather ignored the silly racial boundaries that men had made. Furthermore he broke down or ignored other foolish boundaries. He spoke to a woman, something which a Rabbi was not supposed to do. And he reached across the barriers of class distinction. We hold our prejudices and often justify ourselves in them. But somehow we feel condemned and on the offensive when we bring them into the floodlight of the Master's truth, and try to hold them in the presence of his spirit. In Christ there is no East or West, in him no South or North. He has broken down the middle wall of partition. He has made of one all people. Because God was his Father, he looked upon the racial problem. And Christ alone has the solution.

Amazed But Acquiescing.

"And upon this came his disciples and they marvelled that he was speaking with a woman; yet, no man said what seekest thou?—or why speakest thou with her?" It all seemed so natural. It was strange, but not when Jesus did it. He did it in such a way that it seemed just the thing to do. If we could forget our prejudices and our pride it would not be at all strange.

From Hearsay to Experience.

The women first believed and then went to tell her fellow townsmen. They came on her testimony. But after they hear Jesus, they, too, believed. "Now we believe, not because of the speaking; for we have heard him for ourselves, and know that this is indeed the Saviour of the world." Faith comes by hearing. We are to bear our witness faithfully, and God will not allow his word to return unto him void. This is the ultimate goal of Christian instruction and training . . . to help folks to pass from hearsay to experience, to help folks to have a first-hand experience of Christ. And that should be the goal of every seeker . . . to stop short of nothing until he finds Christ as a personal Saviour.

Christ for All Classes and Colors and Creeds and Cultures.

Christ died for all. Christ is for all. No matter the class or color or creed or culture or condition of men, Christ is their help and their hope. His gospel is for all men and for all of man. He is universal and final.

It is easy to dodge our responsibilities, but we cannot dodge the consequences of dodging our responsibilities.—Sir Josiah Stamp.

TWELFTH BIENNIAL MEETING
OF THE NCC.

(Continued from page 9.)

cal stove in the Roberts' living room (they were out elsewhere for dinner themselves) warm by the vigor of our conversation, even without the tiny pieces of wood drooped into it at frequent intervals. Helen had looked up such a stove to take along to Foochow, but when she discovered that at the moment, with really cold weather just descending on the town, they were priced at well over a million dollars (they cost not more than \$20 in Tientsin twenty-five years ago) she decided to find what warmth she could in a \$180,000 oil heater, especially as kerosene is not so difficult to get in Foochow or so expensive.

Sober Reflections.—There were a number of visitors at the meeting most of them homeside Board secretaries or other members of deputations out to look the general scene over, much as Harold Matthews will be doing a year and more from now. I won't list them but do want to refer to one thing in the address given by Dr. Ruland of the Presbyterian Board. He said that as a result of their extensive travels and observations these past three months they are going back to ask that a hundred additional Presbyterian missionaries be found and sent to China just as rapidly as possible. So critical do they feel the situation here to be. Think of being in a position even to consider a recommendation like that! Of course their work is the largest of any denominational Board in China, and by spring they expect to have just five times as many western workers on the field as we do. But what would happen if the American Board asked for 20 more China missionaries?

As a footnote to this, and recorded merely as a fact, do you all know that Hal Leiper and his bride are headed this way, with the Presbyterian compound at Paoting as their goal? And that Earle and Frances Cade Hamlin have also recently been appointed to the Presbyterian North China Mission and that another appointee of that Board, destined likewise for Paoting, is of African ancestry? You will recall some discussion, thus far, I believe, inconclusive, as to whether it would be advisable for the American Board to send missionaries of like antecedents to China. With the Presbyterians it seems to have passed out of the discussion stage, and they are that much ahead of us.

Ruland, I should add, went on to say how desperate he felt the financial situation to be in relation to all

our work and how impossible it will be to meet all the opportunities calling to us. He ended with a plea that we be not satisfied merely with "cooperation" but push on to the next step of actual "union." Which was one more reminder to me that our relations with the Church of Christ must be soon and carefully reviewed again.

On Sunday afternoon I had a very profitable visit with the Bernard Reads and Miss Ruth Ingram of UNRRA, a guest in their home. Both Dr. Read and Miss Ingram expressed themselves as convinced—and Dr. Read stressed this later in his report to the Council as acting secretary of the Council on Medical Missions—that eventually the government's own health program and the standards it will insist upon will force the Church and missions to close out all but a few of our strongest hospitals and nurses training schools unless we early adopt a policy of concentration.

Work Detail.—We of the Kung Li Hui were kept reasonably busy. Having insisted that I go down they made me do my share of work by putting me on the Steering Committee, making me secretary of the Findings Committee, and the western member of the committee that drew up the manifesto. Mr. Wang led one of the devotional periods very helpfully. He also was secretary of one of the groups and presented to the plenary session the findings on "The Church and Its Leadership." And James Ch'uah who was chairman of one of the groups when it discussed that topic, is a co-opted member of the Executive Committee, and at the first business session succeeded in dodging election as the treasurer of the Council for the next biennium. He gave two reasons, one that he would be away from Shanghai too much of the time, and the other—of all things for a former comptroller of Yenching and now for many years an administrative officer of the Kin-cheng Bank—that he didn't know how to keep accounts!

The new officers, by the way, are: Mr. S. C. Leung, general secretary of the National Committee of the "Y," chairman; Bishop Kaung and Miss Margaret Frame, vice-chairmen; and Mr. Ing, a local bookstore proprietor, continues as treasurer, having already served since 1935. Secretarial matters are the responsibility of the Executive Committee and in the table of proposed arrangements Rowland Cross' name replaces that of Ronald Rees who returns to England next summer. This I know is a moot point with the Kung Li Hui but the request has my hearty per-

sonal support, though I will not extend this epistle by listing arguments therefor.

Spoken from the Heart.—Early in this rambling report I stated that I was glad that I went down for the meeting. Let me elaborate that a bit in conclusion. There has been each time with me a period of slump following soon after a return from the homeland. It has seemed as if the slump this time was more prolonged and took me to lower levels than ever before. Some reasons for this, under present conditions in China, are probably intimately known to all of the members of our Mission. Frustration, helplessness in the face of adverse circumstances, the pessimism so generally expressed by Chinese friends: these we all know.

I think there has been an added factor with me this autumn. The ten years between 1931 and 1941 when I was connected, most of the time, with the Council office, were years of depression or slow and partial recovery. A great deal of what I had to work on during that period was plans for retrenchment, withdrawal, reduction of staff and appropriations. I recall a memorandum worked out by one who was then a member of our mission—guess who!—that outlined a possible program of liquidation of the entire missionary force in the Kung Li Hui, leaving me, so I recall, as the very last leaf upon the tree. All this produced not, I trust, a defeatist psychology, but a familiarity more intimate than comfortable with "strategic withdrawals to previously prepared positions."

Someway I thought that was over! Someway I had dreamed that *now* we could advance; now we could do more adequately some of the things we have long wanted to do, and even do them without having to leave a good many of the older yet still desirable things undone. The sudden and rather crushing realization that for the time being we are up against the same old sort of problem, in some respects different in aspect but in other respects even more acute, has been hard to take. Many, if not most, of the people at this Biennial are undoubtedly up against as stiff propositions as any that we face. But they didn't show it. There was no squealing, no sob-stories, even by those three men from Manchuria, whose troubles only begun with the Japanese surrender and the arrival a few days later of a horde of "p'eng yu," as they euphoniously called them. There was courage, faith, and a determination to go forward.

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

This is our final report for the year 1946.

The church people have been real good to us during the year. Our friends on the outside of our denomination have been good, too. They sent us offerings from California to New York.

The churches have been doing a little better for the past several years.

This year they ran the offerings up to \$21,533.14. We have been trying for a number of years to get the church to contribute \$20,000 per year to run the orphanage and let us raise the balance from friends outside our church.

This year that dream materialized. I am very happy over that fact. If the church will continue to do this, with what I can get from the outside, I feel that we can keep out of debt and do good work. During the year people outside our church have sent us offerings from all over the states, from California to New York, and as far west as Iowa. They have sent us the sum of \$24,578.95, making a total of \$56,112.09. I know out of these outside offerings, none of it would have gone to any other department of our church had it not come to the orphanage. These donors love little children and sent it here from all denominations to help us care for these little tots here.

You say that is a lot of money, and it is a lot of money. But, when you realize the prices we have to pay for things we have to buy, it is not so much money after all. Coal is twice as high as it was several years ago; lard I used to buy for six and one-half pound, now costs over forty cents; dairy feed we could buy for \$32.50 per ton now costs \$90, nearly three times as much. Shoes for the children now cost from three to four dollars and some, five dollars. Not so much money after all.

But the New Year is here, and we hope it is one that is filled with many rich blessings. We cannot know what it holds in store for us, whether good or bad. We will have to walk in the unknown path and meet the days as they come and the problems they bring. We want you to remember the little children here, as well as myself, in your daily prayers. I am a great believer in prayers, and if I know you are praying for God to bless me in this work, it will give me

encouragement, strengthen me, and it will cause me to do my very best.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 16, 1947.

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Anburn	\$ 22.35
Beulah	5.00
Chapel Hill	2.00
Good Hope	15.00
Hope Mills	15.82
New Elam	15.11
Southern Pines (45-46)	25.45
	\$ 100.73

Eastern Va. Conference:

Bethlehem (Nans.)	\$ 19.97
Dendron	13.25
Liberty Springs	7.00
Christian Temple	10.00
Old Zion	10.00
Spring Hill	6.81
Waverly	25.00
	92.03

N. C. & Va. Conference:

Bethlehem	\$ 50.00
Burlington	45.67
Greensboro, Palm Street	15.88
Happy Home	8.24
Hines Chapel	6.00
Ingram	20.17
New Lebanon	17.00
Union (Va.)	45.00
	207.96

Western N. C. Conference:

Albemarle	\$ 15.00
Pleasant Union	10.00
Ramseur	19.50
	44.50

Valley Va. Conference:

Linville	\$ 12.75
Mt. Olivet (G)	11.84
New Hope	8.32
Winchester	16.55
	49.46

Ala. Conference:

Roanoke	3.08
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Total this week from Regular Offerings

Thanksgiving Offerings.

Eastern Va. Conference:

Portsmouth—Elm Ave. ..	\$ 25.00
Spring Hill	6.81
	\$ 31.50

N. C. & Va. Conference:

Elon College	\$ 79.25
Salem Chapel	4.80
	84.05

Valley Va. Conference:

New Hope	9.86
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Total this week from Thanksgiving Offerings

Grand total from churches for the week

A "FEATHER MERCHANT" IN DEEP SOUTH INDIA.

(Continued from page 3.)

Thanksgiving Dinner.

Thursday was to be the thanksgiving dinner and everyone was getting his appetite built up for the fried chicken and all the rest of the good things these American women were preparing for that night. At about

3:00 P. M., everyone was loaded into the "Chevy" again and into town they went. The dinner was to be at one of the missionaries' homes, Rev. James M. Hess, so a tour of the American college was made to give the men some idea how the program was carried on. There are 100 girls, with over 200 on the waiting list, and over 1,000 boys attending this school. It was quite a mark of achievement to get the fair sex into the school. Women are not thought of as something to waste education on, and one year when one lone girl had the courage to apply for entrance into the college she was immediately allowed to enter. The following year five more applied and were allowed a place on the enrollment. Each year more applied, until today there is a waiting list of 200 or more. Education is taking hold in India.

TWELFTH BIENNIAL MEETING OF THE NCC.

(Continued from page 13.)

Our noon meals eaten together in our overcoats and mufflers with no fear that the soup would stay hot long enough to burn our tongues, were times of delightful fellowship. And even if I should be right in suspecting that minds don't work quite as well in a room where one's breath is slightly visible and one sits with hands pushed deep up the sleeves of one's overcoat, it was yet a time of earnest and fruitful deliberation as to how the Church of Christ can meet what is probably the greatest spiritual opportunity it has ever faced in this land.

Faithfully yours,
/s/ EARLE H. BALLOU.

December 13, 1946.

It is the growling man who lives a dog's life.—Coleman Cox.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

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Branch of the Pilgrim Press.

Dayton, 2

Ohio

The Christian Sun
Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.
Our Principles.
1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.
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One Year.....\$2.00

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Enter as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the Convention Office, Elon College, N. C.
All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.
Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.
Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

WEST.
WHEREAS, God in His infinite power and wisdom, has seen fit to call from our midst, Junius E. West, Chairman of our Board of Deacons; and,
WHEREAS, he was an extremely active member of the Suffolk Christian Church for some fifty-five years, Chairman of its Music Committee for fifty years, honored teacher of the Philathea Class for many years, Chairman of the Southern Mission Board for thirty years, member of Elon College Board of Trustees and member of Suffolk Christian Church Board of Trustees; and,
WHEREAS, he was a man of faith and prayer, and always ready to give of his time, talent and means; and,

WHEREAS, we desire to place on record his long, unselfish and noble service to his church; therefore,
BE IT RESOLVED:
1. That we thank God for the life of this great Christian layman.
2. That we deeply feel the loss of his fellowship and his intelligent, earnest and constructive leadership.
3. That we exert every effort to assume, in some way, the responsibilities which he carried so well.
4. That we extend our sincere sympathy to the family and pray that they may be comforted and consoled in their bereavement.
5. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun," and recorded in the minutes of this Conference.

J. P. CROSS,
W. A. DAUGHTREY,
E. H. RAWLES,
For Board of Deacons,
Suffolk Christian Church.

SAUNDERS.
In loving memory of Mrs. Maggie Saunders, whom God called to rest on October 25, 1946, we, the members of the Ladies' Aid Society, Circle No. 2, of Bethlehem Christian Church, desire to honor her memory and express our appreciation for all her labors and endeavors as a member of our church and its auxiliary body.

She was truly a good woman, a loving mother, a true friend, and a devoted Christian.

Therefore, in recognition of her service as one of our loyal members, we offer the following resolutions of respect to her memory:

1. That we humbly submit to God's will, giving thanks to Him for His gift of a useful life, devoted to the church, and consecrated to the cause of Christ and His Kingdom at home and abroad.
2. That we extend anew our sympathy to her family, praying that in their sorrow they may find the peace of God that passeth all understanding.
3. That we seek to emulate all that was finest and best in her life.
4. That a copy of these resolutions be sent to her family, a copy to "The Christian Sun" for publication, and a copy be entered on the records of the Ladies' Aid Society, Circle No. 2.

Mrs. C. W. SMITH,
Mrs. SIDNEY POWELL,
Mrs. R. H. JOYNER,
Committee.

BRITTLE.
Richie Thomas Brittle, seventy-four, prominent farmer of Surry County, died January 12 at 3:00 A. M. at a Suffolk hospital after a long illness. He was the son of the late Edwin and Sarah Brittle, of Sussex County, and was born in Sussex but lived for many years in Surry County, where he was a member of Union Christian Church of Surry and had been a member of its board of deacons and church cemetery for forty years.
Surviving him are his wife, Mrs. Martha Faison Brittle; four daughters, Mrs. G. S. Huber of Spring Grove; Mrs. B. A. Stewart of Surry; Mrs. J. B. Whitmore of Smithfield and Mrs. Robert Edwards of Portsmouth; two sons, the Rev. Richie E. Brittle

of Nansemond County and G. C. Brittle of Wakefield; fourteen grandchildren and three great-grandchildren; two sisters, Mrs. Courtney Wood and Mrs. B. F. Graves of Richmond.
Funeral services were conducted Tuesday afternoon, January 14, at Union Christian Church in Surry, with the Rev. J. M. Roberts officiating. Burial will be in the church cemetery.

IN MEMORIAM.
In Memory of Mr. James Sidney Glenn who died September 17, 1943 for many years a faithful member of Durham Christian Church.

It has been just one year ago today Since our dear old Daddy went away He is still with us in our thoughts But with him now, we cannot talk.
Dad meant so much to us Just little things in his daily touch But now we must realize his work on earth is through So we must carry on, and try his will to do.

So remember us in your prayer We need it daily everywhere That we might stronger daily grow And deeds of kindness we may show.
That is what he would have us do; Then when our work on earth is through We will see him face to face Through God's love and unchanging grace.
—(Written September 17, 1944.)

APPORTIONMENT GIVING.
(Continued from page 7.)

We are most appreciative of the contributions received for this week's report and of previous contributions.

Previously reported	\$1,046.13
Churches.	
Eastern Va. Conference:	
Franklin	200.00
Newport News	20.00
Western N. C. Conference:	
Albemarle	15.00
Va. Valley Conference:	
Linville	6.90
New Hope	6.55
Winchester	16.82
Bethlehem	8.56
Sunday Schools.	
Eastern N. C. Conference:	
Chapel Hill	5.00
Eastern Va. Conference:	
Bethlehem (Nans.)	8.00
Dendron	2.50
Liberty Spring	17.00
Portsmouth, First	8.58
Spring Hill	1.70
N. C. & Va. Conference:	
Greensboro, Palm Street	15.78
Hines Chapel	6.91
Liberty	3.65
New Lebanon	3.65
Western N. C. Conference:	
Ether	5.48
Pleasant Ridge	17.00
Va. Valley Conference:	
Bethel	9.47
Concord	6.50
Mt. Olivet (G)	5.26
Total	\$ 390.31
Grand total	\$1,436.44

The Temple of Devotion

Psalm No. 1

A Suggestive Exposition in Verse
By REV. JAMES R. CLINTON, D.D.

The artist insists in this beautiful poem,
That happiness deep may be found as you roam
Over highways and byways of Earth.
In spite of the ungodly counsel and scorn;
Indeed, spite of everything shattered and torn,
Religion is genuine mirth.

Have a look at this man on this threshold of
praise!

The first thing we note, is—he shuns foolish
ways:

He will not accommodate wrong.
Negations are not the whole story of life—
But whoever neglects them is weak in the
strife.

The man who says “NO” will be strong.

Gradations in evil should now be resolved—
The walk and the talk, and all life involved
In contumely, sorrow and pain.
The Psalmist is wise! Be admonished my soul!
If you linger, you’ll play a most dangerous role.
Saying “NO” will be infinite gain.

Rejections are vital—now turn to delight.
In God’s law he meditates, both “day and
night”—

The whole revelation of God!
Not only the five little books Moses penned—
But conscience and all that the ages commend,
To bless and illumine the road.

Jesus learned about God from the flowers and
the birds.

Remember—ye careworn! the strength of His
words . . .

“Are ye not more value than they?”
There are laws of the body you must under-
stand;

There are laws of the soul—there are laws of
the land!

You must study them all “night and day.”

Now look at the marks of this man of the
skies!

The picture will live, long as Truth conquers
lies,

Or morning glow covers the Earth.
The tree and the river—the leaf and the fruit—
The strength, the resources, the depth of the
root.

New beauty and growth springing forth.

Stability, freshness, resourcefulness, rest
All issuing, flourishing—life at its best
Sustained and established by Grace.
He will never be caught unprepared in a trap
The tree by the river has adequate sap.
Oh! its good to behold this man’s face!

I once saw a landslide—all trees swept away—
Save one massive oak in the ruins of clay:

It was splendid in crisis and storm!
The man of our Psalm “like a tree” in distress,
Reveals subtle rootage the world cannot guess.
Such triumph of faith is the norm!

He is conquer’r and more, every inch of the
way,

And yet he is humble—no wish for display:

He grows “like a tree”—the Psalm says.

And then as unfailing as seasons rotate,

He bears every manner of fruit up to date,

In a life of obedience and praise.

To analyze trees! What a hopeless attempt!
At best this is rhyme, incomplete and unkempt.

We can only just look and adore!

“A flower” said Lord Tennyson “though here
in my hand,

On Earth or in Heaven I may not understand.”

I cannot, I will not say more!

Yet faith may accept what it cannot define.

A “like precious faith” may it ever be mine.

The “way of the righteous He knows”

The Psalm rests its case on this wonderful
word,

And bases our life on “the law of the Lord”

Doth Victory’s crown at the close.

The chaff of the harvests—the surge of the sea,
Are drifting and worthless—contrasting the
tree.

Such living, the wise have abhorred.

I have no wish to linger with Cynic and sneer.

I shall stay with this man who has found a
career,

And delight “in the law of the Lord.”

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, JANUARY 23, 1947.

NUMBER 4.

Elon College Library 3X

Christianity and Youth

By General Douglas MacArthur

I know of no cause more worthy of support than that which lends direction and encouragement to the orientation of youth to the principles underlying our Christian faith. That faith has formed the sturdy cornerstone upon which has rested our national strength, standing unshaken and unshakable through the repetitious crises of war and peace.

There was the great moral force which steeled the arm and steadied the aim as our invincible armies stormed their way from Australia to the heart of the Japanese Empire. Thereafter, as we rested on our arms in midst of our defeated enemy, it became those same high principles of human relationship—tolerance and justice, basic dogma of our Christian faith—that formed the very key arch to the philosophy underlying all policy governing the treatment of our vanquished foe in the occupation of Japan. History will record that so long as that philosophy prevails, reform here injected will survive and a people will emerge firmly dedicated as are we to man's dignity upon the earth and to the moral, spiritual and material advance of the whole human race.

As the youth of today will assume responsibilities for tomorrow, youth must understand, learn to live by, and defend that great moral force.

NOTE—This message came from the office of the Supreme Commander for the Allied Powers in Tokyo, Japan, to the International Council of Religious Education for use in National Youth Week, January 26 to February 2.—Editor.

NEWS AND VIEWS

The attendance at Sunday school last Sunday in the Suffolk Christian Church was 379.

Mrs. W. E. Wisseman represented the women of the Southern Convention at the Mid-Winter Meeting.

The First Congregational Church of Los Angeles, Calif., is endeavoring to establish an old people's home for members of the church.

Dr. Fred Field Goodsell, Executive Vice-President of the American Board, was the guest preacher at Pilgrim Church in St. Louis, Mo., on January 12.

Congratulations to the *Missionary Herald* on its presentation of an "Adventure in Liberty," an issue which depicts the history of the Congregational Christian Churches.

Rev. Andrew P. Slabey of Disputanta addressed the Hopewell Rotary Club on December 31. Mr. Slabey will speak on the book of Revelation during the month of February during the prayer meetings of the Hopewell Church.

Rev. R. C. Mason will conclude his ministry at First Church, Portsmouth, this Sunday. He will preach at both morning and evening services. Mr. Mason has received nineteen members since the beginning of the conference year.

Ministers' Week will be held at the Chicago Theological Seminary, January 27 to January 31. The Alden Tuthill Lectures will be given by Dr. Buell G. Gallagher on the subject: "The Struggle for Human Freedom in America."

Dr. H. Shelton Smith, Associate Editor of THE CHRISTIAN SUN and professor of Christian Ethics at the Duke Divinity School, will deliver a series of lectures on "Faith and Nurture in Contemporary Protestant Thought" at the Austin (Texas) Presbyterian Seminary, Feb. 4-8.

The Southern Convention has been honored in the election of its Superintendent, W. T. Scott, as Chairman of the Superintendents of the forty-two State Conferences in the United

States. Superintendent Scott was elected during the Mid-Winter Meeting at Cleveland.

Rev. H. G. Council began his ministry at Rosemont, Norfolk, last Sunday. The attendance at Sunday school was 327, and at the morning service 185. A birthday party for Mr. Council was held following the evening service. A reception will be held on Wednesday evening of this week.

A special program of worship was conducted by a team of youth from Elon College last Sunday morning at the Suffolk Church and in the evening at the Holland Church. Rev. Fred Register gave the sermon: "Consider Your Possessions." Mr. Fletcher Moore was the organist. The quartet was composed of the following students: Miss Dorothy Shepherd, Durham, N. C.; Miss Dorothy Jones, Danville, Va.; Mr. Wilbur Waaser, New York; Mr. Jack McFadgen, Greensboro, N. C.

VIRGINIA'S THIRD ANNUAL CONVOCATION OF CHURCHES.

ST. PAUL'S CHURCH,
611 CLAY ST., LYNCHBURG, VA.

FEBRUARY 5, 6 AND 7, 1947.

WEDNESDAY.

7:30-9:00 P. M.

Dr. T. T. Brumbaugh, "U. S. Christians Plan University for Japan."

Dr. Roy A. Burkhart, "One World."

* * *

THURSDAY.

10:00-12:00 A. M.

Dr. J. W. Nicholson, "The Church Seeing, Sensing, and Saving Community Life."

Dean Luther A. Weigle, "America's Heritage of Faith."

2:30-3:30 P. M.

Dr. T. T. Brumbaugh, "I Saw the Church Rebuilding in Japan."

3:30-5:00 P. M.

Departmental Conferences.

7:30-9:00 P. M.

Dean Luther A. Weigle, "Democracy, Education and Faith in God."

Dr. Roy A. Burkhart, "One World—One Lord."

10:00-12:00 A. M.

Dr. Edward H. Pruden, "Dangerous Opportunity."

Dr. Albert W. Palmer, "Preaching for Three Days."

FRIDAY.

2:30-3:30 P. M.

Dr. Albert W. Palmer, "The Ministry of Worship."

3:30-5:00 P. M.

Departmental Conferences.

7:30-9:00 P. M.

Dr. Albert W. Palmer, "The Church's Answer to World Chaos."

Dr. Roy A. Burkhart, "One World—One Lord—One Church."

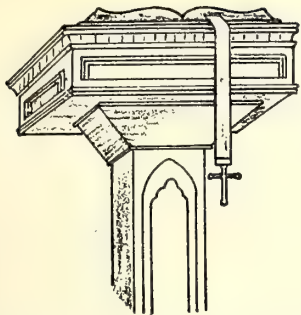
SOCIAL ACTION SECRETARY.

Rev. Francis W. McPeck, former Director of the Department of Social Welfare in the Washington, D. C., Federation of Churches, has become Secretary of Industrial Relations for the Council for Social Action of the Congregational Christian Churches. Mr. McPeck will make his headquarters in Washington, D. C., until August 31 when he will locate at 19 S. LaSalle Street, Chicago, Ill.

Mr. McPeck, who is the son of Mr. and Mrs. William A. McPeck, 1819 East Stewart Avenue, Cambridge, Ohio, was born in Salesville, Ohio.

An unusually varied background of experience has fitted Mr. McPeck for his new work. Before taking the pastorate of the Community Church at Table Grove, Illinois, he was Assistant Chaplain in the Elgin, Illinois, State Hospital. In 1938, he became Chaplain of the Reformatory for Men at Rahway, New Jersey, and visiting Chaplain at the Federal Detention Headquarters, New York City. He rounded out his experience in the correctional field by serving as Chaplain of the National Training School for Boys in Washington, D. C. For five years Mr. McPeck was Assistant Director of the Yale School of Alcoholic Studies.

In 1941 he became Director of the Department of Social Welfare in the Washington, D. C., Federation of Churches and throughout this period of work he was an active participant in community planning, serving as a committee member or on the Board of Directors of no less than fourteen societies, such as the Washington Institute of Mental Hygiene, the Bureau of Rehabilitation, Citizen's Committee on Race Relations, Washington Community Chest, Citizen's Council on Community Planning and many others.



SIMEON'S CHRISTMAS AND OURS.*

By ROCKWELL HARMON POTTER.

TEXT: *Now Lettest Thou thy servant depart in peace.*—Luke 2:29.

Simeon, you see, had had a good Christmas. He was leaving it with a quiet mind and with an eager heart. There was a psalm of thanksgiving on his lips, as he went down from the temple courts. His new year was not beginning according to the almanac of his people, but we may be sure that in the calendar of his soul there was a new year opening for him and he was ready for it. He was an old man but the light of hope was in his eyes. He was tired and worn with many duties which he had fulfilled many times and which remained to be repeated many times in the future. But there was good strength in his feet as he turned to the old paths and there was a song in his heart, whose sweetness he could scarce express with his lips, but whose blessing he could show forth by the deeds of his hands and the words that he spoke and the very smile upon his face.

How was it that Simeon had so good a Christmas? It was his first Christmas and he had had no experience with the festival so it was not because of practice in its observance, that he came down from the Feast with this great joy. Let us look at his preparation for it, his participation in and his remembrance of it, and perhaps being thus instructed by his experience, we may go from our Christmas out into our new year with a more clear and sure sense of the blessing of the one and of hope for the other.

At once we are challenged and given pause. He was a righteous man. This was a prime reason why he had so good a Christmas, and, God forgive us, this is a prime reason why we have failed in our Christmas. Simeon had been just and gentle and kind. He had had to deal with many people many times. Those Jerusalem

folks were cunning and crafty, they were showy and specious, they were proud and vain, they were opinionated and unreasonable, they were self-righteous and hypocritical, and year after year good old Simeon had been so just and so gentle and so kind that he had won from them the title "a righteous man." We have the notion somehow that Simeon was attached to the temple service as a priest. If that were so it would not lessen the difficulties he had faced during his long life in Jerusalem. People don't always show their best side to the minister, though that is a common impression. But the record doesn't say that he was a priest. It simply says that he was a man of Jerusalem. He may have been in the real estate business for all that we know. But he was a righteous man and he had brought up to



DR. ROCKWELL HARMON POTTER.

Christmas, his first Christmas, *the* first Christmas, the preparation of a just and generous soul.

Well, so far as Christmas, 1946, is concerned, it's too late for us now to get this kind of preparation. But Christmas is a message of the everlasting mercy and as we go forth from its blessed precincts let us pray that our failures, injustice and unkindness may be forgiven by the mercy of Christmas and so of no avail to prevent our hearing hence the Christmas blessing which all our hearts desire, with an exceeding great desire.

Remember how the nephew of Scrooge put it in his reply to his Uncle in Dickens' *Christmas Carol*?

Said the Uncle: "Keep Christmas in your own way, and let me keep it in mine. Much good may it do you—has it ever done you!"

Replied the Nephew: "But I am sure I have always thought of Christmastime, when it has come around—apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from

that—as a good time; a kind, forgiving, charitable, pleasant time, the only time I know of, in the long calendar of the year, when men and women seem by one consent to open their shut hearts freely, and to think of people below them as if they were really fellow passengers to the grave, and not another race of creatures bound on other journeys. And therefore, uncle, though it has never put a scrap of gold or silver in my pocket, I believe it *has* done me good, and will do me good; and I say, God bless it!"

Scrooge said he would see him in Yes, indeed he did. He went the whole length of that expression and said that he would see him in that extremity first.

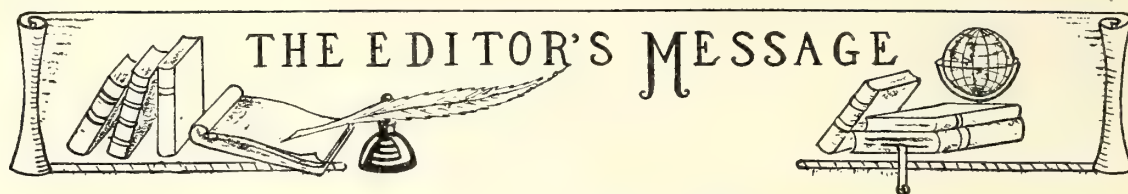
And then again, this man was devout. That's the reason he was righteous. He had cultivated his spirit and a true piety with the prayer and praise of the temple courts through many years. This discipline had not failed in its issue in his life. It had borne good fruitage as did the daily business of his day's work. It had kept him honest and thoughtful, kind and gracious, in his dealing with the thoughtless and wilful, the envious and the wayward, the proud and the haughty on those old streets. He had begun each day with a prayer that he might fulfil the prophetic word and that day do justly and love mercy. And each night, despite the day's losses and its hurts and insults, a psalm of thanksgiving had been on his lips, "Bless the Lord, O my soul."

Again it's too late for us now to get this preparation for the Christmas from which we now go forth but yet again Christmas is a festival of mercy. God forgive us that we have been too busy to pray and too proud to give thanks. Perhaps that's the reason we did not have as good Christmas as we hoped. Now is the time to get ready for the Christmas of 1947. Let us highly resolve to make use of the disciplines of devotion, praying that they may bear fruit, the good fruit of the righteous life in us, and remembering that they who in sincerity and truth receive this discipline do not fail to find in their own hearts and to make manifest in the places where they live these good signs of the prepared soul.

Simeon was a hopeful man. All his years had not clouded the light of that star or quenched the fire of that flame. It had become the habit of his life to look for the consolation of Israel and the Spirit of God had sealed that hope with the witness of the divine presence in the devotion of

(Continued on page 6.)

*A Post-Christmas Sermon preached in the First Church of Christ, Center Church, Congregational, Hartford, Connecticut, December 29, 1946, by Rockwell Harmon Potter, Honorary Minister.



EVANGELISM EVALUATED.

Approximately fifty ministers gathered last week at the United Church in Raleigh for a two-day Conference on Evangelism. A visiting team of speakers delved into the ramifications of the theme. There was a concerted effort to overcome our narrow and foggy thinking concerning evangelism. Granting that there should be a Christian decision, a stimulating and heart-warming experience, the importance of the proper equipment following the decision was emphasized and elaborated. Ministers were charged with the responsibility of teaching converts the larger implications of Christian discipleship. Challenged by the secular movements of our day, the churches were called upon to formulate a definite and comprehensive program of evangelism. Through our united efforts we seek to reproduce Christ and multiply noble, Christian decisions in the various walk of life.

This area conference was held under the National Commission on Evangelism and Devotional Life. Secretary Wofford C. Timmons assembled the following speakers: Dr. Vernon W. Cook of Pawtucket, Rhode Island; Dr. Harold G. Jones of Worcester, Mass.; Dr. William E. McCormack of Springfield, Mass.; and Dr. William W. Anderson of Portland, Me.

The Commission has designed a program of evangelism for our Congregational Christian Churches during the biennium, 1946-1948. Its avowed purpose is to "meet the present-day need of an intensive and extensive evangelism, deepening on the one hand the spiritual life of our present fellowship, and reaching out on the other hand to the multitudes outside the church." The goal is 240,000 new members for the biennium, which represents a total gain of ten per cent or a net gain of three per cent. It is proposed that this be accomplished by a variety and combination of means: Area conferences for ministers and key workers, community surveys, visitation evangelism, preaching missions or evangelistic services, adequate publicity, the preparation and distribution of literature, the pastor's class, the establishment of new churches and the enrollment of 100,000 Sunday school members during the biennium.

The Southern Convention has a great evangelistic heritage and opportunity. Blessed by the new insights and facilities for present-day evangelism, the churches of this area should enlarge the scope of their efforts and establish appreciable gains in membership during the biennium. Our thanks go to Dr. Timmons and his associates for their capable and generous leadership.

MURDOCK WELLONS BUTLER

The removal by death of the Rev. Murdock W. Butler from our ministerial ranks will be widely felt. He had served over a half century, principally at Newport News and Wakefield, Va., and at Gulph Mills, near Philadelphia, Pa. His churches enjoyed solid preaching and faithful pastoral care. He was a genial

host, a delightful conversationalist, a true friend, and a Christian gentleman. His serene and unflinching faith carried him through many difficult periods. He served his church long and well. Earth and heaven are the richer for his ministry.

THE REGULATION AND REDUCTION OF ARMAMENTS.

Christian people have reason to rejoice in the adoption by the General Assembly of the United Nations of the resolution on disarmament. For many years the Christian leadership of the United States and other lands has contended for the regulation of armaments on a global scale. The influence of the Federal Council of Churches has registered in its reiterated insistence that the General Assembly should promptly initiate steps to accelerate the reduction of armaments, the universal abolition of military conscription and the outlawing of the use of atomic and other weapons of mass destruction.

The General Assembly convened on October 23 and adjourned on December 16, 1946. One of the seventy-three items acted upon was that pertaining to armament control. Embodied in the resolution on disarmament are the following recommendations which shall be submitted to the signatory states for ratification:

(1) That the Security Council give prompt consideration to formulating the practical measures according to their priority which are essential to provide for the general regulation and reduction of armaments and armed forces and to assure that such regulation and reduction will be generally observed by all participants, and not unilaterally by only some of the participants.

(2) That the Security Council expedite consideration of the reports which the Atomic Energy Commission (established by the General Assembly in London in January, 1946) will make to the Security Council and that it facilitates the work of that Commission, and also that the Security Council expedite consideration of a draft convention or conventions for the creation of an international system of control and inspection, these conventions to include the prohibition of atomic and all other weapons adaptable now or in the future to mass destruction, and the control of atomic energy to the extent necessary to insure its use only for peaceful purposes.

(3) That the Security Council give prompt consideration to the working out of proposals to provide such practical and effective safeguards in connection with the control of atomic energy and the general regulation and reduction of armaments.

(4) That the Security Council accelerate as much as possible the placing at its disposal of the armed forces mentioned in Article 43 of the Charter; that members (of the United Nations) undertake the progressive and balanced withdrawal, taking account of the needs of occupation, of their forces stationed in ex-enemy ter-

ritories, and the withdrawal without delay of armed forces stationed in the territories of members without their consent freely and publicly expressed in treaties or agreements consistent with the Charter and not contradicting international agreements.

(5) That members of the United Nations render every possible assis-

tance to the Security Council and the Atomic Energy Commission in order to promote the establishment and maintenance of international peace and collective security with the least diversion for armaments of the world's human and economic resources.

R. L. H.

“Starting from Scratch”

By REV. MARY MCKEE CHESTER.
Sacramento, California

A Message Delivered on January 20 in the Hotel Cleveland at the Church Extension Luncheon of Congregational Christian Churches

In the section of Sacramento where we are at work there are also many shades of Real Estate Companies at work, too. One day I noticed a Real Estate Ad. It read like this: “Build your new home in the beautiful Vienna Woods.” This ad immediately captured my attention as I was just fresh from the land of green trees, clear waters and lofty mountains, so I hurried to see the Vienna Woods of Sacramento, located on the banks of American River. I arrived and gazed up and down the American River in search of the forest I had read about. Now the forests are not too difficult to see, but this one I could not find, so I went to the Real Estate office and asked, “Where are the lots that are for sale in the Vienna Woods?” The salesman took me out to a bare flat stretch of land which had two sapplings on it and said with great confidence and enthusiasm, “There it is.”

The Tools With Which to Work.

First, I would like to say that my last parish was in Seattle. On October 4, 1945, I left this growing parish with a church membership of nearly 400, a church school of 380 and a community program that was caring for 1,000 people a week as we were running a seven-day week program with two other people on the staff besides myself.

I arrived in Sacramento bag and baggage, finding a parsonage and 395 survey cards for my use. I shall never forget the shock of seeing what I had to work with reduced to a pack of cards, and one card not meaning any more than the other until called upon, investigated and cultivated.

One year and four months have passed and the stack of cards now read: 57 Catholics, 63 Church of God, Seven Day Advents, Bahas, in-town Congregationalists, down-town Methodists and up-town Presbyterians and so on. This leaves us 275 cards plus 100 new cards for there are now 100 new homes under construction in the project, also 200 lots sold where construction is to begin

as soon as possible. I must state in true California style that Wright and Kimbrough, the Real Estate Co. of Sacramento, have 1,600 acres under development in our area and expect to complete this project in ten years.

We accepted the survey cards and in the words of Mr. Churchill, with sweat, blood and tears, turned them into the following: Church School of 150 members, with 19 teachers, and only one of these teachers having ever taught before. Three Pilgrim Fellowships of Youth with an enrollment of 72, a Women's Council organized with an enrollment of 40 women, a church membership of 57 and the charter membership still open, the organization of a Development Committee composed of the citizens of the community, some 28 people working on this committee. This committee has already started work on the grounds, called an architect and have plans now under study for the new church building. Over this period of time the community has given \$2,000 to the work now under way.

Hunt for a Building.

I could write a book on the ups and downs of this past year's work. First, after we were settled in the parsonage we started a hunt for a place to meet. This was a real surprise for there was not a building in the community, no store buildings, no theatre building, not even a barn. The only building was the Arden Grade School and on this we landed with determination and hope. We found in a very short time that the California State law refuses to allow the school building to be used for any kind of religious meetings. In our case it was even worse than this as the principle of the school was Catholic and the Catholic Priest has for the past four years been keeping the Catholic children after school for religious training and the school bus waiting until his class was over. This did not stop us, we went to each member of the school board and the

final blow came when the school attorney said, “No, unless we wanted to take the state law in our hands.” At this point I had too much to think about to get tangled up in the State law of any State. So our hopes dropped to the bottom and we were again blessed with the joy of making a fresh start.

The Use of Homes.

The only thing left to use as a meeting place was the parsonage and any other homes that would open their doors. In February the Chesters and the Ellis' opened their homes for the starting of a church school. This fall we went to the beautiful McBroom home and asked for the use of their basement, and only last week with tears in our eyes did we go to the Baker family for their glassed in patio as the Beginner's department that started with 8 and now has an enrollment of 31.

There are 1,000 people a month going through the Sierra-Arden Church parsonage. If you are in quest of a new experience try living in the Grand Central Station for a year or two. My one and only walnut chair, one of those things a woman takes pride in has had to be recovered and is now ready for a second covering. The Duncan Phife coffee table has all but gone the way of all flesh as one of the high school boys used it for a chair one night. The davenport is ready for an upholstering job any time. We have moved in and out of the living room this last year at least 4,000 folding chairs, in fact, everything in the parsonage has been moved so many times I am sure I could fully qualify for any moving van in the United States.

We were encouraged by the Board of Home Missions to entertain and that we have done. I can make a loaf of nut bread with my eyes closed and it does not phase me to brew up a gallon of black tea to add to any punch bowl and if that does not serve the crowd a little water added is not too objectionable. We have entertained in our home this last year over 1,000 people by actual count.

The parsonage, the Board of Home Missions and the California State Conference purchased an acre of ground—most of this is lawn. We are in no position to hire a gardner, so we water by day and mow the grass by night. I heartily recommend this type of work to any Congregational minister if he is in need of keeping fit.

I would like to say, the use of homes for the starting of a church is acceptable for only so long a time.

(Continued on page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

The meeting of the Eastern Virginia Pilgrim Fellowship with the Cypress Chapel Church on January 12 was a good success. There were more than one hundred fifty young people present, and several pastors and other leaders of young people. The program had been well prepared in advance, notices sent to pastors, and the press, as well as a copy of the program printed in THE CHRISTIAN SUN. Two beautiful worship services were conducted by the young people, for the afternoon by the young people of Union (Southampton) Church, and for the evening session by the young people of the Norfolk Temple. How well they did.

Two leaders and lovers of youth—themselves young people—gave especially good counsel and guidance to all that went on, namely, Mrs. James C. Lynch (Emily Harrell, a former president of this organization), and Miss Betty Chicoine, field worker from our Southern Convention headquarters. And both of them served well on the program in the messages they brought. Mrs. Lynch will present the cause of the young people's organization before the Eastern Virginia Ministers' Association at their regular January meeting.

Several young people of our churches made good speeches, which showed preparation, goodness of spirit, and vision for the future. Those of us pastors who were present felt that tomorrow's future was well in the making with these fine young people. Mrs. H. H. Monroe, a returned missionary from Japan, and with a special aptitude for interesting young people, made a very telling and inspiring address. I had to return to Suffolk for my evening services just before the supper which was served by the young people of the host church and their adult friends, and I did not get to hear the address which came after supper. However, I was told they were A-1, and that Dr. I. W. Johnson's service of the Lord's Supper was a good moment of consecration, divine fellowship, and renewal of spiritual life.

The head of the music department at Elon, Mr. Fletcher Moore, and the executive secretary of the Alumni Association, Mr. James F. Darden, have brought five students down from Elon to assist us this morning in the worship service at Suffolk Church. They will do the same for the Lib-

erty Spring Church this afternoon, and the Holland Church tonight. The women of the Suffolk Church gave them a supper at the Elliot Hotel where the church is entertaining them for lodging and breakfast. They are a fine deputation, indeed. One of them, a senior at Elon, the Rev. Fred Register, will preach and the others—Miss Dorothy Shepherd (Durham), Miss Dorothy Jones (Danville), Mr. Wilbur Waaser (New York), and Mr. Jack McFagden (Greensboro)—will sing two numbers: "The King of Love My Shepherd Is" (Shelly), and "O Divine Redeemer" (Gounod). The Rev. Mr. Register is going to speak on: "Consider Your Possessions." Mr. Darden is to be congratulated on the idea, and the goodly results of such an effort.

JOHN G. TRUITT.

SIMEON'S CHRISTMAS.

(Continued from page 3.)

Simeon's piety and in the gracious righteousness of Simeon's life. I suppose it was true in Jerusalem, as it is in Hartford, that almost everybody was hopeful in youth, that a few were hopeful in middle life and that only those who were righteous and devout were able to carry the light of hope in their hearts even unto evening time. Simeon was one of these. He had been disappointed as often as anybody, he had been deceived as everybody else had been, but he kept on hoping. He knew the story of his people's tragic afflictions and the times of their woeful adversity. He knew also the story of their self-satisfied and proud prosperities. But he kept looking for better things. He came up to the first Christmas with a heart of hope and that Christmas was good to his wistful soul.

Perhaps that's the reason we did not have a good Christmas. We did not expect to. We had been through it before—most of us a good many times. We had been disillusioned about Santa Claus. We had seen the Christmas greens fade a good many times and the berries drop off and the ash cans get filled and so we said within ourselves, "Well, we are not Children that we should have any great hope about this thing." But Christmas is a festival of hope. That's the meaning of the star. Back of the story of Santa Claus there is something that is real and does not fail. It is the reality of a mother's

love and a father's care. And back of the story of the star there is a light that does not fade. It is the light that never was on land or sea, the eternal light that lighteth every man that cometh into the world. The candles in the windows are soon quenched. The colored lights on the Christmas trees will soon be taken down and packed away for another year. But God help us to keep the eye of the spirit upon the eternal light that shone in the first Christmas, that had been shining in the face of every little child before the first Christmas, that has shone there, with a new meaning ever since, and that shines for all who have eyes to see on Christmas and on the eve of every day of the new year that follows Christmas. The love of which Christmas is the festival is the love that hopes for all things. Let's carry it out through the gates of the New Year. God knows we shall need it.

So far Simeon's preparation for the first Christmas. Consider now his participation in it.

He received the child Jesus into his arms and blessed God. This was the heart of the good man's Christmas. Into his arms, close to his life, he received the Babe. His heart was warm, his sight was clear, his soul was uplifted. The sign was not lost on Simeon, the sign that was promised to the shepherds and which the shepherds saw. One wonders if the shepherds understood. This sign Simeon saw, and Simeon understood. It was the sign of the Babe wrapped in swaddling clothes and the Babe wrapped in swaddling clothes was the sign of the divine life and love revealed in a human life, finding its realization and fulfillment in a human life, born in weakness to be nourished with patience and care, to be realized in struggle and toil, to be manifest in grace and truth, to be sealed in service and sacrifice, to be crowned with victory and the promise of the eternal kingdom. This was what Simeon received in his heart as into his arms he took the child Jesus. It was indeed the heart of his good Christmas as it has been the heart of every good Christmas for every Christian ever since, as it is the heart of those who in this year of grace have had a good Christmas and will be as often as the sun turns back in its course to touch the world with a promise of its strength, as often as the Christmas stars shall shine, as often as little children shall greet it with joy while youths and maidens sing its carols and its songs.

Thank God, it's not too late for this. Were we too busy to make an
(Continued on page 15.)

News of Elon College

By PRESIDENT L. E. SMITH.

THE CHURCH AND ITS YOUTH.

Our Church has a very definite responsibility for its young people. It is too frequently the case that the Church feels or assumes little or no responsibility for the children of its membership, other than at sometime in their 'teens to make an effort to bring them to a decision for Christ and to membership in the local church. This is good. It is essential. A church that does not feel this responsibility is certainly missing its opportunity and is glaringly negligent in the line of duty. There are other responsibilities, however, that the Church has for its youth—responsibilities that cannot easily be ignored or shifted to other shoulders.

The children of our churches should be schooled in the matters of religion and in the ways of the Church. They should have adequate information concerning the fundamentals of our Christian faith as revealed in the scriptures and the customary procedures of worship through the Church. The practice of memorizing significant verses and longer passages of the Bible has been too completely discarded. There isn't anything that will take the place of the enrichment and stability of a child's mental and spiritual life resulting from a fund of Biblical knowledge acquired at the proper time. It is the privilege and responsibility of the Church to see that such information is provided. This it does to a limited degree through the Sunday school and other agencies that reach out into the homes of the Church and community.

The Church's responsibility for the training of its youth does not stop with the Sunday school and our public schools. The Church must train its leadership. The training of leadership goes beyond the Church and the public school levels. Potential leaders for the Church for today and tomorrow must have a breadth of information and a quality of training equal to professional and practical demands. More than a half century ago the Christian Church in the Southern Convention provided such opportunities for its young people in the founding of Elon College. The Church is endeavoring to give its financial support to the College. This is good, but not enough. The Church needs to use its influence to see that its own young people are enrolled in

their college. On the church's college campus not only are its young people trained for church and state under moral and religious influences but a solidarity of understanding, of friendship and interest are created that will last beyond the campus and carry over into the fellowship of the Church in after years.

Our young people who are seniors in high school are selecting their colleges earlier than usual. The colleges are crowded and will be another year. Now is the time for parents to counsel with their sons and daughters about college. Don't leave this important decision in your child's life to the public school teachers and classmates. This is your responsibility. Don't shirk it. Assume it. And thereby render your child and your church a beneficial and lasting service.

CHURCH APPORTIONMENTS.

Only two of our churches and one Sunday school in the entire Convention remembered the college last week—that is, with an offering. I am sure that others did not forget us. Our expenses are daily and it is necessary that the college receive constant and continuous support from its constituency. This is the College Period and naturally we look to our churches at this particular time for financial assistance. We are grateful for the ones that did remember us and hereby issue an earnest appeal to others not to forget. Your contribution now will mean much to the college.

Previously reported	\$1,436.44
Churches.	
Eastern Va. Conference:	
Norfolk, Little Creek	4.00
N. C. & Va. Conference:	
Liberty	4.50
Sunday School.	
Western N. C. Conference:	
Flint Hill (M)	1.79
Total	\$ 10.29
Grand total	\$1,446.73

NOTED CHURCH LEADERS EXPRESS ENTHUSIASM FOR NEW BIBLE RADIO SERIES.

THE GREATEST STORY EVER TOLD—Set for 6:30 P. M. (EST), Sundays, Over ABC Stations.

Enthusiastic endorsement by religious leaders of many faiths has re-

sulted from the previewing of a new public service radio program, "The Greatest Story Ever Told," which will be heard at 6:30 P. M. (EST) each Sunday, starting January 26, over the coast-to-coast network of the American Broadcasting Company. The opening program will be a dramatization of the story of the Good Samaritan.

Conceived and written under the supervision of Fulton Oursler, internationally known writer, Bible student and a senior editor of the *Reader's Digest*, prominent Protestant, Catholic and Jewish churchmen have been invited during the past several weeks to listen to and comment on advance recordings of the program.

"I think it is perhaps the most dramatic presentation of a Bible story I have ever listened to," Dr. Samuel Shoemaker, Rector of Calvary Episcopal Church in Gramercy Park, New York City, said after previewing the program. "I think that story, just as I have heard it, could perhaps do more to bring about genuine understanding—which I like better than tolerance—between races, than any other thing I have heard on the air."

Dr. Harry Emerson Fosdick, recently retired, said, "The possibilities of the new radio play, 'The Greatest Story Ever Told,' seem to me to be exciting, and if the high level of the program I have heard can be maintained the series will make a notable contribution to radio."

While the Goodyear Tire & Rubber Company is underwriting the necessary costs of making the program available to the American public, no product references or commercial announcements, other than a simple mention of the sponsor's name, will be made, according to Mark Woods, president of the American Broadcasting Company.

"'The Greatest Story Ever Told,' therefore, represents a public service radio program in the truest sense of the term," Woods pointed out.

"Aside from its entertainment value, radio in America has been a potent influence for the inspiration, education, and enlightenment of people in all walks of life," he said. "'The Greatest Story Ever Told' scores high in each of these classifications. Presented in gripping dramatic fashion and with specially written music for a large orchestra and chorus of mixed voices, it is a program that we believe will be welcomed at this time by millions of people."



CHINESE INDUSTRY.

The Chinese today believe industry is the solution to all their national ills, according to Sam M. Dean, professor of engineering at Yenching University, Peiping, one of the thirteen Christian Colleges in China, toward whose support American churches and United Service to China contribute. According to Professor Dean, who is now in this country on furlough, this feeling grew during the war years when the Chinese saw successive countries defeated by more powerful industrial nations.

Declaring that "good or bad, industry is on the way into China," Professor Dean asserts that it is up to the Christians of the world to see that it is good. Otherwise, he warns, pagan leaders "might weld Chinese industry into a terrible force for evil."

"China today is sending hundreds of non-Christian Chinese to America to learn about industry," he asserts. "We can readily imagine the impact upon China and the world of a huge industry built up on pagan ideals without Christian principles. Missions must keep abreast of the times and furnish Chinese industry with a Christian leadership.

"Missions have long understood the need for engineering and industrial educational programs in their schools, and more has been done along this line, in many parts of the world, than most Americans are aware of. However, the comparative cost of equipment to carry on such work has limited its expansion in mission institutions. The work done by the missions in the Peiping area might well show something of what has similarly been done elsewhere as well.

More than twenty years ago the Presbyterian, Methodist, American Board of Commissioners for Foreign Missions for Congregational and Christian Churches, and London Mission combined their institutions of college rank under the presidency and leadership of Dr. J. Leighton Stuart, now American Ambassador to China, to form Yenching University. They were unable to carry an Engineering College but in their Science College built up a strong course in

industrial chemistry which greatly affected the ceramic and leather tanning industries of the university.

Japan's entrance into active warfare against China, Mr. Dean states, intensified the drive and urge on the part of Chinese Christians for adequate engineering courses in Yenching University. To satisfy this demand he explains, the course in industrial chemistry was further strengthened and another course called pre-engineering was added to the university's curriculum. "In reality," he explains, "this was a general engineering course which ably fitted graduates for work in North China industries."

Mr. Dean points out that America's entry into the war with Japan, and the consequent seizure of all allied sponsored institutions in China, put an end to these various pieces of work. British, American and Chinese staffs were imprisoned, the buildings denuded of their equipment, and Chinese industries of any size taken over directly or indirectly by the Japanese.

The end of the war, he says, brought the return to the Chinese of their industries. "They had great plans but needed Chinese engineers of experience to help carry them out. The Chinese industrialists went to Dr. Stuart and the Chinese professors of Yenching University and urged that they start a new type of institution in which students went to class in engineering courses for six months of each year and worked in the Chinese industries for the remaining six. They provided committees of their leading Chinese engineers to work out the curriculum and agreed to assist substantially in financing the school.

"Meanwhile most of the various Mission Boards which had been running the thirteen strategically located Christian Colleges in China had decided to amalgamate their efforts under one union board of directors. Their plans called for one engineering college to be based in Shanghai. Not only Yenching University but also Hangechow Christian College, and Yanking, St. John's and Lingnan Universities had had, previous to

the war, engineering colleges, for China was more interested in engineering education than in most other types of courses.

"The war damage to the thirteen Christian Colleges has been enormous, and at least \$15,000,000 will be required to restore them. As much as it is desirable to meet the Chinese anxiety for technical education, it is first necessary to restore what has been ruined. However, by judicious planning, much can still be done, within the limits of available resources.

"Although the details of combining some of the engineering colleges in one university still remain to be worked out and replacement equipment has not yet been sent to China, it is interesting to note that already in most of the mission institutions there are beginning classes in engineering."

MISSIONARY OFFERINGS. REPORT FOR JANUARY 9-17, 1947.

Sunday Schools.

Beulah—V. Va.	\$ 2.00
Ether—W. N. C.	3.05
Flint Hill (M)—W. N. C.	2.00
Mt. Carmel—E. Va.	5.20

Total \$ 12.25

Churches and Individuals.

Beulah—V. Va.	\$ 1.31
Lebanon—N. C. & Va.	14.64
Little Creek—E. Va.	8.00
New Elam—E. N. C.	5.00

Total \$ 28.95

Total for period Jan. 9-17 . \$ 41.20
Previously acknowledged .. 10,456.84

Total since Sept. 1, 1946 .. \$10,498.04

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

CRUSADE LAUNCHED.

A worldwide Crusade to revive the spiritual life of all peoples has been launched by the Salvation Army under the banner, "Fighting Faith Crusade," as its main effort for 1947.

On January 21, "F. F. Day," this Crusade was started in ninety-seven countries and colonies all over the globe where the International Salvation Army operates. Participating were all of the 28,000 full-time officers and millions of lay officers and soldiers of the world's greatest army of peace.

Christian groups everywhere are expected to endorse the program heartily as a means of fostering the ideals and methods of world understanding and peace.

(Continued on page 13.)

CHURCH WOMEN AT WORK

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

NATIONAL FELLOWSHIP PRESIDENT.

Mrs. Clarence Lewis Murdey of 7717 33rd Avenue, Northwest, Seattle, Washington, was elected President of the National Fellowship of Congregational Christian Women in America at its annual meeting in Cleveland, Ohio. In this post Mrs. Murdey becomes the leader of some 700,000 Congregational women across the United States. The National Fellowship of Congregational Christian Women is meeting with the Mid-Winter Conference of the Missions Council of Congregational Christian Churches from January 20 to 24 in the Hotel Cleveland, Cleveland, Ohio.

Mrs. Murdey was born in Winnipeg, Manitoba, and reared and educated in the Pacific Northwest. She is a graduate of the University of Washington and is the wife of Clarence Lewis Murdey of the Seattle School District. Mrs. Murdey succeeds Mrs. Howard Stone Anderson of Washington, D. C.

As a young matron Mrs. Murdey has been closely associated with civic and cultural groups as well as a leader in church circles.

"The church woman of today must have initiative without aggressiveness; stirred emotions without sentimentality; vision without being visionary. No longer is it possible for her to remain cloistered within her home or within her church. World affairs press in upon her and she must be prepared to take her Christianity out into the community and put it into active practice. Thousands of such communities, in time, will act as a very potent leaven," says Mrs. Murdey.

THE WORLD DAY OF PRAYER.

February 21 represents to us a day when we, along with women all over the world, will stop whatever we are doing and offer a prayer to God. What infinite possibilities are contained in such a procedure! Using the materials supplied to us by the United Council of Church Women, here are some of the things we might do:

1. Observe the World Day of Prayer with all the other churches in your town or community, and give women from those churches parts in putting the observance across. Using the

program as prepared, you may have several soloists, organist, four readers for the four sections, and five youth readers for the last section. In case you wish to "pad" the program, you might use other music, such as "Prepare Ye the Way of the Lord," or "A Voice Crying in the Wilderness." "The Lord's Prayer" might also be sung. Also, you might wish to have the church open all day with a background of organ music for the worshippers. This could be 9:00-12:00



MRS. CLARENCE LEWIS MURDEY.

and 2:00-6:00, with your service coming 12:00-2:00 P. M.

2. Publicity—of course, this comes before time for the service. The poster available this year is quite lovely, containing the picture, "Praying Hands," by Durer, and you should use it. Put it in store windows downtown, in grocery stores, schools, churches, places of business. "The Call to Prayer," a small sheet (free) containing the prayer on the regular program and some devotional material, along with an announcement of the local observance, may be used on hospital trays, in restaurants, offices, circle meetings, business places and others. Also, be sure to use the newspaper and radio for announcements. Church bulletins should carry an announcement on Sunday, February 16.

3. There is a lovely service for children, "Join Hands Around the Rolling World" (3c), which may be used in schools and youth groups. If you don't have a Youth Council,

you may contact the Parent-Teacher Association, or the school principals.

4. If you would like to have a Nursery Director to take care of young children while their mothers attend the meeting, you may send for an India Village Cut-Out Sheet (25c), so that while the mother is using a program prepared in India, her child is cutting out and coloring an Indian village scene; or perhaps being dressed up in a draped sari and told stories of the children of India.

5. You may want to ask the Mayor for a Proclamation. Also, theaters and movie houses may display posters in lobbies.

6. One of the most appealing suggestions this year is to have all-day or half-day retreat some time in January, where all chairmen, committee members, readers, speakers, singers, ushers, etc., could catch the underlying spirit of the day and dedicate hands and hearts and minds and voices to establish this beauty in "our town." We might remind ourselves that our Lord said to His disciples (Mark 6:31): "Come ye apart into a desert place, and rest awhile;" for there are many coming and going! Here, we might complete our plans, check on each person's duties, and receive inspiration for our participation in the World Day of Prayer. The letter to the Chairman of the local group observing the day is available for planning this retreat, at 2c each. I have to tell you that we are planning such a retreat in Winston-Salem, to be held at Sunny Acres, about twelve miles away. It thrills me to think that our women would think it important enough to take time out for a retreat to receive inspiration for the World Day of Prayer!

7. You may like to distribute programs to shut-ins or the aged. A broadcast of your program would also reach them.

8. Follow-up work comes after the World Day of Prayer. Did we reach as many people as we wanted to? Did we make all the church women in our town or community feel part of the whole family of the whole church in the whole world? Have we more to do in nurturing and enriching the prayer life in our town? Maybe we could interest the librarian in making a permanent bookshelf on prayer, worship, the devotional life.

Prices of the materials, to be ordered from the United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y., are:

Call to Prayer (free).

Poster (17 x 22)—5c.

(Continued on page 10.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

HELEN KELLER.

When just a little baby Helen Keller had a sickness that left her both blind and deaf. Because she could not hear her own voice, she couldn't talk but only made queer sounds which no one could understand. Imagine what it would be like never to see your mother's face or hear her voice, never to see the mountain rearing its peaks high, never to see the sunshine or blue sky, nor ever hear the birds sing? It was in this type of dark and lonely world that the little girl, Helen Keller, lived.

One day a teacher came into Helen's life who was to become her lifelong friend. This teacher was Miss Anne Sullivan. Miss Sullivan tried to find ways of helping the little girl, who since she could neither hear nor see, could only learn through her fingers or the sense of touch.

Deaf and blind people have a way of talking with their hands. Someone touches a blind and deaf person's hand in such a way as to make letters spell out words. At first Helen did not know about this way of talking. How could her teacher make her understand? One day she dropped water on one of Helen's hands and at the same time spelled out the word for water on her other hand. Suddenly it came to Helen what her teacher was trying to do. Afterward with a great deal of patience Miss Sullivan taught Helen the finger words for everything. She also learned to read the Braille books which I told you about in last week's story.

How long it must have taken to teach her. There must have been many most discouraging and dark days for Helen Keller. Perhaps she would have given up had it not been for the love and encouragement of her devoted and interested teacher. But with Miss Sullivan's help, bit by bit, life came to have more and more meaning for her. She began to make her hands do the work of eyes and ears.

Gradually she discovered more and more things that brought pleasure to her. One day she said, "I cannot see the stars . . . but there are other stars just as bright that shine in my soul. Every day is full of meaning for me. There is much work for me to do. I have my friends, I enjoy my dogs. I spend many happy mo-

ments in my flower garden. It is small, but everything I love is in it—flowers, sunshine, wind."

Though she had no eyes and ears to help her, Helen Keller became better acquainted with God, daily she discovered the wonders of His world, and learned to use His laws to make life more beautiful and worth while. She felt that God was working with her and this gave her courage. She felt that He was helping her to bring more happiness into her own life and into the lives of others. Living thus she grew into a very useful and happy woman, who has made and is making the world a happier place for many by her personal triumph over handicaps. She knows what it means to be blind and is spending her life helping blind people. For many years she has been president of the John Milton Society which furnishes Sunday school literature and a monthly magazine free to all blind boys and girls.

WORD BEHEADING GAME.

What is a pronoun, meaning "that which." Take off its head or first letter. Now you have a word meaning something worn on your head.

Take the head off the above noun. Now you have a preposition, meaning "near by."

Take off the preposition's head and you will have one letter left that means something to drink.

* * * * *

ANSWER TO LAST WORD PUZZLE.

JANUARY.

IF I WERE A MOTHER.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

I have a friend, Mary Finley, who has a talent for understanding those she meets; she likes people and enjoys studying them. One day she and some other friends and I sat chatting over our knitting.

"It has been the regret of my life," Mary remarked, "that my husband and I have not had children. I often think of the many worthwhile things I would do if I were a mother." Her eyes lit up with happiness at the mere thought of being a mother.

"And what are some of those things?" I asked.

She answered thoughtfully. "I would teach my child to say *good*

morning in a tone befitting the words. I'd want him to know, through repeated experiences, how nice it is to have the day begin joyfully and how pleasant it is to share this morning gladness. I would stress small courtesies—beginning when my child was very young. They then would become spontaneous."

"Name a few you would stress," black-eyed Donavee suggested.

"Of course, the *thank you's* and *you're welcome's* are important. How few of us unfailingly reply to words of appreciation with, 'you're welcome.' I have always had a warm recollection of the city of Baltimore because of its *welcome* signs. I would also teach my child to shake hands firmly, as if he meant it."

"I approve of all this, especially your last suggestion," the mother of twins responded. "I know a young woman with great charm of manner who almost ruins her otherwise unusually pleasing first impression by handing the newcomer a limp, lifeless hand."

"And I," another neighbor, who had never been blessed with children, spoke up, "should teach my children to permit their friends to have little idiosyncrasies; at an early age I would help them to realize that there being many types of personalities makes an interesting world. I have never forgotten an experience I had when I was collecting money for a recent *drive*. An important-feeling rich neighbor in our family hotel returned to the city when the fund-raising was practically over. She gave me a large check, and I expressed much enthusiasm. Finally, she said coldly, 'I gave that check for charity!' I felt 'taken down,' as, of course, she intended I should. But why was it necessary to tell me that I was a too exuberant person?"

"That's only a matter of opinion," my next-door neighbor comforted. "I recently read that great minds are the most cordial and friendly. This incident reminds me that I am going to start teaching Betty Jo to be nice to everyone."

"Ah, thoughtfulness! *That's* what I shall teach my children, first and foremost." The new bride's face lighted up and her eyes shone with a soft light. "My uncle, who is a psychologist, told the story of a patient coming to his office crying as if her heart would break. She said her husband had forgotten on their anniversary to send her the dozen red roses he had always sent. She admitted he had given her several thousand dollars worth of stock in his company; but his failure to give her

(Continued on page 11.)

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, Editor.

WHAT'S GOING ON?

What's going on in your Pilgrim Fellowship Society now? For some weeks your editor has received no news as to what the Pilgrim Fellowship-shippers of the Southern Convention are doing. No doubt many groups have set up their program for some months ahead and that program is off to a "bang." If this is true with your young people, let others hear about it through this page. "What's Going On" in your Pilgrim Fellowship group?

THE QUESTION.

How can we "find God?"

How can we be "converted" from mortal men into immortal men?

How can we be "born again?"

How can we be "saved?"

Is there anything we can do about it? Is there any condition with which we can comply?

This is what thousands of young people want to know.

HOW?—There is only one answer though it can be stated in many ways.

THE ANSWER.

When we give ourselves to God, we "find Him—"meet" Him—"know" Him. "He that believeth (trusts and obeys) the Son of God hath the witness in Himself."—(I John 5.)

We find God when we say the Lord's Prayer and mean it: "Thy Kingdom come, Thy will be done" *in me*. When we are willing to turn over the control of ourselves to God "something happens," the Spirit of God becomes "nearer than breathing, closer than hands and feet."

We find God when we are ready to say "No" to evil and "Yes" to the pleadings of "the still small voice" to follow Me.—*Selected from "God's Reach for Man," by A. B. and A. L. Kramer.*

* * * * *

YOUTH WEEK.

January 26 to February 2 is Youth Week. Young people can have parties with fun and fellowship. Youth groups can study how they can make a greater contribution to more Christian living. Adult groups in churches can give the young people a supper. There are many ways whereby this Week can be observed. At Bay View, the Woman's Fellowship is giving

the young people a supper and fellowship program. They are looking forward to it with great anticipation.

* * * * *

CHRISTIAN ENDEAVOR WEEK— YOUTH WEEK, 1947.

"Youth Share

The Christian Faith;

The Christian Fellowship."

The fourth united observance of Christian Endeavor Week—Youth Week will take place January 26 to February 2, 1947. Beginning more than thirty years ago, the eight-day period starting on the last Sunday in January has been observed as Christian Endeavor week. It grew out of the celebration of the birthday of Christian Endeavor on February 2 which has been observed by Protestant churches around the world for more than fifty years. Major Objectives of Christian Endeavor Week:

1. To reach young people "for Christ and the Church," and to bring them into the life and work of the society and the church.
2. To challenge young people to commitment to Jesus Christ as their personal Saviour and to effective Christ-like living.
3. To dramatize the place of young people in the fellowship and work of the church and to prepare them for more adequate churchmanship and Christian leadership.
4. To present to the whole church and to the general public in every community the purpose, the methods, the achievements, the program, and the needs of Christian young people.
5. To bring the united action of Christian young people to bear upon the issues and problems of contemporary life.
6. To emphasize the place of Christian Endeavor in the total youth program of the church, with particular attention to the contribution it can make in the present hour.

The emphasis for the Week centers in the words, "Youth Share," and the theme for denominational day, Sunday, January 26, is "Youth Share the Christian Faith" and for Christian Endeavor Day, February 2, "Youth Share the Christian Fellowship." This is the 66th birthday

of the founding of Christian Endeavor by Dr. Francis E. Clark.

The International Society is preparing extensive materials for the Week, with a worship service for the first Sunday, special commemorative birthday service for Christian Endeavor Day, and a large number of suggestions for activity in the days between. This packet (25c each) is now available. Orders may be sent to the International Society of Christian Endeavor, P. O. Box 1110, Columbus 16, Ohio.

All Societies, City and District Unions are asked to appoint committees early so this will be the best "Christian Endeavor Week" ever!

THE WORLD DAY OF PRAYER.

(Continued from page 9.)

Program for Adults and Young People—3c (\$3 for 100).

Program for Children—3c (\$2.75 for 100).

Letter to Chairman—2c.

With beautiful desert imagery, Mrs. Isabel Caleb, an Indian teacher at Ewing Christian College, Allahabad, leads us into this service to "Make Level in the Desert a Highway for Our God." The four sections of the program: "Deserts," "Mirages," "Oases and Caravans," and "Jesus—The Head of the Caravan," lead us with the author into a concern for all men. When we turn to "Jesus—The Head of the Caravan," this is ecumenicity—the whole family of the whole church in the whole world with a common concern. We become a part of the body of all true believers who turn to our Lord echoing the same tenderness, the same desires. If the members of Christ's body cannot accept one another's differing ways just for one day out of 365, then how can we ever hope to have a United Nations Organization?

May we really feel on this day "That Thou mayest own us at one with Him and Thee, to the Glory of Thy Great Name."

CAREY ANDES (Mrs. W. J.)

FOR THE CHILDREN.

(Continued from page 10.)

the roses caused grief, because she considered them a symbol of his continued love for her. I shall teach my sons and daughters not to forget the 'roses' of life."

"Yes, they should be taught not to forget the 'roses,'" responded Mary. Then she added very gently, "Nevertheless, I'd want my children to be so understanding—especially concerning those they loved—that the absence of the 'roses' could never mean the absence of happy confidence."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS THE GIVER OF LIFE.

LESSON V—FEBRUARY 2, 1947.

MEMORY SELECTON: *I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live.*—Jn. 11:25.

LESSON TEXT: John 4:46-51; John 5:2-9; John 11:11-13.

Aids to Faith.

"So Jesus came again into Cana of Galilee where he made the water wine." Word of this miracle had undoubtedly been passed around the community. Thus it was that when Jesus came back there, and the nobleman whose son was sick heard about it, he went unto Jesus for help. Thus it was then that what Jesus had done was an aid to faith. Thus it is today. If any man wants his faith in Christ quickened, let him look around on what Christ has done and is doing. In every church and community there are those whom Christ has made into new creatures, those whom His spirit has transformed. This was the reply which Jesus sent to John the Baptist when he made inquiry as to whether He was the Christ or not—"look around and see what is happening, and draw your own conclusions." God hath not left himself without witnesses until this present day.

A Venture in Faith.

This nobleman made a venture of faith. There is a difference between turning water into wine and healing a boy who is critically ill. But the man thought that perhaps if the Master could do the one, He could do the other. It was a venture of faith. He believed and he acted on the faith he had. There is, too, here the truth that trouble is no respecter of persons—it comes alike to rich and to poor, to the folks on both sides of the tracks. The fact that a man is a nobleman or has wealth is no guaranty that his son will not become ill, or death invade his family circle. Every man has a date with trouble sooner or later.

Faith Is the Victory.

God sometimes puts faith to the test. In this case Jesus told the man that unless he saw signs and wonders, he would not believe. But the man's faith was made of sterner stuff. In quiet confidence and utter simplicity he said, "Sir, come down ere my child die." He believed Jesus could

do what needed to be done. It was not credulity. It was not a denial of reason. It was above all not something which he held in his head but something which he felt in his heart. This is the essence of faith, this is the victory that overcomes the world, even our faith.

According to Your Faith.

"And the man believed the word that Jesus had spoken unto him, and he went his way." There was no external evidence, no sign, no voucher—not then or yet. But this man had faith in the simple word of Christ, and he went his way. Alas, that so many of us do not have his faith. We do not take Jesus at His Word. We do not believe He means what He says. We do not claim the blessing by faith. But that is the only way the blessing can come. If we believe on the Lord Jesus Christ we shall be saved—Jesus himself says so. It is in a way unbelievable, it looks as if we ought to do something, we ought to do something to earn it, but we have the word of Jesus that we are saved through faith.

A Seemingly Hopeless Case.

"And there was a certain man there which had an infirmity thirty and eight years." It looked like a hopeless case—the man could not walk or even drag himself about and he had been that way for thirty-eight years. His folks and friends thought he was about hopeless, the man himself thought it was about hopeless. He is a symbol, and a tragic symbol of a great host of people who are looked upon as hopeless. And they are hopeless from the human standpoint. But no case is hopeless in the sight of Christ. He is not only the help of the helpless but the hope of the hopeless.

Wilt Thou Be Made Whole?

Jesus said unto him, "Wilt thou be made whole?" Desire must precede determination and decision. Even Christ cannot do much for a man who does not want to be helped. "Alcohol Anonymous"—make this the absolute starting place for helping others. The alcoholic must have a real and deep desire to be helped, to be set free from the tyranny of his vicious habit. The same thing is true of being saved from sin, of salvation in Christ. The world salvation really means wholeness. Do you really want to be whole, do you

want to be saved. Unless one can answer, "Yes," to this question, he cannot go much further.

Passing the Buck.

"Sir, I have no man, when the water is troubled to put me into the pool; but while I am coming another steppeth down." There is a tragic note in it all—there was no man to help him. And a still more tragic note was the fact that he did not have it within himself to help himself. He made excuses, he passed the buck. But after all, after thirty-eight years of failure, we can understand why he had lost heart and had lost faith in himself. The act of Jesus appears the all more glorious in the light of this fact.

A Trumpet Call To Action.

"Jesus said unto him, Rise, take up thy bed, and walk." It was a summons to the will. Desire must be translated into action. Desire must become decision. There is a place for thought and meditation in religion. The head and the heart have their place. But the will also must be called into action. And many a man whose will has become flabby and flacid, has been galvanized into action by the word and work of Christ.

Obedience Brings the Blessing.

"And immediately the man was made whole and took up his bed, and walked." When he acted upon the divine command he received the blessing. No ifs, buts, or what-have-you—it is the law of the Kingdom. Wishing does not bring the blessing; only obedience does that. And to those who will to do his will, there comes the rich rewards of righteousness.

He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.—*Lord Herbert.*

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Book Reviews

SERMONS FOR TODAY. Edited by Frederick H. Thompson for the Alumni Association of Hartford Theological Seminary. Pilgrim Press. \$2.

This volume of sermons was assembled in honor of Dean Emeritus Rockwell Harmon Potter of the Hartford Theological Seminary. Dr. Robbins W. Barstow, president of the Hartford Seminary Foundation 1934-1945, wrote the introductory chapter on Dean Potter as "Christian, Preacher, Teacher, Friend." He gives many intimate glimpses into the life of the versatile Dean who for twenty-eight years was pastor of the First Church of Hartford and for fifteen years was Dean of the Hartford Seminary and Professor of Practical Theology. Dr. Potter has served as Moderator of the General Council and President of the American Board. The volume gives deserved honor to a great personality and a distinguished churchman.

It is unfortunate that the reading public has not been given a better lead into this study of contemporary Congregational preaching. The vague title, "Sermons for Today," is not likely to spur the attention of many who should read the book. The typical Congregational aversion to revealing its identity is reflected in the unfortunate, nondescript title. It is quite likely that many who would be attracted by a volume of "Hartford Seminary Sermons" or "The Contemporary Congregational Pulpit" will skip over that which appears to be another ordinary book of "Sermons (of which there are so many) for Today."

The collection in honor of Dean Potter includes sermons by former students, fellow teachers, church leaders and ministers of the gospel. Some of these "Sermons for Today" grew out of the conditions of yesterday; namely, the war. Examples of this type of crisis-preaching are found in the following sermons: "The Supply Line" by Warren S. Archibald, "America's Part in the Present World Revolution" by Fred F. Goodsell, "The Religion for Today" by George H. C. MacGregor, and "O German, the Rod of Mine Anger" by Douglas Horton. It should be added, however, that the application to war conditions does not exhaust the significance of these sermons.

What is the tenor of contemporary Congregational preaching? If we may judge by this excellent cross-section of Hartford homiletics, it is

Biblically - centered, psychologically, as well as theologically, tempered, and sensitive to the currents of modern thought. In this seminary series fine examples of textual analysis are given by Gaius Glenn Atkins, Willis Butler, Herbert H. Farmer, James H. Potter, Russell J. H. Stafford, and Raymond A. Wasser. The sermons by Russell J. Clinchy, Fred F. Goodsell and Hugh Elmer Brown are without texts. Three texts are from the Prophets, one from the Psalms, seven from the Gospels, and four from the writings of St. Paul. Expository treatments of Biblical passages are given by Oscar E. Maurer, Theodore A. Green, Douglas Horton, G. H. C. MacGregor, and James H. Potter. The sheer artistry of language and thought of Hugh Elmer Brown and Gaius Glenn Atkins are unexcelled in sermon literature. The beautiful interpretation of "Religion as Music" by Raymond Calkins should have a wide appeal. Withal, these sermons do justice to the great teacher in whose honor they were assembled, if not prepared. A brief biography of the contributors would have added color and interest to this valuable anthology of preaching.

R. L. H.

* * * * *

REVELATION AND REASON. Emil Brunner. Translated by Olive Wyon. Westminster Press. Philadelphia. 1946. 440 pages. \$4.50.

The author opens with the new, historical fact of a secular religion that has arisen and come to dominance over vast areas of the world; that modern man is anti-God, determined to make the world over into his own image. And that the alliance of Church and State, a fact in Christian history since Constantine, for direct or indirect enforcement of orthodoxy, has broken down. Of course, "little man" has made the vastest hell that the world has ever experienced; and the fear of pagan pre-Christianity, when Great Pan had died, is settling over the world again, precisely at the time when, at last, the dream of Aristotle had been fulfilled, that there would be available machines and power to absolve man from the slavery of labor. Yet, the United Nations Organization accepted slavery as right and practicable. And when a minister protested the a-morality of the new world government, a Church leader answered: "What else have you to suggest?" Something is tremendously wrong in the world where man has supplanted God with ego-latry. Might unashamedly rules as right. The Greek

ethic and the Christian principles have been abolished in this world that is driven to an understanding of the realism of the *Goetterdaemmerung* of our racial ancestors and the Apocalypse of our spiritual forebears.

Against this mad-house of the present world Brunner posits God as revealed in Jesus Christ. He has nothing new. But he makes the old so alive that the book should be a "must" to every pastor, every teacher of religion. Revelation is not a doctrine. It is God Himself revealed in Christ; it is the communication of life itself. The history of revelation is the history of civilization. Brunner here gives a "Mahnruf" to the world trembling on the abyss of its own destruction. The Bible does not "prove" Jesus; it becomes Scripture because of the Christ. Of course this is now, as then, foolishness to the Greeks and a stumbling-block to the Jews. But it remains the revelation of God.

The erudition of the author is amazing; the book is cyclopedic. His religion is sound, and his thinking magnificent. However, dialectic theologians ought to learn to write more simply. After all, Jesus was the fountain-head of Christian theology, yet the common man can understand Him. As it is, the mine-run of ministers will give up in the maze of this remarkable volume. Nevertheless, "Revelation and Reason" should be a "must" to every Christian pastor and teacher.

JOHN F. C. GREEN.

CRUSADE LAUNCHED.

(Continued from page 8.)

In urging everyone to join this effort, the Salvation Army says:

"Do not be afraid to show your own faith in God and show others that you have a Fighting Faith yourself. Resolve to go to church—the church of your choice—more frequently and help bring others into the fold so that peace and love can unite the hearts of mankind.

"What you do to bring brotherly love and peace on earth to mankind—even though it seems a small matter to you—may be the most important thing in someone else's life—and it may be your greatest contribution of 1947 to the world at large."

The brewers made 8,436,490 barrels of beer in September, 1946, as compared with 7,802,950 barrels in September, 1945. Meanwhile, the index of purchasing power fell 155.5 in September, 1945, to 149.7 in September, 1946.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

It has been our custom for many years to set a goal to reach, in the beginning of each new year. We have never set a goal and failed to reach it. Thirty years ago the income was \$5,000. I well remember, I took charge of the finances in September, 1916, and I came here and took charge the first of December of that year. Up to September 1, the churches had sent in \$2,700 to run the orphanage and care for forty children. I had a hard time getting the income up to \$5,000 by December 31. The children were poorly clothed and fed. We made up our minds that the Christian churches could do better toward its orphanage, and could furnish the children better clothes and food.

At the beginning of 1917, we humbly asked the churches to raise \$8,000, and they did it. The next year we asked for \$10,000 and reached it, and so on from year to year as we took in more children, we asked for more money. The church people have always helped us reach our goal. Last year we asked for \$30,000 and reached it. Of that amount, the churches gave \$21,533.14. At the beginning of this new year, I am going to set the goal at \$31,000. If the churches will raise \$22,000, I will obligate myself to raise the balance to reach that goal from other sources other than the churches. In other words, from friends who are not members of our denomination. Dr. "Hardy" Harcastle said to me sometime ago that if I remained superintendent for fifty years, he would raise me \$50,000 for my fiftieth anniversary. I was a little surprised that he made that proposition to a man as young as I. He may have to make his promise good.

Now let us begin now to reach our goal. Let us all cooperate, all pull together, and you can all rejoice on December 31, 1947, with me.

I received a letter from one of our boys who went out some years ago. He had a hard struggle, but he made good and now holds a splendid position and is a very popular man in his home-town. He also has a job of responsibility with a good salary. He said he met one of his good Baptist friends on the street the other day, and this friend said to him: "I want to give you a check for \$30 for the Christian Orphanage to show my appreciation for what the orphanage did for you." The young man added

another ten dollars to make the sum forty dollars. It gives us encouragement to have a good Baptist friend take notice of this fine outstanding man, who is glad the orphanage gave him a chance when he had no home. We feel proud of him.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 23, 1947.

Amount brought forward \$ 623.17

Sunday School Monthly Offerings.

Eastern Va. Conference:

Perca (Nerfolk) \$50.00

Newport News 12.35

Little Creek 4.00

66.35

Western N. C. Conference:

Flint Hill (M) 2.97

Va. Valley Conference:

Beulah \$ 2.10

Mayland 4.50

6.60

Total \$ 72.95

Total from churches for the
year \$ 699.09

"STARTING FROM SCRATCH."

(Continued from page 5.)

One must be wise and extremely careful or the morale of the people can be broken. I am already having to deal with a Church School faculty that are asking, "How long do you think we will continue working in homes?"

Gaining the Confidence of the People.

Gaining the confidence of the people is a story all by itself. Our Northern California State Superintendent, Dr. Harley Gill, wrote a letter of introduction which was mailed to every family in the community telling the people who we were.

We are hopeful for an introduction to the community through the Arden P. T. A. In fact the introduction was arranged. It was to be on Hallowe'en night. We arrived in good time and waited and waited for the introduction but the P. T. A. president was none to sure of the situation and dropped the matter.

The first work we started was a High School Pilgrim Fellowship. The high school group of our community attends four different high schools. This, of course, was no help to us for we had to comb through these four high schools to secure names for the calling of a youth committee.

The committee was finally located and called. Each youth that entered the door was filled with suspicion. After an hour one youth said, "Could I use the telephone?" My answer was "Yes," and with that I listened to his call. I heard him say: "They're O. K., come on over." And in blew another committee.

One Sunday a boy about 15 rushed up to me after the Pilgrim Fellowship meeting and said: "Gee, O gee, I like this, please tell my mother you believe in the virgin birth so I can come every Sunday night. All in all we have been graciously received except the very poor talked to us through a locked screen door and the very rich greeted us through the modern peep hole on the front door. This type of Home Mission work on the part of the Home Board and our State Conference is to be highly recommended. Well do we know that the Pacific Coast tells a story all of its own, one new community after another springing up and these communities are without churches and as in our case no meeting place at all. One boy in our Junior Sunday School department said, "What is the story about Jesus being born in a manger?" I asked, "Have you never heard the story?" The child in utter embarrassment said, "O, yes, in a way but what is the end of the story."

It seems to me the end of the story has not as yet been told. We are in the business of telling and it is our business in this day to tell it well.

In my closing remarks, I want to say that in my 17 years of church work the business of starting from scratch to build a church is the hardest work I have ever done. This kind of work demands that every bit of one's creative power be used. One never knows from day to day what will be his next move. I once studied dress-making under a French dress designer. Her technique was to give you a piece of material and it was up to you to dream up any kind of a dress you desired to create. Thrown out on your own with not much of a pattern to go by forces one to dig into those inner reservoirs of strength and to keep one established and going.

I find myself wishing that our old well established churches would be more helpful in these adventures we are making in these new communities. The day of individualism is over. The leadership on these Congregational frontiers not only need the backing of the National Home Board and the State Conference but the warmth and love of the local and neighboring Congregational churches. We plead for Protestant union. I would like to plead for a United Congregational Front. We were the people who laid the foundation of American government and that country for which we did so much in earlier days needs us as never before, for we are at the cross road in our American civilization, with new frontiers rising on every side.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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SIMEON'S CHRISTMAS.

(Continued from page 6.)

adequate preparation for the coming of Christmas? Well, here is Sunday with its precious hours coming the fourth day after, before the lights have faded out or the songs have died away, and its not too late to discern in that sign—the Babe in swaddling clothes—that which God's purpose designed we should find in it, His life and love revealed in human life, made known in the weakness of childhood, to be nourished with patience and care and discipline with the line and the precept of a faithful instruction, to be realized in the bearing of burdens, in the using of the joys, in wrestling with the struggles of manhood and womanhood, to be manifest in the sign of service and sacrifice and to be crowned with the victory

of that inner joy and peace, that ever attend upon life that is thus lived.

No, it's not too late for us to have our share in Christmas, to receive the sign and learn its meaning. A new year is coming. There are yet two days to its birth. A fit day this, the Lord's Day, the day of the Christmas child, and the day of the soul's Master—a fit day this to meditate and form purposes, a fit day this to open the life wide to the gracious coming of this Christmas guest who seeks to be the Christian's friend. A fit day this and these days that lead to the year's threshold highly to resolve that this sign and token of the divine life and love shall not be lost for us, that though it be weak and feeble within us, these desires and hopes and dreams and purposes of the new life, we receiving them will nourish them as a little child within our hearts. We will pray and hope that they will gather the strength of youth, the power of manhood, that in us the divine love received so, this Christmas time, shall be patient and brave, shall be strong and willing, shall draw back from no service and refuse no sacrifice, shall press on in the Master's way, even to the cross, with good confidence and hope that beyond that cross is a broken tomb of victory won. It's not too late to share with Simeon his part in Christmas, to receive the Child and to pledge the life to follow the Child along the path that grows brighter unto the perfect day.

Consider also how Simeon remembered Christmas. "Mine eyes have seen thy salvation prepared for all peoples, set for the falling and rising of many, yea, and the sword shall pierce—and the thoughts of many hearts shall be revealed." Simeon had eyes to see, that's the reason the good Christmas he had stayed with him after the child had come and gone. That's the reason his remembrance of it was blessed and the song he sang, the devout are still singing. He had eyes to see and he saw. He had a mind to think and he thought. He had a reason to understand and he understood. He knew that it is by no breath, turn of eye, wave of hand that salvation joins issue with death. He knew that in the sign of Christmas was the sign given to men of the eternal battle of divine love with the sin and hatred of the world's old woe. He knew that nothing less than the sword could be a fitting symbol of this agelong conflict; that the hearts of those who received the Christ Child with its true gifts will be pierced through the generations. He knew that the ways of men, their very secret thoughts would be

searched out by the white light of this unveiling of God's truth, that the evil things of human life would be disclosed, fearsome and horrible, dire and deadly, venomous and bitter and cruel. He knew that in the first Christmas the agelong war of the world entered upon a great, new, last campaign; that the message of peace was a declaration of war, war upon the things that destroy peace, a war not of the flesh but of the spirit. You see Simeon was a prophet as well as a priest, if he were a priest. Whatever else he was, Simeon was a seer; he saw into the heart of things, saw what Christmas meant then, what Christmas must forever mean in a world such as our world is.

Battle, I know, so long as earth remaineth,
Battle for all, but these have overcome.

And Simeon saw the reach of it and the far ranges of it. "It shall be for all peoples." Jerusalem Jew that he was, his prepared soul was purged of all taint of petty provincialism. Proud son of Israel that he was, his pride was not in a petty race, prejudicing judgment, perverting and making bitter the emotions of his heart; his pride was in the race of mankind, his hopes reached out to the dispersed nations and the despised peoples—"shall be a light to lighten the nations" and Israel's glory will be Israel's service of mankind.

It's not too late to enlarge our minds and hearts to take in the range and the reach of Christmas. In the presence of that star which guided the kings of the East, before it fades away, let the bitter and perverted and petty pride of our western world be purged away from the minds and hearts of all those who would carry into the new year a Christian's Christmas. Before that song has faded on the air let our notions of American supremacy and Anglo-Saxon superiority and western power and privilege be humbled and enlarged. Let us get a larger and a better and a truer Christmas hope and take it with us into the new year—God knows we have need of it, we American Christians!—the hope of a kingdom that shall be for all peoples—a kingdom lightened with the radiance that shines from Bethlehem's Child. Let us rejoice that the glory of our Christian America will be what Simeon saw the glory of ancient Israel would be, the glory of serving that kingdom of God in which all peoples and races and kindreds and tongues shall have their place and in which He shall reign whose right it is to be King of kings and Lord of lords. Leader of the peoples, Teacher and Savior of mankind.

FOLLIES OF 1946

By RAYMOND B. WALKER, D.D.

Portland, Oregon

The great folly of 1946? The attempt to build a new world out of men and women of the old mind and mood. New years are made by men and women who have new ideals and who work in a new spirit! There is no hope for humanity apart from new men. Years are meaningless until there are men of new purpose to shape them. "Ye must be born again," declared Jesus. His insight was profound. There is the solution of our problems, the answer to our questions, the secret of a new world! A new, fresh, clean spirit! The transformation of desires and motives! There must be a spiritual revolution before any other kind will be effective! There must be a moral renaissance before a new world order appears! Sings a modern poet:

I see my fellows form a grim parade
From robotizing factory, mine and slum.
They play the bitter farce that greed has made
But through their eyes I glimpse millennium.

Here while the wings of brooding cover all
In unity through this vast, unfolding plan,
I glimpse exultingly beyond this pall
And hail the brave awakening of man.

That awakening of man is the paramount thing! All higher progress depends upon it. Without it, trust in new social machinery will be folly. We need new social framework, of course, but we need more—new motive and purpose!

Once man's major problem was his struggle with nature; now it is the struggle with himself. We have conquered nature, even to unlocking the secret of the ages and releasing the elemental force of the universe, the energy within the atom. We have, in our generation, achieved a technic involving illimitable possibilities for the mastery and control of material powers. But the paramount question of 1946 has been, "can we master and control human nature?" And no men have been asking it more earnestly than the scientists. They, more than others, know that henceforth everything crucial which happens on this planet will depend upon the answer to that most fundamental of all questions: "Can

we master and control human nature; can we trust ourselves?" Well, that, in turn, depends upon the kind of incentives which can be engendered within men's souls. Given the re-created spirit, the Christ-mind, the brotherhood-motive, the human race can dwell in peace upon this planet, developing its limitless resources for the good of all, dedicating technology to the enlargement and enrichment of personality.

Many of us have had anxieties and difficulties during 1946; some have carried heavy burdens of sorrow. It's been a sad year; disappointment, disillusionment, unrest, fear and tragedy. Has any home escaped! We had all hoped for some sort of a personal new deal this year. We hailed its coming with eager hearts. It is folly to think that any shift in the circumstances of our lives could fulfil our friends' greetings twelve months ago, "a Happy New Year!" Happiness can come only as we change, not as the calendar changes. Circumstances have little to do with happiness. Happiness belongs to a realm where circumstances cannot enter. There have been many happy people in 1946, but they have achieved in the face of heavy odds, they have fought their way onward against difficulty. They have mastered hardship. Valiant in spirit, they have triumphed over environment.

It will be the same in 1947. It will always be true that great living is the mastery of life within its inevitable limitations; not freedom from struggle but triumph in struggle! The Valiant soul can sing:

The roar of the world is in my ears,
Thank God for the roar of the world.
Thank God for the mighty tide of fears
Thank God for the bitter and ceaseless strife,
Against me always hurled!
And the sting of His chastening rod!
Thank God for the stress and pain of life,
And Oh, thank God—for God!

Those who can sing that have found something within their souls that makes them impervious to adverse circumstances. Let the year bring what it may, with God, life can be rich and thrilling, creative and triumphant!

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, JANUARY 30, 1947.

NUMBER 5.

A Layman's Call to Prayer

By Wallace C. Speers

Everyone wants a better world. None of us is satisfied with the turbulent, chaotic conditions at present prevailing—the selfishness, suspicion, fear, suffering, hunger—all the host of things that makes a man a caricature of himself instead of the splendid free soul the good Lord meant him to be. “We have followed too much the devices and desires of our own hearts.”

Man has reached a critical point in history, where he must turn to God in order to avoid the consequences of his own faulty thinking—in order to build a world of peace, opportunity and hope for all.

We must pray, not a few of us but all of us. It is an awe-inspiring obligation and a glorious opportunity for all of us who believe in God. We must pray simply, fervently, sincerely, and with increasing power as our faith grows.

We must condition the world's leaders by asking for God's spirit of workability to descend upon their hearts and minds. We must condition ourselves, each and every one, by asking God's help in undertaking the responsibilities of living so that peace may be possible. We must pray in church, at home, on the train, on the job, and keep at it. Each one of us is important now. The ability of every individual to seek Divine help is a necessary link in the gold chain that can bind the world about the feet of God in peace and harmony. The prayers of sincere men and women can be overwhelmingly powerful.

You do not have to be an expert in prayer. You just have to be you, making your own personal pleas in your own personal way to the great God whom you love and reverence.

Won't you join the host of sincere folks who by their prayers are attempting to build the greatest mass outreach in human history of the soul of man in search of God's help in building a better world.—“The Meeting House.”

NEWS AND VIEWS

Pilgrim Church in St. Louis gave \$28,585 to benevolences in 1936.

Rev. R. C. Mason begins his ministry Sunday at Patterson, N. J.

A reception for Dr. H. S. Hardcastle, pastor at Newport News, was held last Friday evening.

Rev. Robert Lee House will observe his seventh anniversary as pastor of our Richmond Church this Sunday.

Rev. C. J. Felton of Irvington, N. J., visited in Richmond last week on his way to Florida for a brief vacation.

Young people of the University Congregational Church, Seattle, Washington, will make a transcontinental singing tour at their own expense next summer in an effort to raise funds for the Congregational Christian Committee for War Victims and Reconstruction.

Jim Young, a member of our church at Glenview, Illinois, and winner of one of the 1946 Parshad Youth Week scholarships, was interviewed this week in the radio broadcast: "Victorious Living," a five-minute transcribed program, presented six days a week through the auspices of the International Council of Religious Education and its member denominations, in cooperation with local state and city councils of churches and religious education, as well as local ministerial associations and laymen's interchurch organizations. It is now being heard over 136 stations in 136 communities as a sustaining public service program.

EIGHTH ANNUAL INSTITUTE OF RELIGION.

THE UNITED CHURCH,
CORNER HILLSBORO & DAWSON STS.,
RALEIGH, NORTH CAROLINA.

January 20th—"Democracy and Religion"—Mrs. Harper Sibley, President, United Council of Church Women.

January 27th—"Democracy and Capital"—Jerome Davis, Economist and Author.

February 3rd—"Democracy and Education"—Homer Price Rainey, President of Stephens College, Columbia, Missouri.

February 10th—"Democracy and Freedom"—Paul E. Scherer, Professor, Union Theological Seminary, New York.

February 17th—"Democracy and Minorities"—Clark H. Foreman, President, Southern Conference for Human Welfare.

February 24th—"Democracy and Labor"—Kermit Ebey, Educational Director, CIO.

The following courses are being offered: "Ethical Basis of Living," "Contributions of Judaism," "Marriage: Yesterday, Today and Tomorrow," "Contemporary Problems in Perspective," and "Problems of International Organization."

Fellowship Dinners will be served at 6:00 P. M.; Study Courses will be conducted at 7:00 P. M.; Addresses will be heard at 8:00 P. M.

DELEGATES TO INTERNATIONAL COUNCIL.

The National Council of the Pilgrim Fellowship, the youth organization of the Congregational Christian Churches, announced in Cleveland, Ohio, the appointment of the following official delegates to the great International Christian Meeting in Oslo, Norway, July 22 to August 1. The American delegation to this meeting includes in all 229 young persons chosen by the various denominations and other agencies, including the YWCA and YMCA.

Donald Berry of Goshen, Indiana, who is president of the National Council of the Pilgrim Fellowship and a student at Goshen College.

Jane Johnson of Los Angeles, California, who is vice-president of the National Council of the Pilgrim Fellowship and a student at the University of California in Los Angeles.

Edward Hawley of Harte, Michigan, who is at present doing relief work in England and was formerly president of the National Council of the Pilgrim Fellowship.

Betty Long of Iowa Falls, Iowa, who is director of Religious Education as the First Congregational Church in Grinnell, and a former vice-president of the National Council of the Pilgrim Fellowship.

Ernest Reuter of Seattle, Washington, who is a student at Carleton College and chairman of the Interdenominational Action Committee of the Pilgrim Fellowship.

This will be the second great World Christian Youth Conference. The

first was held in Amsterdam in 1939. It is expected that there will be present 1,170 representative Christian youth leaders from all parts of the world.

SUFFOLK CHURCH.

The Worker's Conference of the Suffolk Christian Church Sunday School at a fellowship supper meeting recommended re-decoration of the Fellowship Hall, a new set of stage curtains, and if practicable the removal of the no longer used wall radiators. A recently purchased Tri-Purpose picture projector, which shows both single and double-frame filmstrips and two by two slides was demonstrated, along with a new Radiant projection screen. Natural color Bible stories, and colored picture helps for Sunday School lessons and worship services for children will be shown in department rooms as the teachers may wish.

Thirty-five workers were present. A song service was led by Dr. John G. Truitt, invocation by C. C. Rawles, and a devotional service was led by J. Leonard Byrd. Commendation was given to George V. Beamon, chairman of the house and grounds committee, for the work his committee is having done on the building.

DR. SOCKMAN BEGINS FEBRUARY TALKS WITH "KEEPER OF CONSCIENCE."

The Rev. Dr. Ralph W. Sockman, presiding minister of NBC's "National Radio Pulpit" series, will speak on "The Keepers of Conscience" Sunday, February 2 (NBC, 10:00-10:30 A. M., EST).

Music by the Radio Choristers, directed by George Shackley, will include the hymns, "Lord, Thou Hast Been Our Dwelling Place," and "All Hail the Power of Jesus' Name."

On February 9, Dr. Sockman's subject will be "The Book That Follows Us." Dr. Sockman, who is pastor of New York's Christ Church, will speak from Chicago. Music for this broadcast will originate in New York and include the anthems, "Let Not Your Heart" and "Blest Be the Tie That Binds," sung by the Radio Choristers.

Succeeding talks for the month will be: "When Duty Becomes Desire," on February 16, and "When Is Virtue Old-Fashioned?" on February 23.

"The National Radio Pulpit," oldest religious program series on the air, is broadcast weekly by NBC and the Federal Council of the Churches of Christ in America.

SUPERINTENDENT SCOTT

NOW

PRESIDENT SCOTT.

The State Superintendents' Council of the Congregational Christian Churches announce the election of the following officers: President—Dr. William T. Scott of Elon College, N. C., Superintendent of the Southern Convention of Congregational Christian Churches; Secretary and Treasurer—Rev. Paul E. Davies of Portland, Oregon.

Members of the joint cabinet of the Missions Council: Dr. Harold N. Skidmore of East Lansing, Mich.; Dr. Everett A. Babcock of Cleveland, Ohio.

Member of the Ad Interim Committee of the Missions Council: Dr. Harold N. Skidmore of East Lansing, Mich.; Rev. Cornelius E. Clark of Portland, Me.

To the Committee on Church and Race of the General Council: Dr. James H. Lightbourne of Providence, R. I.; Rev. J. Taylor Stanley of Greensboro, N. C.

To the Council for Social Action: Rev. W. W. Towle of St. Louis, Mo.

To the Survey Committee of the General Council: Rev. Max H. Webster of Burlington, Vt.

To the Home Missions Council: Rev. Wilson P. Minton of Milroy, Pa.; Dr. Theodore R. Faville of Madison, Wis.

To the Family Life Commission: Rev. Walter Schlaretzki.

**NATIONAL SERVICE COMMITTEE
ESTABLISHED.**

The organization of a new service arm of the Congregational Christian Churches was announced during the Missions Council sessions at Cleveland, Ohio. This is the Congregational Christian Service Committee and will be under the directorship of Reverend Edgar H. S. Chandler, ex-U. S. Navy chaplain in World War II, with headquarters in New York City.

This new Service Committee will function under a Council composed of eighteen members appointed by the three national Congregational Christian boards, namely: the American Board of Foreign Missions, Boston, Mass.; the Board of Home Missions, New York City; and the Council for Social Action, New York City.

The Congregational Christian Service Committee will work in areas of critical need, regardless of race, class, creed, or nationality, toward alleviating human distress through a mobile short-term emergency ser-

vice, coordinating all its work with the three big national boards.

The director, Edgar H. S. Chandler, entered the Navy chaplaincy immediately after Pearl Harbor, spent fourteen months in the grim Aleutins during the early critical days of the war, and later served for a period as chaplain of the U. S. Naval Training School at Ft. Schuyler. The latter part of his Navy career included extensive service in the Atlantic theater, where Commander Chandler was

**NOTED CONGREGATIONAL MINISTERS
APPEAR ON PROGRAM OF VIRGINIA'S CONVOCATION OF
CHURCHES IN LYNCHBURG,
FEBRUARY 5-7, 1947**



Dr. Roy A. Burkhardt



Dr. Luther A. Weigle



Dr. Albert W. Palmer

head of the Christian Service for that whole area.

Recently, Great Britain gave him honorary appointment as a member of the Military Division of the British Empire "for distinguished services to the Allied cause." This honor was bestowed by the King of England on the advice of the First Lord of Admiralty.

Before going into the Navy service, Mr. Chandler was a pastor in Jamaica Plain, Mass., and served for three years as an exchange pastor in England. Before America's entry into World War II, he went to Great Britain as a fraternal representative of a large group of American churches, being the first U. S. clergyman to make such a trip. This was during the period of the early intensive bombing of England.

Mr. Chandler is a graduate of Boston University and New College Divinity School, University of London.

**SHADOW AND RAINBOW OVER
PHILIPPINES.**

*Extracts from Address Before
Missions Council.*

By DR. CARL HEATH KOPF.

The great chance today in the Philippines is to send peace-time help which will begin to match the war-time help we sent to drive out the Japanese. Let our American churches—not one of which was bombed—help rebuild the Filipino churches, of which half were destroyed in a war which shattered their economy and their moral stability, as well as their buildings. President Roxas of the Philippine Islands asked me to beg of you that America help put the churches, schools and hospitals back into Christian service. My trip to the Philippines was the most convincing spiritual experience of my life, proving to me that Christ has one mission in Asia, America and Europe—the reconciliation of men to God and to teach others through Christ.

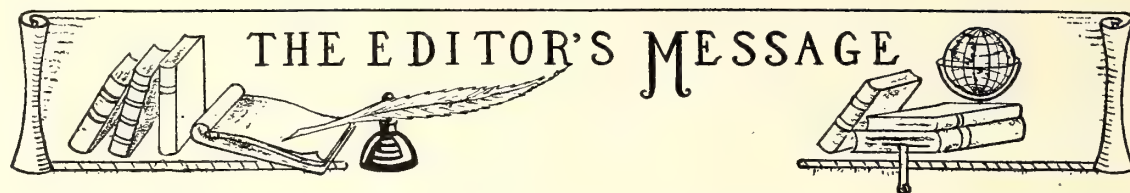
I found the twisted ruins of Manila where nine out of ten buildings, homes and churches are still either hollow shells or a heap of ashes. I found the same sad picture in Cebu, Davao, Legaspi and every large town. I was impressed by the real poverty of most of the 17,000,000 Filipinos who, though their land is so rich in resources, have been exploited by landowners and crowded into congested areas where a mere subsistence income is almost an impossibility.

The potential importance of the Protestant Church in the Philippine Islands was borne in upon me and I saw the key role being played by the 450 groups of our United Evangelical Church for in many communities these churches are the center of living in the town where there are no papers, movies, radios and other distractions. The church is the center of loyalty for these towns—religious, social, educational, cultural.

I saw the high respect in which our Protestant missionaries are held because of their consecration in establishing churches, training Christian leaders, funding hospitals, schools, student centers and serving the Islands at their points of crucial need.

Lawless banditry held sway in the heart of Manila and far into the remotest provinces when I was there. Gunfire was heard almost every night and highway robbery was common. The new Republic is too poor to provide police protection as yet or adequate schools or other social agencies. President Roxas asked us to establish schools and strengthen our

(Continued on page 15.)



CHRISTIAN LAYMEN.

We rejoice in the many evidences of a revitalized laity. The achievements of laymen in denominational and interdenominational circles and the widespread recognition given by the secular and religious press should have a wholesome influence throughout our Church.

Charles P. Taft, Cincinnati lawyer and prominent civic leader, has become the fourteenth president of the Federal Council of Churches of Christ in America. The election of Mr. Taft is seen as having special significance because it is the first time the Federal Council has chosen a president from the ranks of laymen instead of one from the professional religious leadership. This is interpreted as a desire to magnify further the role of laymen in directing the program of the Council. In accepting the new office, Mr. Taft said: "I can welcome this important and significant departure from precedent, in electing a layman president of the Federal Council, as a recognition is no sense personal, of the obvious fact that the men and women of the congregation, the blessed company of all faithful people, make the Christian Church. Its weakness is their weakness and its strength is their strength. . . . The world cries for the effective and universal Christian ministry of all believers." In concluding, President Taft said: "We laymen need desperately a Christian evangel, expressed in modern terms, adapted to modern methods."

Exactly, Mr. Taft! The church needs desperately this type of leadership; a type which is versed in the rich historical traditions of the church universal, but emancipated from outmoded forms of thought and activity, a type of leadership which is fitted for the new day.

Chosen by 1,247 laymen and lay women of the United States and Canada, Thomas J. Watson of New York City, president, International Business Machines Corporation, has been named 1947 winner of the Russell Colgate Distinguished Service Citation, according to Dr. Roy G. Ross, general secretary of the International Council of Religious Education.

Awarded for "his outstanding contributions to the advancement of Christian education through leadership and influence," the citation will be presented to Mr. Watson in the form of a hand-illuminated testimonial, as well as a watch-chain emblem, at an all-Council luncheon at Grand Rapids, Michigan, February 12, during the twenty-fifth annual meeting of the International Council, Dr. Ross stated. Speaker at the luncheon will be Bishop G. Bromley Oxnam on the subject, "Protestantism in the Next Quarter Century."

"A prominent layman of the Presbyterian Church, U. S. A., Mr. Watson's educational, religious and cultural interests are world-wide in scope," Dr. Ross stated. "He has been presented with more than a score of honorary degrees by colleges and universities throughout the nation."

"Mr. Watson is a trustee of Columbia University, the Carnegie Endowment for International Peace, and the Religious Education Foundation, as well as director of the Protestant Council of the City of New York and the International Association of Daily Vacation Bible Schools," Dr. Ross reported. "He is a sponsor of the Post War Program of the World's Sunday School Association and the American Mission to Lepers, and is a member of the advisory board of the Salvation Army, the World Religious Education Association, and the national committee of the Layman's Crusade for Christian Education. He is also international commissioner and chairman of the foreign relations committee for the Boy Scouts of America."

All laymen, to be sure, cannot attain national prominence. Much, yea, the majority of the solid achievements of our churches must be accomplished by the rank and file of our members who never make the headlines and never win a medal. A few leaders of of national prominence will not suffice. The entire level of lay leadership must be raised. Only those who learn to be "faithful over a few things" are in line for promotion and prominence. Our rich harvest of Christian education should manifest itself in a new crop of adult leadership. In this age of unprecedented educational and technical advancement, vast improvements should be noted in the calibre of our lay leadership.

It is obvious that ministers alone cannot carry the heavy load of leadership required in the modern church. Let the lay and ministerial viewpoints meet and supplement each other.

Eleven months of 1947 lie ahead. A rejuvenated laity may transform the life of our churches during this year. Let the movement begin now rather than at the eleventh hour or the eleventh month! More power and prominence to the laity!

R. L. H.

NATIONAL COMMITTEE OF LAYMEN.

A new National Committee of Laymen has been announced by the Laymen's Fellowship as follows: Raymond F. Elliott, Chairman, Greene, N. Y.; Leonard McChesney, 1448 Lincoln Ave., Lakewood, Ohio; Clarence C. Beasley, 316 Huntington Ave., Boston, Mass.; Ronald Bridges, 1798 Scenic Ave., Berkeley, Calif.; Egbert E. Briggs, 1808 West 16th St., Sioux City, Iowa; James H. Compton, Wichita, Kan.; Truman B. Douglass, 287 Fourth Ave., New York City; Howard T. Easton, Exeter, N. H.; Ray B. Johnston, 707 Michigan Bank Bldg., Detroit, Mich.; Clarence F. Lamb, 97 Verdale Ave., Providence, R. I.; Clemens Mortenson, P. F. Corbin Co., New Britain, Conn.; John A. Reuling, 14 Beacon St., Boston, Mass.; Clarence W. Schroeder, Peoria, Ill.; Harvey E. Simms, 803 North Downing St., Piqua, Ohio; Arthur B. Stillman, University of Oregon, Eugene, Ore.; Harold E. Wahlberg, 1104 West 8th St.,

Santa Anna, Calif.; Robert G. Williams, Lake Worth, Ky.

The National Committee formulated the first draft of a constitution and the final draft will be presented for adoption at the next General Council meeting two years hence. The purpose of this organization as stated by the Laymen, is as follows:

To promote Christian Fellowship among the men of the church.

To encourage widespread practice

of Christian principles in all daily relationship.

To rally all men to the support of the total program of the church.

To develop an awareness of the universal need for Christian brotherhood.

To cultivate the love of God in the hearts and minds of men everywhere. To create Christian statesmanship.

To sponsor a national program that will effectuate these purposes.

limited scope of activities. It offered little to the community, but on the other hand, the vision of a community service church embracing a large part of the population with varied activities serving people of all ages and offering them an opportunity for self expression and development, attracted surprising support.

The statistics before us in our pamphlet show that since 1920 there has been a net loss of over 1,100 church. These churches have died because they were not equipped to service their communities, but I believe it has been proven and will be proven again that a modern church which is sensitive to today's needs of the human beings making up the community in which it is located, and large enough to maintain the variety of activities appealing to all ages, will grow and the community will not let it die.

In these days of easy transportation, there is every reason to believe that the church should develop fewer but stronger units. Perhaps we should take a cue from large organizations serving the public in other ways, such as the A. & P. Company, which is replacing a large number of small units with a smaller number of large super markets offering a wider variety of goods and services in a more efficient way.

We all recognize that the strength of the Central Church is the summation of the influence and standing of the individual churches. The small local church offering little beyond a Sunday service to the community in which it exists also contributes but little to the work of the Central organization. In our own case, the Glenview Church was a drain upon the financial resources of the Central Body and contributed nothing. Today, however, even in the midst of our building campaign we contributed last year through denominational channels some \$4,000. In the 1947 budget we set up no specific amount to be distributed through denominational channels nor have we requested any specific amount in our annual pledges but \$6,000 has been pledged toward the work of the Central organization this year. This is equivalent to a three per cent return on a \$200,000 endowment and is a handsome dividend on the investment that has been promised but not yet paid to our building fund.

Conditions being as they are, these larger, stronger churches embracing and influencing all worthwhile activities in the communities in which they reside can not be developed and financed without outside assistance. It

(Continued on page 7.)

A Layman's View of Church Extension

By JOSEPH W. HIBBEN.

What has happened in Glenview, Illinois, is of interest only because it could happen any place in America. Our job is to make it happen more often. In 1940 the little one-room Congregational Church had forty members and no permanent minister. Some current bills were overdue and the church nearly joined the ranks of those lost to the fellowship. Although the town was growing, the church was not. However, Dr. Hanson of the Chicago Congregational Union saw the possibilities and when he found the right man, he sent him into the community to reorganize and develop the church. A large part of the population was not attending church at all. A few were attending scattered churches six to ten miles away.

The new minister, Robert Edgar, was astute in recognizing the needs of the community and he organized us for community service. People became conscious of the need for child guidance and a wholesome young people's program. Adults became interested in working together on civic problems in a way that brought a new harmony to the whole town. The church through its service to all individuals grew strong and became recognized by members and non-members alike as a tremendous factor for good in the town. Many people have been brought into its fellowship and religious life who never felt the need for church. Today, over 700 members of some nineteen different denominational backgrounds are working together. If you feel that this approach is superficial, we can give you proof of deep conviction and real sacrifice on the part of some to whom church life is a new thing.

In our case, I feel that it was not the pressure of new population that caused our growth though it presented an opportunity. While the town has doubled, our active members have increased over ten times, and the

members individually have grown in their interest and understanding.

Our building fund campaign illustrates what I mean. In 1944 carefully laid plans were made to raise a building fund. The organization was complete to the last detail. Enthusiasm was at a high level. After several weeks of work, the results were tabulated—a miserable \$16,000 cash value of war bonds. The average subscription was \$67. As a result many people felt that the resources to build a representative church building were simply not there.

At this point, the Chicago Congregational Union and the Church Building Society came to our aid with counsel. During conferences on plans and procedures our course was more clearly plotted. A contingent offer of financial aid inspired us as to the possibilities. Our plans became more ambitious rather than smaller. Now that we knew where we were going, we were on our way.

Just eighteen months after our first campaign we again organized for a building fund drive. It was the same church, the same town and the same individuals. The results were vastly different. Our goal of \$100,000 was over subscribed and subscriptions have now passed \$200,000. More than \$150,000 has been collected in cash. The average subscription is around \$750 per family. People who could not find \$100 to support our modest original plans gave \$5,000 to help realize the idea of a strong church serving all ages seven days a week.

You must not think us wealthy. Many of our members are young people. Their homes are not yet paid for. Every indication is that these subscriptions are unusually large in relation to income, and they can't be soon duplicated, but they are being paid and enthusiastically. . . .

In our case, it was apparent that our community was not interested in supporting a small church with its

CONTRIBUTIONS

SUFFOLK LETTER.

Helping others. Long we have said heaven helps him who helps himself, but let us thank heaven for the person who helps *others* help themselves. And then let us go one step farther, and be grateful for the fellow who helps others help *others*. I have just been thinking that the man who helps his church to be a real church in a community is doing a most worthy work indeed. There is no worthy enterprise in any community that is not aided by the church. When a man helps his church he is adding strength to the very fountain head of blessing in his community.

I want to say just a word of praise here for so many men, women, young people, and children, who give help to their church. I know some of the finest folk in our land. They take time to give volunteer service to their church service for which business organizations and companies pay goodly sums. They do not stop to consider how much of their time it takes, nor how much mental or physical energy is expended. They love their community and all that would make it stronger, cleaner, better, finer, and they jump in and serve it by serving the church. If I am grateful how much more must their heavenly Father see and appreciate their humble but valuable service.

For instance, there are many business angles to a church, and especially one with a large membership, and valuable property, situated in a highly complexed community life. It takes time to be on boards and committees and attend to all the affairs pertaining thereto. Some of the problems are difficult and call for far-reaching decisions, but I happen to know fine men and women who are ready to serve their church with the most unselfish and best they have to offer. And let me add, that whether the church be large or small the situations are much the same, and people who give of their time and thought to a small church in any community deserve the gratitude of the community.

Whoever joins in and helps plan and serve a fellowship dinner, or make beautiful a place of worship with flowers, or teach a Sunday school class, or superintend a Sunday school department, or write an order for church supplies, or serve on any committee, board, or church depu-

tation serves their church, their Lord, and their community. Those who loyally attend church, by their very presence make a real contribution to the church. Church jobs for all? Yes, attending church, and contributing to the building of a Christian world by offerings of money, personal witness and worship, are some of the biggest jobs a church has to offer. Each individual member can make such a service a real sacrament, and in so doing help his church, and his community. My heart is cheered by the many I know and honor who are such helpers in God's Kingdom.

JOHN G. TRUITT.

CHURCH EXTENSION IN CALIFORNIA.

One of the greatest migrations in all history has resulted in a new population in Southern California and Southwest of over one and one-half millions of people since the census of 1940. The State of California in this same period had gained two and one-fourth millions, or thirty-four per cent, in population according to the Census Bureau.

During the last eight months the City of Los Angeles has gained population at the rate of 15,000 a month net. Building permits issued are always an indication of growing population. This same city issued 170½ millions of dollars worth of building permits in the first eight months of 1946 and by the month of December had exceeded New York City in the value of such permits issued—this does not include Los Angeles County but the city itself.

Our Conference has increased its youth camps and conference from a few that served 400-500 youth in the summer time to a year round program that now provides leadership for almost 4,000 in the course of the year. The new populations in our universities and colleges, multiplied by three or four times normal enrollments are being ministered to more adequately by a system of shared responsibility between conference staff and ministers and leaders in local churches adjacent to campus situations. Sixty per cent of our churches must build new or expand present facilities to carry their new responsibilities. I am grateful that in almost every case they are planning carefully in order not to repeat the excessive debts of the depression period.

We can face our Church Extension Opportunity and with the other denominations start our fair share of new churches. Let me emphasize that both in the already established and the new projects this is our basic Christian evangelistic imperative. We must use all of the technique for evangelism at its best—pastoral, visitation and mass evangelism of the preaching mission type.

It is expected to start new churches in communities that have just come into being, for the people have little community consciousness, and are so busy with their new homes and jobs and the accompanying financial responsibilities, that they are apt to overlook their spiritual needs and those of their families and neighbors.

There are 200 communities of sufficient size and strength to support a church and in many cases churches, that do not have them. Picture communities without a church in so called *Christian America*. It will be hard for many of you to believe that such conditions exist, but I would welcome the opportunity to prove my statement.

DR. NELSON DREIER, *Supt.*,
Congregational Churches of
Southern California.

EVANGELISM.

Our Protestant fellowship, which is the Church as we know it, is thoroughly aroused to the need for evangelism. Pronouncements and programs are coming from everywhere, as if simultaneously the whole Christian world were being rudely awakened to the utter futility of any secular means. Can we not see and say that the Christian Fellowship has come to a new day? At least there is a new confrontation of opportunity which lifts the church out of mere routine into the saving role our Christ meant it to be. The awakening by the world's cry is of such serious intent and urgency as to make complacency impossible and draw out the faith and compassion of the Christian community into dimensions as deep as human need as wide as the mercy of God.

A renewed, strengthened church is the only kind God can use or men will follow: a church that is confident of its Gospel, deeply rooted in both its eternal, divine truth and its spirit of universal, human fellowship. This is the genesis and outreach of the new evangelism for this our day; a call, first of all, to the Christian fellowship to send its roots deeper into the soil of Christian truth and

(Continued on page 15.)

News of Elon College

By PRESIDENT L. E. SMITH.

THE CHURCH-RELATED AND STATE COLLEGES.

In North Carolina we have our North Carolina College Conference. All the white colleges in the state belong to this conference. Church and state schools work together in perfect accord. Their problems and purposes are similar and they face them together. They exist for the purpose of training the young people in the field of higher education.

In North Carolina we also have the Church-Related College Conference. All the church-related and independent colleges within the state, with but few exceptions, belong to this conference. While the problems and purposes of both state and church colleges are similar, their sources of support are vastly different. The state schools are tax supported. Every taxpayer in the state helps to support our state colleges. Church-related colleges are supported by their denominations, alumni and friends. The support that each institution receives varies according to the disposition and generosity of its total constituency.

Fifty per cent of the North Carolina young people now in college are enrolled in these church-related and independent colleges. The taxpayers of the state are paying the greater part of the cost of the education of fifty per cent of its young people in college and are contributing nothing for the education of the other fifty per cent.

Some years ago the legislature of our good state by law exacted taxes of all income producing property that our church-related colleges might happen to own even though these colleges were educating half of its young people without cost to the state. These colleges are also compelled to pay three per cent sales tax on all necessary purchases. Many thoughtful people within the state are beginning to ask why, since these colleges are engaged in the same business, why these irregularities.

The Church-Related Conference is called to meet in special session Tuesday, January 28, to consider these and other questions vitally affecting the educational program for our young people.

Certain members of our state legislature are becoming concerned for these issues. The following news

item has been released by the radio and the press: "A joint session of the North Carolina Senate and House Finance Committee will hear representatives of churches, schools, and colleges on February 5. Representatives will plead their case for sales tax exemptions the same as state educational institutions in North Carolina. The meeting was called at the request of Representative O. M. Mull of Cleveland County."

For the first time the church schools will be given the opportunity to be heard regarding these important issues.

WAKE CHAPEL.

A quartet of our singers, together with Mr. Fletcher Moore, head of the Music Department at the College, visited some of our churches in Eastern Virginia the week-end of January 19. They took along with them Fred Register, a student in College. The quartet and organist provided the music for the service and Mr. Register did the preaching. Jimmy Darden, alumni secretary, served as a director of the group. We are glad to have these representatives of the college visit our churches.

Fred is pastor of Wake Chapel Church. Wake Chapel is located near Varina, North Carolina, and is one of our substantial rural churches. Fred is popular with his people; they appreciate his services and give him fine cooperation in his program for the church. Since Fred was on the trip in interest of the college, I was asked to take his services at Wake Chapel. It was a very rainy day. I arrived in time for the eleven o'clock service. Considering the day a very fine congregation assembled at the hour of worship. The singing was led by Joe Stephenson with Mrs. Smith at the piano. Old gospel hymns were used for the service in which all joined heartily. It was a privilege and a joy to preach to these good people.

Wake Chapel Church has always met its apportionments in full and whenever it has been asked for definite contribution for the college, it has never failed. On the present campaign to raise \$100,000 for the Staley-Atkinson-Newman Memorial Foundation Wake Chapel has given considerably more than its apportionment. This church should have Fred Register for his full time. It is amply able,

financially and otherwise. There are so many things in that fine community that a pastor could do and that the church should be doing. I trust that some day it may be possible for Wake Chapel to have a full-time pastor.

APPORTIONMENT GIVING.

It is expected that during the College Period (January and February of each year) our ministers and church officials shall endeavor to acquaint their Sunday schools and church memberships with the college, its needs, and purposes. It is also expected that during this period the Sunday school and churches will receive offerings for the support of the college. Our expectations in these particulars have not been realized in recent weeks; in fact our offerings have been unusually small. It is hoped that all of our Sunday schools and churches will begin to receive offerings for the college. Should the churches elect to raise their college apportionments Sunday after Sunday this much of conference requirements would be out of the way as we approach the end of the church year. At any rate, the college is most grateful for whatever consideration and support the churches may elect to give.

Previously reported	\$1,446.73
Sunday Schools.	
Eastern N. C. Conference:	
Wake Chapel	10.91
N. C. & Va. Conference:	
Durham	22.00
Total	\$ 32.91
Grand total	\$1,479.64

A LAYMAN'S VIEW OF CHURCH EXTENSION.

(Continued from page 5.)

simply is not possible for a community to divert enough of its savings to such a cause in a short time. But with church credit generally having a poor rating because of the mortality which we have discussed, it is necessary for some Central Body to assist in such financing. These stronger units will become contributors to the extension work and should prove to be the best investments that can be made both from a financial point of view and from the point of view of extending Christian work to reach the largest number of people, which is our ultimate goal.

The law of harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character and you reap a destiny.—Boardman.



A LETTER FROM THE JACKSONS.

On Board Marine Lynx,
December 27, 1946.

Dear Friends:

What a timeless thing is a ship at sea. While you folks were rushing with shopping, wrapping, and planning for Christmas services, we've just rocked with the sea and the ship. Oh, we've had meetings and parties and services, too, but we lost a whole day before Christmas without even missing it. International law requires that when crossing the date line on Sunday, the next day be dropped—not our holy day. And so it was that we kept our Sabbath and awoke on Monday morning to find that it was Tuesday, the day before Christmas.

The news we get out here seems almost unreal to us in the wind and wetness, but news of poor Japan's earthquake evoked great sympathy. One of the Christmas service offerings will go to her relief. When our ship struck the rough waters—aftermath of the quake, we were unforgettably reminded that, after all, we are still on the world. Such pitching and tossing, banging and crashing as we had. Every now and then during the dinner hour shouts of consternation went up in the emergency dining room as someone fell with his tray or grabbed for the nearest support.

But with all the confusion, there was much less sickness than we had the first day out. Very few were well on December 16. I'd always thought I was a good sailor, and so had many others, including Ed. Riggs. But waves coming at us broadside were just too much. However, few Christmas dinners were lost (except those spilled), and fortunately, for the ship's crew really fed us that day. (It was a turkey dinner with mince pie.) I couldn't help wishing that some of our Southern Convention women had cooked the meal, however.

But perhaps you're wondering just how we live on board this troop ship. I could never have imagined it, but maybe some of you service men can. We 670 missionary personnel are in emergency class. The other passengers are in cabin class. We are all

travellers in an unusual class—and however great the discomforts, we are all glad to be enroute to China.

How do we *Lynxers* eat? (Troop mess, it says on the door.) The emergency class dining room is a great place. It is divided in half by the steamtables and food dispensers. Down each side from here through the dining room and way into the hatches, form the two lines waiting to be served. As you approach the dining room, you pick up one of those sectional trayplates, a mug and "silver" (Army style). Thus encumbered, you grab a table here or a bench there to lend you support as the line slowly nears the food.

You regretfully notice the wasted food of those who have already eaten or attempted to eat and make way for those just emerging from the dining room with a tray and often a child or two in hand. Now you're near enough to hear the cries of babies who don't like eating, and the laughter of the young (and old, too) who love it all, and the shouts of friends trying to make table talk. Occasional punctuations of crashing crockery and slamming doors add to the din. The evening meal even has the addition of some radio music through the loud speaker. (Just a minute, I'll have to move from this deck as a wave of spray just doused me and my paper.)

How do we sleep? It's amazing how much sleeping we do now that we're used to crowd and confusion and rocking. Dick is in a deluxe hatch—only thirty-six bunks—so there is more space and quiet, but you should see where the majority of women and children are. Narrow canvas bunks with mattress pads are hung by chains and pipes in groups of eight. When troops were carried there were sixteen because they piled four deep. Some of ours have three layers. Most, however, are only upper and lower.

In the upper berths you get more air and light, but you have to climb every time you want to get some of your things or want to rest a bit or just want a bit of privacy. Because everyone has stretched string or rope around his bunk on which to hang

clothes and accessories, you can only be seen by six or eight people instead of the whole roomful of one hundred when in your upper berth. When your neighbors hang out their washing, you have even more privacy and you don't mind the dampness because the hatch is usually too warm and stuffy anyway. And the mere fact that folks are trying to be clean is encouraging. Dick has put out two washings himself.

The main aisles are about four feet wide with two inches separating the double rows of bunks. In these aisles are baby pens, baby buggies, baggage and occasionally a chair. So you see how precarious is the walking, especially when the rough sea makes our ship pitch and lurch so often. But there have been few accidents. Mrs. Guy Thelin has a black eye because the *Lynx* rocked at the wrong moment.

How do we pass the time? Just living takes a surprising amount of time, especially for those with babies or sick folks or for those single women assisting mothers with large families. The canteen is open in the morning and afternoon for those who want to wait in line for candy or soft drinks. And there are play programs in the mornings for children, even though the space is limited. There are frequently little matters to be tended to such as mailing letters at the purser's office, hunting for something you've lost, and studying the map to see where we are, or even seeing about inoculations, baggage, etc. But most often of all, you can find a baby to take care of.

The first and second days out, when we preferred sitting or lying down, we had something that really helped us forget our seasickness—your letters and telegrams and cards. We hope some day to answer them more individually, but let us tell you now how very much we appreciate them. We've just been looking over them again, grateful for all our friends back in the states. As we've talked with experienced missionaries on board, we realize how great is the task that lies ahead and how important is your interest and support.

Lucia and Walter Smith, with their Teddy and Margie, are aboard. Margie burst forth with the chicken pox the second day out. Roderick and Agnes Scott are kept busy at committee meetings and conferences. Mrs. Thelin, her boys, and the Arthur Rindens help keep things lively.

There are fifty-eight mission boards and sending groups represented in our number. Sometimes we are appalled by the wide diversity of our Protestant missions; but then we are

encouraged by the spirit of friendliness and the degree of cooperation attained on this ship. There are different countries represented here, too. Tonight at supper I had a chat with Mr. Hoass who, having left China in 1941, was a member of the Underground in Norway. His three children are such sweet ones, and their mother is so sick in the hospital. But no matter what sickness or discomfort strikes, our *Lynx* passengers seem to keep cheerful.

We have good times and good fellowship. Christmas eve was quite a day with three parties for the different age groups of children (there are 200 aboard). The church people of San Francisco had prepared gifts for all of them. Santa came and the ship's refreshments and Christmas tree made the day complete. Christmas Day we had several worship services in order to accommodate everyone. Every meeting is held in our emergency dining room, but with these folks, the room where Santa gave his gifts to a crowd of excited children, can easily become the Lord's house for thanksgiving and prayer. Where silent grace has been said over tray plates, and rousing hymns of praise are sung.

And now good-bye! I love the sea and I don't mind the pitching and the heaving of the boat when we can lie on deck watching the waves. Dick has even enjoyed that the past few days. We've both been glad of the time to lie around and we've welcomed the opportunities for fellowship with real missionaries. But how glad, how very glad we'll all be to land on China's shore.

There is much more that I'd like to write to you but there will always be much unwritten and we don't want you to get too bored before you get letters actually from China. Let us remember that the same ocean now supporting us reaches around to your ocean bordering the Southern Convention; it's the same sun hiding behind our clouds; and though our time is different, our faith is not. To our Father the thousands of miles of distance are as nothing. May He keep you and us strong to serve.

DOROTHY JACKSON.

MISSIONARY OFFERINGS.

REPORT FOR JANUARY 18-23, 1947.

Sunday Schools.

Dry Run—V. Va.	\$	3.00
Durham—N. C. & Va.		11.46
Happy Home—N. C. & Va.		4.38
Old Zion—E. Va.		10.00
Wake Chapel—E. N. C.		14.22
Wood's Chapel—V. Va.		1.00
Total	\$	44.06

Churches and Individuals.

Damascus—E. N. C.	\$	11.00
Pleasant Union—E. N. C.		8.20
Sanford—E. N. C.		10.00
Total	\$	29.20
Total for period an. 18-23 .	\$	73.26
Previously acknowledged ..		10,498.04
Total since September		\$10,571.30

Respectfully submitted,
WM. T. SCOTT,
Superintendent.

QUARTERLY REPORT.

The following is the quarterly financial report of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches, third quarter, second year, biennium 1945-1947:

RECEIPTS.

N. C. & Va. Conference:	
Women	\$2,867.72
Young People	44.09
Junior	35.16
Cradle Roll	13.92
	\$2,960.89
Eastern Va. Conference:	
Women	\$2,267.38
Young People	375.91
Junior	110.51
Cradle Roll	57.10
	2,810.90
Va. Valley Central Conference:	
Women	\$ 213.45
Young People	15.00
Junior	1.55
	230.00
Total	\$6,001.79

DISBURSEMENTS.

Home Missions General Fund		\$1,033.61
Young People's Home Mission Fund	142.24	
Elon College Thank Offering	7.00	
Friendly Service, Fancy Gap	3.00	
		\$1,185.85
Foreign Missions General Fund		\$1,033.61
Young People's Foreign Fund	142.25	
Thank Offering, Shao-wu, China	3,394.48	
World Day of Prayer	25.00	
Mission Work in India	25.00	
India Milk Fund	25.00	
		4,645.34
		\$5,831.19
CWVR	10.00	
Community	6.75	
War Victims & Reconstruction .	12.85	

Check to W. T. Scott, Supt. ...	\$5,860.79
Check to Mrs. Leathers, Treasurer—Life Members & Memorials: 7 Life, 7 Memls., 1 Infant Meml.	141.00
Total Disbursements	\$6,001.79

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer.

January 20, 1947.

FINANCIAL REPORT.

The following is the quarterly financial report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference, for quarter ending December 30, 1946:

Balance on hand last report ... \$ 220.48

RECEIPTS.

Women's Societies.
(On Apportionment.)

Antioch	\$ 8.80
Bay View	15.00
Berea (Nans.)	20.00
Berea (Norfolk)	15.00
Bethlehem	50.00
Christian Temple	87.50
Cypress Chapel	25.00
Cypress Chapel (Agnes Brittle Circle)	15.00
Damascus	25.00
Dendron	14.20
Elm Avenue	10.00
Eure	12.00
First, Norfolk	18.75
First, Portsmouth	10.00
First, Richmond	5.00
Franklin	75.00
Holland	40.00
Holy Neck	37.50
Hopewell	4.25
Liberty Spring	50.00
Little Creek	6.25
Mt. Carmel	19.66
Newport News	25.00
Oak Grove	7.50
Oakland	18.75
Rosemont	41.45
Second, Norfolk	10.75
Shelton Memorial	25.00
South Norfolk	15.00
Spring Hill	2.50
Suffolk	150.00
Suffolk (Staley Society) .	18.80
Union (Southampton) ...	12.38
Wakefield	20.00
Waverly	12.50
Windsor	8.30
Windsor (Missionary and Aid Society)	7.00

938.84

Young People.

Antioch	\$ 4.05
Bay View	1.25
Berea (Nansemond)	9.00
Bethlehem	25.00
Burton's Grove	7.50
Christian Temple	25.50
Cypress Chapel	15.00
Dendron	5.68
Eure	4.00
First, Portsmouth	3.15
First, Richmond	2.00
Franklin	6.25
Holland	4.00
Holy Neck	10.00
Liberty Spring	15.00
Little Creek	2.50
Mt. Carmel	6.00
Newport News (C. E.) ..	8.00
Oak Grove	2.00
Oakland	8.75
Rosemont	9.85
Second, Norfolk	2.00
Suffolk	15.00
Union (Southampton) ...	7.40
Windsor	32.52

231.40

Juniors.

Bay View	\$ 1.25
Bethlehem	8.00

(Continued on page 13.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

DEZBA'S BLANKET.

When Dezba was seven, she said goodbye to her father and mother, to her little brother and the baby, and went to school to live from autumn till summer.

Dezba's home was in the desert. There were no street cars, nor school buses. Dezba's home hogan looked like a brown bowl turned upside down and around it a fence of tall crooked sticks where her mother kept the sheep at night. There was no school near enough for her to attend from home.

Dezba disliked leaving her home and family. Her mother had remarked, "I'm afraid the white school will spoil our little girl." The school was a pleasant one, with nice playmates and kind teachers, but Dezba wasn't happy at first.

One reason was that all of the teachers and white people talked so queerly. They spoke American and Deza spoke the language of her Navajo people. Another custom that bothered her were the straight high seats. She had been used to sitting on sheep skins on the floor, or crouching on her heels.

Dezba learned three of the queer words and used them all of the time: "I no know." When her teacher tried to teach words on printed picture cards Dezba wouldn't look. She was thinking of home; of her little brother, the baby, and her mother busy at the weaving. She had always loved to watch her mother weave the blankets, making fine patterns from the yarn that she had spun from the wool of their sheep; white from the white sheep, black from the black sheep, then weaving the two together to make gray.

While Dezba was thinking about the colors of the blanket her teacher held a box up high so that all could see it. Sticking out of the end of the box were the prettiest colored sticks, white, black, red, yellow and blue. "When you have learned your words each of you may have the crayons to draw with," said the teacher.

Never had Dezba learned so much in such a short time! Soon the teacher gave her the crayons. "If you like you may make blanket patterns," said the teacher.

Dezba thought of her mother and started a blanket pattern. She tried to put the summer sky in it, with mountains and rain-clouds and light-

ning. Recess came before she knew it.

Each day the learning became easier as she knew new words. Each day she drew more blanket patterns with the bright crayons. On Saturdays she usually went to visit the missionary. This Saturday she carried the blanket pattern along with her to show to the missionary.

"Good, Dezba!" said the missionary, and she took the drawing to show the Navajo grandmother whose hogan was just next door.

"How would you like to come to my hogan and weave a blanket just like this?" asked the old Navajo grandmother.

Thereafter Dezba spent her Saturday afternoons at her small loom beside the grandmother's patiently learning how to weave the lovely blankets. It wasn't easy work for her either. Many times she would have to undo what she had done and start over again. How proud and happy she was when the pattern finally began to show—sky and mountains and clouds and lightning.

When the blanket was finished her teacher hung it on the wall of the school room where all could see it. "Besides weaving this lovely blanket, Dezba has learned more American words than any other one in this room!" So she had, but she had hardly noticed that she was learning them. But she was happiest when she carried the blanket home to show her mother when summer came.

"So!" said mother. "Then the white school isn't exactly spoiling you, after all!"—*Retold from "More Missionary Stories to Tell."*

ANSWERS TO WORD BEHEADING GAME.

1. HAT. 2. AT. 3. T.

"IF I PASS—"

By IRMA DOVEY.

Issued by the National Kindergarten Association.

"My dad's going to give me ten dollars if I pass."

"I'm going to have a bicycle if I pass."

The third grade abounded in stories of rewards offered for promotion and punishments threatened for failure. As she listened to some of them, Miss Ellingson, the teacher, felt like a judge about to sentence prisoners. Why did parents insist on offering rewards? Often they

were beyond the reach of their children—and almost as bad, psychologically, were those offered for perfectly natural progress. The latter was like promising a boy five dollars for every inch he grew.

Most children want to go forward with their classes. But the whole school program is built—as it should be—with emphasis upon daily achievements. It is easier to work toward the satisfactory completion of a specific task than toward anything so vague and distant as the end-of-the-year promotion.

"How can I be sure to pass?" I don't know," wailed one child, bewildered by much pushing and prodding.

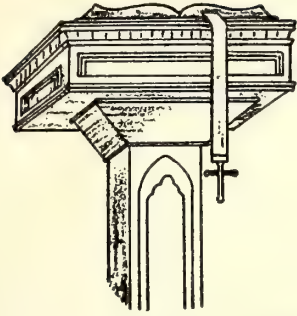
Many a parent, although he avoids late entertainments for his child to protect his health and denies him rich foods and dangerous playthings, feels that the family is disgraced if the school makes restrictions regarding promotion. Yet in some cases promotion is not advisable. When the school prescribes the repeating of a grade, it does so only after careful consideration. Its only aim is to assist the child to make maximum progress.

Parents should realize, too, that their children's failure is *their* failure. This is especially true when the child is in the first grade. If he does not learn to read readily, it is generally for the reason that his background of experiences is inadequate, or because he has not been encouraged to speak well, or because he has not learned the value of books. It is these deficiencies, not to mention inadequate mental equipment or physical stamina, that hold a child back.

No child should be promoted to grade two until he has mastered the work in grade one; nor should he be expected to do the work of grade one in a single year if he was unprepared at the time he entered. The preparatory class for grade one is the kindergarten, and every grade school should include this class. Where it is not provided, parents should contact a kindergarten teacher and learn how to do their utmost to supply some of the experiences of which their child is being deprived.

It is unfortunate that most of our schools are built upon a system of grades and "passing." Many systems have tried to eliminate "failures" by promoting on the basis of age, or by merely transferring from group to group without regard to accomplishment. This requires individual tutoring and can seldom be done successfully in a one-teacher classroom.

(Continued on page 14.)



"WE HAVE A GREAT TASK!"

A Sermon

By EARL T. FARRELL,
A Graduate of Elon College and
Minister at Haw River, N. C.

We are undertaking to do here the greatest work the world has ever known—the building of God's Kingdom in the lives of men and women, boys and girls. We share in spirit with the Christian Saints of all ages the task of assimilating Eternal Truth for "abundant living" in our lives and in the lives of others.

Most of us are here because we have had an experience of Christ, because we have been healed of our sins and would not forsake Him for the world.

One day as Jesus was talking to the multitude of people who thronged about Him an afflicted woman came behind Him and managed to touch His clothing. Jesus turned around and asked who did it. The people denied one after another. But the woman realizing that she was not hid from the eye of Christ, "came trembling and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately." She touched Him in faith. She could not explain it, neither can we, but she went away healed and with the benediction of Christ upon her, "Be of good comfort, thy faith hath made thee whole; go in peace."

By faith we have made our way through the multitudes to the presence of Christ, afflicted by sin we in faith touched Him and heard His quiet words of healing, of comfort, of peace. We go our way rejoicing and lifting our hearts in prayer with Christ to God, "these things I speak in the world, that they might have my joy fulfilled in themselves." We know that all who humbly come before Jesus that He heals them and sends them forth in peace. To that cause He gave His life and taught us to work and to pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven . . . for Thine is the Kingdom and the power and the glory forever." What a task! Now thrilling, now terrifying! forever the joy of our lives!

The Gospel of Jesus Christ is still "the power of God unto salvation, to everyone who believeth." Jesus speaking to His disciples, said "All power is given me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Some of us feel this heavy on our hearts realizing how little we have done and praying that God will forgive us of things left undone.

The area conference on evangelism met in the United Church at Raleigh, North Carolina, January 14 and 15. We who were there felt the presence of Christ moving among us as we discussed this problem of teaching the world of Christ.

The following are thoughts expressed at the conference or which grew out of the inspiration of those two days.

I arrived at the church a little late. The ministers had already assembled. I expected to see there my fellow ministers, but it had not crossed my mind that Negro and white were meeting there. On entering the church I listened to deep, rich voices blending together in song:

I need Thee every hour,
Most gracious Lord,
No tender voice like Thine
Can peace afford.

I need Thee, O I need Thee;
Every hour I need Thee;
O bless me now, my Saviour,
I come to Thee.

And so He did bless us! It was exalting, especially to one who had never "seen it on this fashion," men of different skin color, but one in Christ, seeking together methods of bringing God's Kingdom on earth.

At the fellowship supper one old man who has long been preaching Christ—a Negro—asked to be allowed to sing his theme song. He rose from his seat, tall, tired with years, a face marked with care and love, with eyes that looked with compassion. With his head up he sang in spirit that spoke his faith, "We are Sowing Seeds," with words about the harvest. With tears in my eyes his face seemed to fade away and I saw the Living Christ in every feature of his countenance. Surely, "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God."

The talks given, prayers prayed, sermons preached, indeed, in the

words of Mr. Stanley, "It has been a mountain-top experience. We feel like building tabernacles here, but the people are down at the base of the mountain. There is where our work is to be done. We must go back and lead them up!"

I felt like Isaiah, "Lord, send me!" that I may help to bring them all, from every tribe and nation, of every tongue and color, to the top of the mountain. Let me keep one hand on Thee and the other in the hand of my fellowman praying, "Thy Kingdom come, Thy will be done."

All of us ought to feel that way and should be doing more toward making it become a reality. With one half of the people of our country connected with no church, with only twenty-four per cent of the church members regularly attending, with thirty-two per cent of the churches of our denomination last year gaining no new members, perhaps it means we should be "endued with power from on high." In the past fifteen years our church schools have dropped 389,000 names. If we think that we are to stay here and build tabernacles then the words of Luke used to characterize Peter are applicable to us: ". . . not knowing what he said."

We ought to get busy! If we have found Christ then let us hasten down to where the people are to be found. "Be strong in the Lord, and in the power of His might . . . having your loins girt about with truth . . . and your feet shod with the preparation of the gospel of peace . . . taking the shield of faith . . . and the helmet of salvation, and the sword of the spirit, which is the word of God." (Eph. 6:10, 14-17.) If we build in that spirit the gates of hell shall never prevail against the Church of Jesus Christ! What a fearful thing to pray, "Thy Kingdom come, Thy will be done," unless we mean it.

We ought to be disturbed by what is going on in the world. Do the enemies of Christ know yet who they are crucifying? We "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." If we have any good news, then let us spread it abroad.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7.)

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

FEEDING THE FIVE THOUSAND.

LESSON VI—FEBRUARY 9, 1947.

MEMORY SELECTION: *I am the bread of life.*—John 6:48.

LESSON: John 6.

DEVOTIONAL READING: Isaiah 55:1-7.

Curious Crowds.

"And a great multitude followed him, because they saw the miracles which he did on them that were diseased." These folks were moved primarily by curiosity. They had no deep sense of need, they were not concerned primarily with what Jesus had to say, but in seeing him perform miracles on those who were sick. They were representative of a great company of people today who have no deep interest in the spiritual nature of religion, but are concerned rather with anything that appeals to their curiosity.

The Hunger for Bread.

The great multitude had been with Jesus all day and they were hungry. It is significant, however, that they were so absorbed in what he was saying that they almost forgot their hunger for bread. Jesus evidently had something to say and a way of saying it, that many a modern minister does not have. For if he speaks a few minutes over the appointed time they pull out their watches and look at them, and if the thing goes on much longer they put them to their ears to see if the watches have stopped. But that is beside the point. Here was Christ before the hungry multitude. And as he looked on them he was moved with compassion on them.

There is a dire hunger in the world today. There are millions of people, many of them children who do not have enough, not nearly enough to eat. And all this touches the great heart of the Master. He looks with compassion on these hungry people. And he depends upon those of us who have enough and to spare to share with those who do not have enough, or even anything.

A Practical Business Man.

"Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." Philip was a practical sort of fellow, and quick on a calculation. He would have been a good fellow to have on the "banquet committee" or for that

matter as a food administrator. He could look at a crowd and quickly estimate just how much food it would take to feed that crowd. He was a business man who was useful because he was practical. The church needs good business men. The Lord's business needs and deserves the best brains in the community or city. There are many business men who could not make a speech or sing a solo, but they can bring to the affairs of the church sound business sense and good judgment. Let them consecrate their business sense to the King's business.

A Man Who Saw Things.

Andrew, Simon Peter's brother, was a man of another stripe. He saw the crowd and he probably could have made a rough guess about how much it would have taken to feed the crowd. But he did not lose sight of the important thing even though it was small. He saw a boy there, a mere lad, who had five small barley loaves and two small fishes. That was a new element in the situation. But even Andrew did not suspect the possibilities of that lad and his lunch. "But what are they among so many?" he asked with a note of despair in his voice. There are those among us who see lads and lassies in our midst but they do not see the splendid and undreamed-of possibilities in those young people.

Jesus and What We Have.

Five barley loaves and two small fishes were not much among so many people, a great multitude. Some of us would have disdained such trivial things altogether. But Jesus with spiritual genius, took what was available and blessed by God used it for doing the undreamed-of. He took that lad's lunch and fed the multitude and then had twelve baskets left over. Here is the sobering and stimulating truth that when we give such as we have, and such as we are to Jesus, miracles may happen. There are so many of us who would do such wonderful things for Christ if only we had more, or could sing better, or speak more eloquently, or have more time, or something else *ad infinitum*. But the central and searching question is not how much we have, but whether we are using what we have for Christ, whether he has such as we do have and are, for his use. There are many people of few talents who have done and are doing great

works for Christ, because he has all of them. And there are many folks of ten talents who are not counting for much because they have not given themselves to Christ.

The Giving of Thanks.

"And when he had given thanks"—here and elsewhere Jesus always gave thanks. His heart overflowed with gratitude to the Father. It was not a big thing, but he received it with thanks. A great deal of our ingratitude springs from the fact that we think too much about what we do not have, and too little about what we do have. There are many who sit down to their tables who never give God thanks, even though there are children at the table. There are many who in their prayers are always asking God for things when they never thank him for things he has already given them. "In everything giving thanks, for this is the will of God concerning you," wrote Paul to his friends.

The Middle-Men.

"And he distributed to the disciples, and the disciples to them that were set down." Christ fed the multitude through the disciples. He gave to them that they might give to others. He fed others through his disciples. It is the divine plan, was then, is now, and evermore shall be. God could have fed people by a miracle direct, but he did not ordain to do it that way. Christ has no hands, no feet, no head, no heart but ours to do his will on earth. We are the mediators of bread, both physical and spiritual to others.

The Divine Conservation.

"Gather up the fragments that remain, that nothing be lost." Waste is sin. Conservation is a part of the divine plan. It is wrong to waste material things. It is even worse to waste manhood. Christ came to save that which was lost and that which was being wasted.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

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MISSIONARY OBEDIENCE.

Development of a new "group evangelism" technique designed to accelerate the work of Christian missions overseas, has been recommended in a special report presented to the opening session of the fifty-third annual meeting of the Foreign Missions Conference of North America, held at Buck Hill Falls, Pa.

Employment of the new technique, according to mission leaders attending the four-day gathering, would mean a definite breaking away from the traditional "one-by-one" conversion methods characteristic of most Protestant mission work today.

Core of the "group evangelism" method, the report explained, lies in reaching the rulers of people, securing their adherence to the tenets of Christianity and the resultant adherence of their countrymen, and then giving this "nominal impact" depth and content by follow-up work of teaching missionaries.

Japan offers one of the most fertile fields for this type of evangelism, said the report, because in that country the cultural pattern has been severely shaken.

"In Japan," the report declared, "there is proportionately the largest group of well-trained national pastors and lay workers in the whole non-Christian world. There are hundreds of former missionaries in Japan who could be marshaled for a teaching ministry. Many of them became discouraged in the last two decades because where seemed no clear-cut need for them. Such a program would constitute a fresh call to service to the people of their first choice and utilize this available but latent source of manpower."

The report went on to suggest that former servicemen and women who received training in the Japanese language while in the armed forces might be recruited and given special training for this special service.

At the present time, it added, similar group approaches might be made in non-Moslem Africa and among other primitive peoples with a view to converting chiefs and other leaders before the "acids of modernity and secularism undermine the traditional social pattern."

Stressing the urgent need for Christian evangelism today, the report warned that men are losing faith in each other and in all religious teaching.

In countries which have escaped the actual sufferings of war, self-love and insistence upon personal gain and comfort without regard to the

welfare of others seem to be the prevailing moods, it said.

"Crime and juvenile delinquency are reaching unprecedented proportions. Man has become possessed of the greatest destructive power in history and is fearful lest he use it to bring about the suicide of civilization. There are actually more men, women and children without Christ today than there have ever been before in the history of the world.

"In almost all countries where foreign mission work is carried on, although the rate of growth of the Christian community is higher than the rate of growth of the general population, the immensely greater numbers in the general population mean that there are more non-Christians today than there were half a century ago."

FINANCIAL REPORT.

(Continued from page 9.)

Christian Temple	10.35
Cypress Chapel	3.00
Dendron	1.00
Eure	1.00
First, Portsmouth	4.00
First, Richmond	.50
Franklin	7.00
Holland	7.00
Holy Neck	5.00
Liberty Spring	6.25
Little Creek	3.65
Mt. Carmel	2.85
Newport News	3.00
Oakland	1.25
Rosemont	11.25
Suffolk	10.00
Union (Southampton)	3.68
Windsor	10.08

Cradle Roll.

Christian Temple	\$ 22.00
Cypress Chapel	1.00
Dendron	.50
Eure	1.00
First, Richmond	.50
Franklin	1.50
Liberty Spring	10.00
Little Creek	2.00
Oakland	1.00
Shelton Memorial	10.00
Union (Southampton)	2.60

Thank Offering.

Antioch	\$ 10.00
Bay View	24.60
Berea (Norfolk)	54.00
Bethlehem	40.00
Bethlehem (Y. P.)	32.00
Burton's Grove (Y. P.)	10.00
Christian Temple	56.10
Damascus	15.00
Dendron	30.25
Dendron (Y. P.)	2.10
First, Norfolk	45.00
First, Portsmouth	31.00
First, Richmond	11.50
Franklin	125.00
Holland	56.93
Holland (Y. P.)	5.00
Holy Neck	40.00
Holy Neck (Y. P.)	6.00
Holy Neck (Juniors)	5.00
Isle of Wight	54.30

Johnson's Grove	10.00
Liberty Spring	100.00
Liberty Spring (Y. P.)	25.00
Liberty Spring (Juniors)	5.00
Liberty Spring (C. R.)	5.00
Little Creek	15.00
Mt. Carmel	5.25
Mt. Carmel (Y. P.)	5.25
Newport News	100.00
Newport News (C. E.)	15.00
Oakland	36.00
Rosemont	65.80
Second, Norfolk	36.00
Second, Norfolk (Y. P.)	10.00
Shelton Memorial	15.00
Shelton Mem. (Y. W.)	10.00
Spring Hill	13.08
Suffolk	100.00
Suffolk (Staley Society)	50.00
Union (Southampton)	11.00
Union (South.) (Y. P.)	6.68
Wakefield	16.00
Waverly	28.25
Windsor	17.48
Windsor (Y. P.)	17.48

1,372.05

Life Memberships.

Bay View	\$ 20.00
Christian Temple	10.00
Liberty Spring (Y. P.)	10.00
Spring Hill	10.00
Suffolk	10.00

60.00

Memorials.

Holy Neck	\$ 10.00
Mt. Carmel (for an infant)	1.00
Newport News	10.00
Suffolk	10.00

31.00

Friendly Service.

Little Creek (India Milk Fund)	25.00
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Offerings.

Young People's Conference	\$ 38.25
Woman's Conference	100.25

138.50

Grand total for Quarter ... \$3,169.88

DISBURSEMENTS.

Mrs. Howard Stone Anderson (Conf. speaker)	\$ 20.00
Mrs. J. F. Morgan (Expenses)	3.00
West & Withers (Renew Bond)	5.00
Bank Service Charges	1.51
Mrs. E. H. Stephenson (Expenses)	3.25
Franklin Printing Co.	22.75
The Gurley Press	11.00
David C. Cook (Y. P.'s Banner)	6.50
Expenses of Board & Society President's Meeting, November 12	11.00
Flowers for funeral of Mrs. Rowland	10.29
Piland Printing Co.	11.00
Pilgrim Press (Books on Christian Family Life)	8.38
Mrs. W. V. Leathers, Treasurer	2,810.90

2,924.58

Balance in Treasury January 14, 1947 ... \$ 245.30

Respectfully submitted,
MRS. W. B. WILLIAMS,
Treasurer.

1253 24th Street,
Newport News, Va.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

We have often hear it said, when a tree stops growing it begins to die. From my observations, I find this is true. Another thing I have noticed through life is when an active man, who has led a busy, strenuous life, grows old and retires from all activities, he seldom lives long afterwards. When any business gets to a standstill and fails to go forward, it generally begins to go back.

We are very happy to say that the Christian Orphanage has had a steady growth for the last thirty years. It has grown from one building for children to three nice brick buildings for the care of children. It has grown from two cows in the dairy to fifty head. It has grown from one hundred thirty-one acres of land to two hundred seventy-five acres. It has grown from a small barn to a large modern barn, with a cow shed that will take care of thirty milk cows. It has grown from an indebtedness of \$7,000, done all the above mentioned things, to a nice balance in the bank for running capital with everything paid for and no indebtedness. During this time, it has mothered more than six hundred little children. But it is not through growing yet. There is always something to be done for the betterment of the institution. For the year 1947, we plan to put up a lot of wire fence, and we also have in mind to build another small barn to house dry cattle and make room to store feed. How has all this been accomplished?

The Christian Orphanage has always been blessed with a Board of Trustees of business men and women who have worked together. "No divisions, all pull together and pay as we went," has been their motto. The churches had confidence in their business ability and have always co-operated with them and have been loyal through the years. Cooperation and loyalty go hand-in-hand to make anything a success.

During the year, let us all put a shoulder to the wheel and push and make the year 1947 count far more than 1946. We always like to do a little better each year. Remember us in your prayers that we may accomplish even greater things in the future than we have in the past.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 30, 1947.

Amount brought forward	\$ 699.09
Sunday School Monthly Offerings.	
N. C. & Va. Conference:	
Durham	21.14
Va. Valley Conference:	
Dry Run	\$ 1.00
Wood's Chapel	1.00
	2.00

Thanksgiving Offerings.

Va. Valley Conference:	
Dry Run	11.00
Total	\$ 34.14
Total from churches for the year	\$ 733.23

SUN'S PULPIT.

(Continued from page 10.)

Hasten thou on, O man of Christ! If we work God will give us the increase.

Dr. Timmons told us a story of "Big Philip," a bell in the church where he serves as pastor. When he had a good day he felt fine, he went home in the evening, ate supper, read the paper, listened to the radio; and when he went to bed he slept soundly never hearing "Big Philip." On the other hand, if things went wrong, he worried, at night at every hour he could hear "Big Philip" striking out the hours. That illustrates to us that God is striking out the hours. "Those who have ears to hear, let them hear." All is not well with the church. We ought to be Divinely disturbed.

The place to begin is at home. "Tarry ye in Jerusalem until you be endued with power from on high." In looking over the report of our church I saw what we did last year in giving. To the command of Jesus, "Go ye therefore into all the world," we gave a little more than two cents per member per month. Will such giving enable the church to "preach the Gospel to every creature." To home missions we gave two cents, to Christian education one cent to teach, "them to observe all things whatsoever I have commanded you." Alas! there were other churches that didn't do any better and some perhaps not as well.

Most of us would like to live in a beautiful home. We would like shrubbery planted about in the yard, evergreens in the winter to show forth some life when all the flowers have died, and the leaves turned brown and decaying. People who have such homes are proud of them. They like for their friends to be pleased as well as the passersby. You know, Jesus had something to say of houses, of building them on solid foundations in order to withstand the storms. He compared life to His

story. And we hear Paul speaking to the Corinthians, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." That house we are building, too. Our days and years are told as a tale—short like the grass that grows and withers at noon. We have undertaken to do a great work, the building of God's Kingdom. God is striking out the hours. Soon will be "quitting time," perhaps sooner than we think. We will lay our tools aside, the plumbline and the square, the hammer and the saw, night is on and work is done. And still the voice of God is heard among His prophets, "Whom shall I send, and who will go for us?"

You have an opportunity here to work. Let not your talents rust, neither lay up treasures where moths eat and where thieves break through and steal. In the Presence of God, in the silence of worship let us pray:

Holy Spirit, Truth Divine,
Dawn upon this soul of mine;
Word of God and inward Light,
Wake my spirit, clear my sight.

Have faith in God, have faith in Christ, have faith in the ultimate good of things,

Keep heart, O Comrade! God may be delayed

By evil, but He suffers no defeat.

God is striking out the hours, let us hasten down the mountain, into the valley of human need, of suffering, of sin, of darkness, where Christ is being crucified—down where the people are found. God lead us on

In paths our bravest ones have trod,
O make us brave to go;
That we may give our lives to God
By serving men below. Amen.

CHILDREN'S PAGE.

(Continued from page 10.)

The term "failure" is in itself unfortunate. "Retention" softens the sound a little but makes no change in the time spent at a given grade level. Perhaps the day will come when changes can be made in the graded system. When all school systems include a kindergarten foundation there will be much less retardation. Until that day, in the great majority of schools promotion remains a problem.

Parents can help to eliminate much unhappiness occasioned by these annual or semi-annual hurdles if they accept the progress made from one grade to another in a cooperative spirit—if, instead of offering rewards, they say, "No matter which grade you are in, just do your best work. That is what really counts."

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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In Memoriam

DeALBA

We, the members of the Woman's Auxiliary of the First Congregational Christian Church, Newport News, Virginia, find it our sad duty to record the death on November 7, 1946, of our dear beloved member, Mrs. Lydia Eudora DeAlba.

Mrs. DeAlba, as she was affectionately known during her many years of active service in her church was loved by all that knew her. She was a charter member of the Woman's Auxiliary, her life was one of Christian beauty. The light of Jesus shone on her countenance, it can be truly said that a Godly woman has been called home. To know her was to love her, she was always ready to do some kindly deed for others.

Therefore, be it resolved:

1. We feel most keenly the loss of this faithful member, her passing has left a place in our church and community vacant and our hearts are saddened.

2. That we hold in warm remembrance her beautiful character and shall try to emulate her life so that her good works may live on.

3. That we extend to her family our heartfelt sympathy and pray God's blessing on them.

4. That a copy of these resolutions be sent the family, a copy be placed on the records of the Auxiliary, and a copy be sent to "The Christian Sun" for publication.

Respectfully submitted,
Mrs. J. W. HOLLAND,
Mrs. G. G. GUNN,
Mrs. B. W. ASHBURN,
Committee.

SHADOW AND RAINBOW OVER PHILIPPINES.

(Continued from page 3.)

churches so that crime may be controlled by changed individuals as well by law.

Another thing which impressed me was the deep gratitude of the Filipinos for the relief clothing, food, books, medicines which American Christians have sent. Because the war scorched their homes and cities, they have almost nothing with which to begin again. Their physical and spiritual restoration should be the accepted privilege of our American churches.

As I look ahead I see first, the need to rebuild the churches and hospitals and schools and to send more relief clothing, books and Sunday school materials. Above all, we should send more missionaries to serve as advisers for the growing church and as cultivators of new fields among pagan tribes and immigrants.

EVANGELISM.

(Continued from page 6.)

faith, out of which will grow extended limbs and branches laden with fruit for the blessing of our own and all the nations.

Between 87,000 and 90,000 pieces of literature a month are distributed through the Commission on Evangelism. This means that the million mark a year has well been passed not including the "Fellowship of Prayer" which reaches a million annually.

Nine of the area conferences on evangelism have been held across the country to which 746 representatives came, 29 State Superintendents and Assistant State Superintendents, and 22 team members. This means that approximately one-fourth of our entire ministry has shared in these area conferences.

WOFFORD C. TIMMONS.

Book Reviews

JUSTICE AND THE SOCIAL ORDER. Emil Brunner. Harper and Bros. 1945. 304 pp. \$3.

A full-length disquisition on justice in natural law done with the renowned German thoroughness. The author holds that all subsequent conceptions of justice have been based on the Aristotelian paradigm of simple, arithmetical justice, which is contractual, and of the justice of actual inequity, proportional, which is geometrical or distributive.

The subject is a proper thesis these days in which civilized nations have reverted to the pre-Christian law of *vae victis* yet dare to conduct "war-guilt" trials of the vanquished.

Yet Brunner makes it clear that the greatest exponents of natural law, including Aristotle, never abandoned the "right" of slavery; and that the founder of international law, Grotius, assumed this right in the sale of vanquished peoples by the victors of war. And—a confession for theologians—the very systems of historic theology included the "right" of God—upon the pattern of feudalistic society—to damn untold generations of peoples to everlasting punishment for their inheritance of sins in a process over which they had no control. Thus, in both fields, we behold the reflection upon the skies of man's mental universe of earthy institutions.

All which but goes to prove that Christ touched the heart of the problem of justice when he placed mercy there.

JOHN F. C. GREEN.

* * * * *

THINK ON THESE THINGS. Stuart R. Oglesby. John Knox Press. Richmond, Va. 1946. 103 pp. \$1.25.

The text: Phil. 4:8-9, "Whatever things are true . . . honorable . . . just . . . pure . . . lovely . . . good report . . . think on these things."

Each word is treated in a little sermon, well balanced, with good interpretations and well selected illustrations.

Not a defense of the faith, but a life of action in faith is the burden of the message; that Paul is pleading with today's Christians as surely as he did with his beloved Philippians.

The age of Paul out-thought, out-prayed, out-lived and out-died their pagan contemporaries and so turned antiquity to Christianity. There is no other way; no modern way.

JOHN F. C. GREEN.

National Youth Week Observance

NOTE: The following statements were written at the request of the International Council of Religious Education, Chicago, Illinois, endorsing the continent-wide observance of Youth Week, January 26-February 2, 1947, in the United States and Canada.

PROTESTANT CHURCH AIDS AMERICAN CITIZENSHIP

By G. BROMLEY OXNAM

Bishop of The Methodist Church, New York Area,
and President, Federal Council of the Churches
of Christ in America

There is no greater contribution to American citizenship than that made by the Protestant Churches in their youth program. Activities designed to draw forth creative talent and to give that talent cooperatively, to enrich common life, lay foundations for national security. This youth program is founded in our Christian faith, and manifests itself in democratic service. National Youth Week should have the full support of thoughtful and far-seeing citizens. No finer body of young people has lived than present-day youth. The problem of juvenile delinquency is primarily a problem of the delinquent community. The community that gives to youth a wholesome youth program will have reduced delinquency to an insignificant minimum.

* * * * *

YOUTH NEEDS GUIDANCE TO HIGH IDEALS

By ROBERT GORDON SPROUL
President, University of California

We often speak of the idealism of youth. What we mean is that in the search for a meaning to life young people are more receptive to ideals than are older people. They have enthusiasm and a spirit of self-sacrifice which should be an inspiration to all. But they depend on others for the experience and the guidance which will enable them to distinguish high ideals from those less worthy. Through understanding and appreciation of the spirit of religion, youth may best develop a sense of discrimination which will make its choice of ideals a significant factor in the development of a world worth living in.

* * * * *

CHURCH MUST TRAIN FOR CHRISTIAN LEADERSHIP

By DR. EUGENE BRIGGS

President, Phillips University, Enid, Oklahoma

In order for a nation to be Christian, it must have Christian leaders. In order to have Christian leaders, young people with ability, talent and courage must be discovered, dedi-

cated and educated in the Christian culture. In order to do this, churches and communities must realize their obligation to youth, giving them the challenge to live according to the highest principles of the Christian faith. Knowing subject matter is not enough. Literacy in world affairs and illiteracy in spiritual understanding proves destructive not constructive. Right will triumph only when Christian leaders understand Christ-like principles and act upon them.

* * * * *

CHRISTIANITY CAN MAKE WORLD PEACE A PERMANENT REALITY

By CHASE GOING WOODHOUSE

Former Congresswoman from Connecticut

Fate has assigned to this country of ours the task of leading the nations of the world to peace. This calls for more than scientific knowledge, more than our great engineering skill which enables us to produce goods in such great volume, more than our ability for democratic self-government. What the people of this country, and especially the youth, must have is a deep spiritual drive to peace, willingness not only to share our plenty with the peoples of the world in order that they may be in a position to help themselves, but a determination to make the tenets of Christianity so strong a force that world peace will become a permanent reality.

* * * * *

POSITIVE AID MUST BE GIVEN YOUTH

By J. R. CUNNINGHAM

President, Davidson College, Davidson, N. C.

The youth of our generation have been dealt a terrific blow of injustice by the war and all its concomitant effects. Elemental rights of childhood have been unintentionally and, perhaps, unconsciously denied them. If the young people of our day are to find compensations for these deprivations in the field of home, moral and spiritual training, it will require our doing something positive and extraordinary for them. The observance of National Youth Week, sponsored by the United Christian Youth Movement, is an effort in this direction. If intelligently and devotedly observed by local pastors and churches, it can furnish an excellent spiritual stimulus.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, FEBRUARY 6, 1947.

NUMBER 6.

A Trip to Micronesia

By MR. HAROLD W. HACKETT

Ex-Lieutenant-Commander, U. S. Navy, and former Japanese
Missionary, now Assistant Treasurer of American
Board of Foreign Missions

I found the American Navy officials very much concerned in the welfare of the people and most appreciative of the work of the American Board to that part of the world. One of the high officers said that he had contributed to missions all his life, but had never been so happy about it as when he viewed at first hand, the work of the missionaries in those islands.

During the war period, the native people had been prohibited to hold religious meetings, but their faith had remained strong and one of the first questions which they asked of the Marines when they landed was, "Now can we worship again?"

Because many of the islands were in the combat area, there was much destruction of their cocoanut trees and other means of livelihood, nevertheless, although many of the people had lost all their possessions, the Harshall Island people gave me a gift of \$50 to be sent to the starving people of Europe and the church at Majuro (Marshall Islands) took a collection as a Christmas gift of \$70 to be sent to the Christian people in the Philippines.

Wherever I visited through the Marshall Islands and at Ponope, Truk, and in the Palau Islands, the islanders sent deputations to ask me to request the American people in the Congregational Churches to send missionaries to again guide them in their education. At Guam, I met Admiral Pownall, commanding officer for the area, who evidenced his great concern for the welfare of the island people and expressed his hope that missionaries could be sent to assist in the spiritual upbuilding of the people and in their education.

Among the principle points in the American Board program for the future of the work in the Islands, is the re-establishment of the training school at Kusaie (Caroline Islands), and in the school at Truk. In these schools, both the training for religious leaders and for vocational work that will benefit the economic life of the Islanders will be carried out. One of the great needs for the future work in the Islands is transportation and it is planned to again provide missionary sailing ships which will carry the great tradition of the "Morning Star" missionary ships of which there were five in all during the past fifty years largely provided by the Sunday school children of America.

NEWS AND VIEWS

Miss Pattie Lee Coghill spoke last Sunday at Tallmadge, Ohio.

Dr. I. W. Johnson is spending a few days' vacation in Florida.

Sunday, February 9, is Race Relations Sunday. (See page 16.)

The Editor and Mrs. House are attending the Virginia Convocation of Churches in Lynchburg this week.

Superintendent W. T. Scott attended a meeting of the Missions Council in New York on Wednesday of this week.

Correction: The last line of verse No. 11 in Dr. James R. Clinton's "Temple of Devotion" (issue of January 16), should read, "With victory's crown at the close."

The Eastern Virginia Alumni Association of Elon College will hold its annual supper meeting in the Fellowship Hall of the Suffolk Church, February 21, at 7:00 o'clock.

Moderator Albert W. Palmer was the guest speaker at a luncheon for ministers at First Church, Greensboro, on Thursday of this week. He will preach at Elon College Sunday morning.

Dr. Hugh Vernon White, a former secretary of the American Board, now professor of Christian theology and missions at the Pacific School of Religion, has been appointed dean of that institution.

The Ministerial Association of the Eastern Virginia Conference will meet a week earlier than usual—February 10, at 10:30 in the Suffolk Church in order to have Moderator A. W. Palmer, D.D., present.

Dr. John G. Truitt, president of the Suffolk Rotary Club, will preside over its twenty-fifth anniversary and ladies' night celebration which will be held in the Fellowship Hall of the Suffolk Church. Reservations for two hundred and forty members and guests have been made.

The sixteenth anniversary of the new Rosemont Church building in Norfolk will be observed Sunday. Plans are in the making and funds

are being raised to add a new unit to the present structure. Youth Night was observed last Sunday with feature selections by the Portlock High School Glee Club.

Mr. William Kincaid Newman, Secretary, Church Building Department of The Board of Home Missions of Congregational Christian Churches, New York, is visiting the churches of the Southern Convention during this week. Mr. Newman's itinerary began at Richmond, Sunday morning and includes forty churches in North Carolina and Virginia, concluding with Happy Home Church Friday afternoon.

Apropos to the observance of Race Relations Sunday is the following resolution voted by the Southern Convention: "Recognizing the fact that the building of peace begins at home and that only as we create a spirit of goodwill among the people in our own land and provide justice for all groups within our midst can we hope for peace in the world, we urge that full support be given to our Race Relations Committee and that during the coming biennium the churches of the Southern Convention, as a practical expression of this insight, seek new ways of fellowship with the Negro members and churches of our denomination. As a further practical demonstration of our concern we urge that churches make a donation to Franklinton Center, whose program is developing increasing effectiveness."

SOUTHERN CONVENTION ITINERARY OF DR. A. W. PALMER, MODERATOR OF GENERAL COUNCIL.

Thursday—February 6:

1:00 P. M. Luncheon Meeting with ministers of North Carolina and Virginia Conference, O. Henry Hotel, Greensboro, N. C.

Friday—February 7:

Virginia Council and Convocation, Lynchburg, Va.

Sunday—February 9:

11:00 A. M. Elon College Community Church.

5:00 P. M. Greensboro, First.

8:00 P. M. Reidsville, First.

Monday—February 10:

10:00 A. M. Eastern Virginia Ministers' Conference, Suffolk, Va.

STEWARDSHIP STUDY GROUPS.

The Valley of Virginia has made a good start this year in the program of Stewardship study. We were fortunate in being able to have with us our beloved Brother Warren H. Denison, the greatest stewardship teacher the writer has yet known, and who relates the matter of being a steward to the whole business of Christian living. Doctor Denison began his work in the Valley on January 13, with Rev. R. E. Newton's Group, going from there to be with Rev. G. H. Veazey and his people. His next place was in the field of Rev. S. E. Madren. After this institute, Brother Madren was with him for an institute with the Elkton group. Rev. R. D. Coulter reported a fine group meeting at the Timber Ridge Church, Friday evening, January 17.

January 19, we began a week's training for the Every Member Canvass in the Winchester Church. Study classes for men each evening, group meetings for the women in homes throughout the city during the week and writing letters by committees and the pastor was the order of the day. Doctor Denison gave a different message at each group meeting which added greatly to the interest of the campaign. These messages all were of a high order, presenting a challenge to his hearers and will doubtless richly bless the lives of those who heard them.

On Friday, January 24, Doctor Denison addressed the ministers of the Valley Conference in a two-session institute for pastors, in the Winchester Church. This fellowship was most helpful and gave inspiration to all in attendance.

Sunday morning, January 26, the sermon by Doctor Denison was a powerful appeal to all of us to render unto God the things belonging to Him, and unto men that service which make for peace, brotherhood, good will, and Christ-like living.

Immediately following the worship service the pastor invited the men who were to make the canvass to present themselves before the altar in the church to be commissioned for their work. A photographer was present and secured a picture of the group. The ladies of the church had prepared a splendid lunch and served the men who were to go for the canvass. Final details were given these workers by Doctor Denison and at 2:00 P. M. they left *two by two* for their work of securing pledges (for the church). During the next four hours these men secured pledges from the membership for \$4,598.40, and

(Continued on page 14.)

THE HARDCASTLES ARE WELCOMED.

It wasn't necessary for the members of the First Congregational Christian Church of Newport News to have a formal reception to welcome us and make us know that they were glad to have us—they had already shown us in many informal ways and through many courtesies, as well as by their friendly spirit, that we were welcome. But in keeping with the spirit of the church, they "went the second mile" and on Friday evening, January 24, held a public reception in our honor and officially welcomed us into their fellowship. It was a formal affair in the sense that invitations were issued, that there was a "receiving line," and that many of the ladies wore their "party dresses." But it was characterized by a spirit of friendliness and good fellowship that took away formality, and that warmed the hearts of all those who were present.

The reception was held in the Fellowship Hall, lovely in itself under ordinary circumstances with its simplicity and dignity and beauty, but all the more lovely with its special decorations for the occasion. On a long table near the stage, there were placed appropriate and attractive decorations and accessories—lovely candlesticks, punch bowls, and an enormous three-layer cake that was good to look at, and later proved to be even better to eat. It was a work of art, like the tree in the Garden of Eden, "good for food, and pleasant to the eyes."

Those who attended were received and welcomed by the receiving line, composed of the Deacons and Deaconesses and Mrs. Hardecastle and me. A large number of members of the church and friends and specially invited guests attended the reception. Several ministers of the city also were present.

The program was simple, short and satisfying. Greetings and words of welcome were spoken by Mr. W. H. Baker on behalf of the Official Board, by Mr. Richard Moberg on behalf of the Board of Deacons, and by Rev. Leland N. Edmunds on behalf of the Peninsula Minister's Association. Miss Jeanne Hook, director of music, sang two solos, and a quartette, composed of Misses Agnes Gourley, Sarah Gardner, Mary Elizabeth Wright, and Mrs. Charles Heath, rendered a special number. Mrs. George Tyree was accompanist for these musical numbers. Then the writer responded for Mrs. Hardecastle and himself. After the cake was cut by Mrs. Hardecastle who was thoughtfully given that honor, punch, cake, nuts and mints were served by members of the

Woman's Auxiliary and young women of the church. A period of informal fellowship brought the reception to a close. It was such an occasion as will warm the heart upon every remembrance of it.

H. S. HARDCATLE.

THE COUNCILS ARE WARMLY RECEIVED AT ROSEMONT.

The Rev. Herbert G. Council, Jr., the new pastor of the Rosemont Congregational Christian Church began his pastorate with us on January 19, which happened to be his birthday.

It seems quite significant that as he reached this milestone upon life's highway, he should begin his journey along a new path. We trust that this path will be a very pleasant one and that we shall reach many milestones together. We have already fallen in love with him and his fine family.

The members of the evening congregation were given a surprise treat. We were asked to go to the social hall at the close of the service. There we found a lovely birthday cake on an attractively decorated table. We sang "Happy Birthday" to Mr. Council and enjoyed a bit of informal fellowship as we ate cake and drank hot coffee.

On Wednesday, the 22nd, we had our church reception for the Councils. Mrs. D. D. Johnston was chairman of arrangements and she and her committee did a splendid job. The social hall was attractively decorated in a pink and green color scheme with a large arrangement of cut flowers on the table.

There were a large number of church members and a number of invited guests representing other churches and other organizations in the community.

One feature of the program was the singing of an original song composed by Mrs. A. E. Richardson, sung to the tune of "When the Roll Is Called Up Yonder":

When Hardy had to leave us we were very,
very sad,
For we loved him and his dear wife, Mary, too,
But he knew the Lord had called him,
So he surely had to go.
He is always glad his Master's will to do.

CHORUS—

We will always heed his teaching,
We will always heed his teaching,
We will always heed his teaching,
For that's the right and Christian thing
to do.

-2-

So we had to have a preacher, one to take
our Hardy's place.
The Committee wrote and searched both
high and low.
Till at last they thought of Council,
Whom we know is very good,
And they found him way up North in ice
and snow.

CHORUS—

So they brought him to the Southland,
So they brought him to the Southland,
So they brought him to the Southland,
Where the gentle summer breezes often blow.

-3-

We are very glad to have him with his wife
and children three.

We will love them and stand by them all
the way.

For our Rosemont is a friendly church, it
stands beside the road,

And its members really do know how to pray.

CHORUS—

We will stand behind our preacher,

We will stand behind our preacher,

We will stand behind our preacher,

—Mrs. A. E. Richardson.

Our male quartette, composed of Jack Hallowell, Jennings Richardson, Ed Drinkard, and Richard Scharff, sang for us.

Mr. A. P. Cofield, chairman of the Official Board, Mr. W. H. Farrow, Superintendent of the Sunday School, and Mr. H. L. Bondurant, treasurer of the church, gave short talks of welcome and pledged the support of the church and Sunday school to Mr. Council.

Mr. H. R. Morrison gave an interesting and helpful talk on "How to Get the Most Out of Your Church."

Mrs. B. N. Poplin, president of the Parent-Teacher Association, Mr. C. L. Richardson, president of the Portlock Civic League, and Mr. W. P. Nothnagle, scout master of the Boy Scout Troop, were introduced. Heads of other civic organizations who had been invited were unable to attend. The paper carriers for the Rosemont section, Ray Morrison and Ralph Gibson, were introduced.

The Rev. and Mrs. Guy Foster of the Raleigh Heights Baptist Church, were presented, and Mr. Foster brought a few words of greetings. The Rev. and Mrs. Leroy Davis of the Portlock Methodist Church, were introduced.

Rev. and Mrs. James G. Graham of the First Congregational Christian Church, Norfolk, were introduced and Mr. Graham spoke a few words.

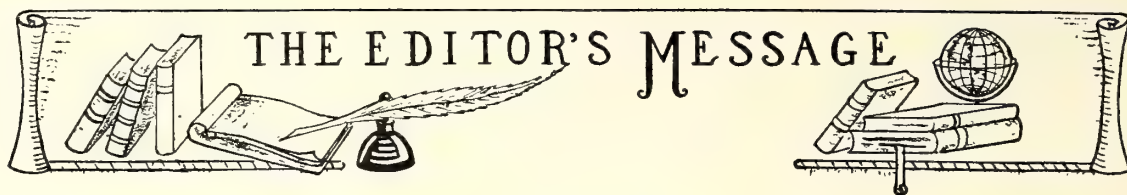
We were happy to have Dr. and Mrs. Hardecastle with us. Dr. Hardecastle gave a short talk.

The Rev. O. D. Poythress of the South Norfolk Congregational Christian Church, was presented. He also gave a short talk.

Mr. Council gave a fine response to the speeches of welcome and expressed his pleasure and that of his family, in being "back home" in Tidewater Virginia.

Mr. Poythress then entertained us with vocal selections until refreshments were ready. There was an abundance of home-made cakes, ice cream, hot coffee, nuts and mints.

MARY H. BOOTH.



THE CONGREGATIONAL CHRISTIAN CHURCHES DETERMINE TO RAISE PASTORS' SALARIES.

The Congregational Christian Churches in the United States through the Executive Committee have just approved a national minimum scale for pastors' salaries in the churches of the denomination of \$2,000 for rural and \$2,400 for urban pastors, plus house, car expense, official telephone and annuity pension dues. This is a sharp lift of pastoral remuneration. A careful study just completed reveals that of the total of 3,640 pastors, 488 receive an annual cash wage under \$1,000; 555 receive from \$1,000 to \$1,500 per year; 820 receive from \$1,500 to \$2,000; 798 receive from \$2,000 to \$2,500; and 987 have annual salaries of \$2,500 or more.

The recommendation of the Department of the Ministry, approved by the Executive Committee of the General Council, states that:

We believe rural churches expecting to call fully-prepared, fulltime ministers should offer salaries of not less than \$2,000 plus parsonage and transportation expense for parish work, and a reasonable increase where there are children, and that city churches calling fully-prepared fulltime ministers should not pay less than \$2,400 and parsonage and parish transportation expense, and a reasonable increase where there are children."

Mr. James H. Compton of Wichita, Kansas, chairman of the Committee on Ministers' Salaries for the denomination, says in support of this nation-wide movement that: "No minister can do effective work in his parish and shepherd his people when constantly worried about financial affairs and when the ministry is being called on by boards and agencies from all quarters to sponsor this or that drive for funds almost every month of the year. He can not but feel that some person or agency might put on a drive to relieve his economic plight as he is being asked to do for others.

"The churches are under great pressure from numerous agencies for increased benevolent giving, and rightly so because never in history has the need been so great. But is not the need at home a prior one that should be considered essential to the continued well-being and growth of the church? Put first things first. A house is no better than its foundation. A minister cannot effectively serve his flock when constantly harried by the specter of economic difficulties and a poor plant and equipment.

"In their ancient covenants of church membership, our fathers used to promise that, as to their minister, if by God's grace he would give himself to the shepherding and care of his people, they on their part would conscientiously look to his material necessities. This should still be the spirit in which a church calls its minister to serve. Where such relationship exists both minister and his people enjoy the felicity of complete understanding. It is sincerely hoped by this Committee

that, where they have not already done so, our churches during the next few months will re-think their responsibility in this respect."

The Vermont Congregational Conference has conducted a state-wide survey of ministerial salaries and costs of living, which indicates that a disproportionate amount of income is used to maintain the necessary but expensive automobile. The average salary received in Vermont was \$1,900; and the following expenses left very little for the savings bank:

The largest item was food—even in rural Vermont.

The second cost in size was that of maintaining an automobile. Most Vermont ministers spent about 20% of their total cash salary maintaining their automobiles—a few as much as 30%. The oldest car in active service is 17 years old and it traveled over 4,000 miles last year on the Lord's business!

The third item of expense was uniformly for fuel. When questioned as to the type of fuel burned, one man replied: "Hard coal, soft coal, reconditioned coke. I tried everything except a load of gravel!"

In general, regardless of the size of the minister's family, his house, or his parish, add together what he spent for food, for operating his car, and for fuel to heat his house, and more than one-half of his annual salary has gone. And in the lower income brackets these three items often consumed as much as two-thirds of a Vermont minister's income.

On the remaining items, varying amounts were expended. Health costs were generally low with little reserve in case of an emergency. One minister on low salary spent one-fourth of his income on one illness; another with a higher salary spent 60% caring for an ailing member of the family. Recreation and vacation expenses ranged from "nothing" upwards. As for books, newspapers and magazines, men with a salary under \$1,500 a year spent less than \$15 a year for such items.

The survey revealed that this item was the one most likely to increase in direct proportion to an increase in salary; that men in the higher income brackets are more certain to reflect their larger salaries by buying more books and magazines than in any other way.

Most of the ministers managed to save something out of even the smallest of salaries, which went into an annuity or life insurance.

The National Committee on Ministers' Salaries, in addition to Mr. Compton of Kansas, the chairman, are: Mr. Robert Cashman, Illinois; Rev. Allan Knight Chalmers, New York; Rev. William Ernest Collins, Minnesota; Mrs. Stanley Cummings, Vermont; Mrs. Margaret Ensminger, Alabama; Mr. Daxid H. Gill, California; Rev. Roy C. Helfenstein, Iowa; Mr. Manfred Klein, Massachusetts; Mr. Richard Plock, Iowa; Rev. Edward A. Thompson, Michigan; Prof. Ralph L. Woodward, Connecticut.

Evangelism as Motivation for Christian Life and Service

By DR. HAROLD G. JONES, Worcester, Massachusetts
An Address Given at the Area Conference on Evangelism
at the United Church in Raleigh, N. C.

It is indeed a happy privilege to share in this conference. I am reminded of a comment of Dr. Justin Wroe Nixon of Rochester who observed, while sitting before the fireplace with his family, that, as the fire tended to die down, the stirring of the logs together would bring back the glow and flame. So it is that when we gather together around a great theme and thus stir the logs together there comes a new glow and flame for all our lives. I have already felt that in these meetings.

I am glad also to be here to state some things, both to myself and to you which I feel, and the planners of this and similar conferences feel, are basic.

Indeed, as Mrs. Jones and I were talking this over in our home before I came, we both agreed that there has been in a sense a sort of return to some basic convictions about Evangelism and its necessity in our life, and in the life of society in these last days. We are not necessarily going back to everything which men said and did in the Victorian period, or even when we were growing up, but we are going back at least to an awareness that *only through changed lives can there be a reinvigorated church and a redeemed and worthy society*. At times it seems as though we have traveled a long way in these recent years to *mute the note of evangelism*. And some of its crass forms God knows needed not only to be muted but completely smothered. Yet, the basic principle of a completely committed life can be muted or smothered only at extreme peril to the Christian experience and to the life of the world.

One of my dear friends, Rev. Walter Tong of the American Board, was a prisoner of the Japanese in the Philippines during the war and was released with his wife and family from prison in Manila by the American troops. He returned to this country and recently has gone back to his shattered station at Davao. I was talking not long ago to his wife who is still with the children at the Walker Missionary Home in Auburndale, Mass. I asked her what he said in his letter and she replied, "Well, you know Walter is the sort of person who takes things as they come, and is rarely cast down or depressed. But his first letters from the Philippines

were anything but optimistic. He wrote of going back to a city where many of the buildings were shattered, where the Moderator of the church and his family had been foully murdered during the retreat of the Japanese, where people came to him constantly to pour out their grief, their anguish and their frustrations, as they told of death and separation and tragedy in their lives." But then she went on to say, "But the more recent letters are far more encouraging and perhaps the one most filled with joy included a photograph of a large group of people who had confessed their faith and joined the church"—people to whom the *evangel* meant *everything and who stood up to be counted*.

Now, it is this motivation which is central to Christian life and service, the *motivation of evangelism or of the changed and committed Christian life*.

I should like to make my comments under three headings:

First, that *evangelism and the changed life is a necessary dynamic for the Christian enterprise and the Kingdom of God*.

I hardly need to say to you that there has been and there still is a great deal of foggy and hazy thinking about our Christian religion, and that there seems to be at times an assumption that nothing much has to happen to men as they come into the church and the Christian life. One is reminded of the orator who said to an entranced and overwhelmed congregation, "And these, ladies and gentlemen, are the sentiments on which I base my facts." He was no doubt accurate, but also rather devastating. This foggyiness often prevails in what seems to be intelligent quarters concerning both the individual and society. Some hope that without religion, without spiritual resources, life and society can be changed for the better. Recent days, however, have led us to realize afresh that this just doesn't happen. Lewis Mumford, for example, in his book, *The Condition of Man*, says that "only in one place can an immediate renewal begin, that is, within the person. . . . Today our best plans miscarry, because they are in the hands of people who have undergone no inner growth. God must work with us." To whom is he speaking? The

world. Yes, but I am afraid also to the church.

Let's look at three of these needs which can be fulfilled only by the *motivation of evangelism or the committed life*. Take *stewardship*, for example. Some of us have long enough memories to recall the so-called Interchurch World Movement, by which a united Protestantism after the last war was going to raise huge sums for missions and church extension. One of the groups to whom they expected to turn for a goodly percentage of this fund was made up of those outside the church, the friendly citizens to whom this great movement would appeal. Well, of course, that side of the ledger didn't produce results. The interested citizens were really disinterested—and their motivation, by and large, did not require that they share this world's goods with the cause of the Kingdom. The truth of it is that giving is pretty largely confined to people who traditionally or actually have a *Christian motivation* and the more the motivation, the more freely they give. We know that in our churches. And, without a doubt, the reason why we do not in many instances have enough giving is not because of the income of our people, but far more the disposition and the attitude which they have. When a man is possessed by the living God, when he feels that he is a steward of God's means, when he gets fun out of his giving, and counts it his greatest privilege to share what he has, then his giving is significant, and incidentally, it is quite breath-taking to others. I have known such people in every church I have served, and I know you have. I knew such a woman in a church I served on the Dakota prairies. She was a widow and ran a small grocery store. But because she tithed, her gift was one of the largest in the church and compared favorably with those of people of much larger means. I could readily name other instances. The church, the cause of charity, the way of benevolence goes forward most of all on the shoulders of those *who have the motivation of a changed and a new life*.

Take *Christian Life Service*. Sometimes we feel a little superior to the slogan of the Student Volunteer movement back in the nineties, to "win the world to Christ in one generation." We say it was naive, and probably it was. But when we think of the spiritual discipline of the men and women who not only accepted that slogan but went around the world to seek to make it work, then

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Monday morning, February 3, Dr. and Mrs. I. W. Johnson left for a short vacation in Florida. How happy we are in Eastern Virginia to see this faithful pastor and his wife get a good rest in the land of sunshine and flowers and fruits. They earn it. The modern rural church is quite a busy place with its schedule of meetings in the week-days as well as its full program on Sunday, and when you multiply that by three—because Dr. Johnson has three churches you can realize how busy he is. There are many homes to visit, sick to comfort, and a large number of funerals both of regular members and friends—especially when one has served the same field for nearly a half century.

I had the pleasure of riding with the Rev. Carroll H. Beale to Raleigh a few weeks ago, and I was delighted with the opportunity to learn firsthand how he liked his pastorate at Wakefield. Since I learned that he is pleased with his people in the three churches of that field I shall report the same, because I feel that he has some of the best people in Eastern Virginia in his churches. The parsonage at Wakefield has been made quite comfortable, and the people in his parish have seen to it that many favors and kindnesses from their own well-filled pantries are shown him and Mrs. Beale. There is the case in which a pastorate can make a good pastor because of the spirit of the pastor and the spirit of the people. God has richly blessed the good people of that pastorate and they will render thanks unto Him for all His blessings. One church wrote me the other day that they had made a substantial increase in their payments on the pastor's salary.

Good things are being said in these parts about the coming of the Councils to our Rosemont Church. A well trained young minister has been brought back to his native conference, and his lovely wife back almost to her home town, and the joy with which they are serving, and the gracious spirit of the congregation to which they have gone bids fair for growth and progress. The joy in service that comes to any good and true pastor more than repays for the exacting hours, the hard work, and the emotional strain of serving many people in many ways. Both pastor and people in every pastorate in our

land should humbly thank God for the opportunity to serve in a time like this. Only by consecration to the Christ, and obedience to His holy will, may the forces of the church lead the way in our complex society as in these history-making days it should.

JOHN G. TRUITT.

DO YOU OWN A CHURCH?

You can rate a man's power in this world and with his fellowman by his church habits. With systematic study it might even be possible to gauge a man's mental breadth and depth by examining his attitude toward the church; whether he likes to attend church, where he attends, and how and why.

Is it possible to attend church without some stimulus to thought? I doubt it. The very act of preparation seems to stir the mind into action. The jolt of a casual notion to attend will at once loosen ideas, give them a chance to rub against one another and mingle and find new vistas of proportion and arrangement. Physiologists may say it is an idea emotionalized to an attitude; and an attitude practiced over a period of time becomes a trait. If this be true ideals cannot be taught directly, and the church fails to accomplish one of its purposes. I doubt the sufficiency of that statement.

Fellowship is a by-product of evangelism. And half the satisfaction of church attendance comes from the pure joy of fellowship. It may be only the same faces one sees throughout the week in a different scene and setting, or it may be new faces, visitors from a distant city, but it is fellowship, and it is stimulating. Even if you see the same faces Sunday after Sunday in the same church, there is change in these familiar faces you look upon. People are never twice the same. There is change, too, in these people we know—their clothes, their handclasps, their smiles; some have experienced joy since you last met, some deep sorrow has come to others.

Church people acquire a special ownership of pews and song books and windows and carpets in the church they attend. They feel they own parts of a dozen things of a particular class or kind, and they recall each distinct detail; a new friend they met becomes familiar with the

sights and sounds of the organ and the smell of the flowers before the altar. And though you met these people and they welcomed you here, your ownership is in no way changed. You have made your own discoveries.

At church we have time for discovery and appraisal. We see things whole. We have an intimate look at all the world around us. We see individuals as well as crowds. When the mood is right—and church attendance provokes such a mood when we are most in need of it—we can see ourselves with particular clarity in our relationship to God and man. We get our feet on solid ground.

There is leisure in attending church, no matter under what conditions you go, that relieves the tension of toil and care, because it is your own decision. If you have decided the attend because there was nothing else to do, it's your own mind, you go minus an objective. The decision is yours, and so is the church for a little while.

Some prefer to attend church with their wives, husbands, children, even their company who have dropped in for a visit. Others prefer to attend alone, aloof with their thoughts. Perhaps those who go alone have had the experience of a companion who did not understand economy of words, and kept up a continuous rattle of conversation. Such a person is afraid to let the immensity of the church shrink him to his proper size.

Attending church gives us that sense of proportion we need in this life. At our work or at a social club we lose our sense of time and distance. But at church we learn how short the path we tread and how important we are in God's eternity of purpose. And when we have attended church through all seasons, we know how certain is change and how gradual.

You can know all things through the church, if your eyes are open and your mind is willing to reach. But first, you must attend! Breadth of knowledge calls for depth of understanding. He knows most about the church who knows best that church which is within reach of his presence. Not all churches are alike, but unless a man knows his own church he is not likely to understand those miles away. He does not even understand himself.

ROY D. COULTER.

He who freely magnifies what hath been nobly done, and fears not to declare as freely what might be done better, gives ye the best covenant of his fidelity.—*John Milton*,

News of Elon College

By PRESIDENT L. E. SMITH.

HOUSING FOR VETERANS.

Practically every day the newspapers carry stories about the scarcity of housing for discharged veterans. Many of these veterans want to enter college. They were either in college or ready for college when they entered the service. Naturally they want to complete their education. Our Government wants them to complete their education and is offering generously to assist them not only with financial help but in providing living quarters as well.

The rooming capacity of practically every college is taxed to the limit. Many of our veterans are married. The average college does not have apartments for families. The Government has stepped in to help provide such accommodations. At Elon College the Government allotted and moved to our campus sixty-six housing units for married veterans and their families. These units consist of kitchen, living room and dining room combined, one, two or three bedrooms and bath. These apartments are completely furnished with the exception of pots, pans, and dishes.

In early fall construction of these housing units at Elon College seemed to slow down. About the middle of January all work on the apartments was discontinued. Funds for this purpose were exhausted. Thirty-six units of the project on our campus were completed and occupied. The remaining thirty units were near completion but not ready for occupancy. After much correspondence, much telephoning and telegraphing, and finally a visit to headquarters in Atlanta, Ga., all difficulties have been ironed out and construction is to begin Monday, February 3. The Government expects to complete this project within three or four weeks, certainly by the beginning of our spring quarter, March 10.

The officials of the Government have certainly been most cooperative and helpful in making these conveniences available for our veterans. Elon College wishes to express publicly its appreciation and gratitude.

In addition to these allotments, Elon College has been allotted a building to be used as a cafeteria until we can build a permanent dining room. It has also been allotted a recreational building for intramural sports and physical education classes

until we can build our new gymnasium. Our Aviation Department is expanding so rapidly that we do not have room for the very fine equipment secured from the Government for instructional purposes. Accordingly, the Government has awarded the College a building suitable for airplane hangars, laboratory and classroom work. These buildings are to be placed on our campus and erected without cost to the college other than providing the site on which to build, preparing the same, and seeing that the necessary pipes and service lines are extended to all building sites. Most of the furnishings for these buildings will be secured from the Government at a ninety-five percent discount of appraised value.

I am sure that Elon College's total constituency will be most appreciative of our Government's assistance in these important undertakings.

APPORTIONMENT GIVING.

More than a half century ago the then existing churches in our section united in founding and building Elon College. The church has counted it a privilege to support her college through the years. Under the leadership and cooperative efforts of our church in the South, Elon College has grown to its present strength and is in a position today to render its very finest service to the total constituency of our denomination. With increased services expenses also multiplied. The college is encouraged today to feel that there are nearly 200 churches to which it may look for continued assistance as it faces its new day with added obligations. A contribution to your college means a contribution to a trained and more efficient leadership for our church. A contribution to the college is an investment that will bear dividends in Christian character as our young people go from the college out into life for service.

Our offerings are much better this week and we greatly appreciate the same.

Previously reported	\$1,479.64
Churches.	
Eastern Va. Conference:	
Damascus	15.00
Isle of Wight	62.00
Portsmouth, First	100.00
Union (So.)	5.06
N. C. & Va. Conference:	
Pleasant Ridge	11.00

Va. Valley Conference:	
Newport	10.60
Total	\$ 203.66
Grand total	\$1,683.30

MRS. V. C. PRITCHETT.

The following statement appeared in the *Maplewood, N. J., News*, on Thursday, January 23, 1947:

"Mrs. Beatrice Page Pritchett, wife of V. Clayton Pritchett of 12 Highland Avenue, died Saturday after a month's illness. Funeral services were conducted Tuesday by the Rev. Dr. Arthur Nelson Butz, pastor of Prospect Presbyterian Church, in the Colonial Home, East Orange. Burial was in Restland Memorial Park, Newark.

"Prominent in social, religious and college club circles here, Mrs. Pritchett was a charter member of the Wellesley Club of New Jersey, Maplewood Women's College Club, the Ladies' Aid Society of Prospect Church, and a former member of the Maplewood Woman's Club. She also held various offices in the Parent-Teachers groups at Clinton School, South Orange Junior High School.

"Born in Rochester, N. H., 50 years ago, the daughter of the late Victor E. and Frances Garrish Page, Mrs. Pritchett was graduated with honors from the high school there and from Wellesley College where she was a member of the Zeta Alpha sorority. After graduation she taught school in Washington, Mass., Butler and Ridgefield Park.

"Besides her husband, Mrs. Pritchett leaves a daughter, Miss Dorothy Fae Pritchett, a senior at Wellesley, and two sons, Clayton Page and Robert Victor, at home."

Virgil Pritchett is an alumnus of Elon College of the class of 1907 and has always been interested in, and loyal to, the college. Many of the readers of THE CHRISTIAN SUN, if they did not know Mrs. Pritchett, will remember Virgil Pritchett because of his relation to the church and to the college. After graduation Virgil taught in Elon College and later entered the University of North Carolina. His many friends will sympathize with him in this great sorrow.

Thou mayst as well expect to grow stronger by always eating, as wiser by always reading. Too much overcharges Nature, and turns more into disease than nourishment. 'Tis thought and digestion which make books serviceable, and give health and vigor to the mind.

—Fuller,



THE PROTESTANT DOCTRINE OF JUSTICE.*

By REV. FRANCIS W. McPEEK,
Newly Elected Secretary of
Industrial Relations.

Protestantism is very much a spent social force today because for the past three generations it has watered down its primary social doctrine—that of justice. The most realistic, and therefore the most hopeful faith of mankind, it has given up one of the most important viewpoints that made it so.

In our denomination the Council for Social Action seeks to restore the concept of justice to our faith. The Christianity which cannot answer in terms of its principles the terrible questions about right and wrong which men everywhere are making, cannot long survive in the struggle with ideologies which do. More importantly yet, the Christianity which will not act with all the power at its disposal against social wrongs must soon fail.

The Council for Social Action is nothing in itself. If its efforts are reduced to those which can be made only by its elected members and staff, then it is of little significance. But if it can help the hundreds of thousands of men and women and children who form the denomination to believe again that in human affairs God requires justice, and to act that His will may be done, then it may have real power.

The fact is that our whole church is judged not upon the basis of what a few preachers say. It is judged upon the basis of what church members are doing in their shops, their school rooms, their farms, their offices, and their businesses. The brilliant Calvin knew this was the only fair standard of appraisal, and even the most ignorant of men today know it.

On Sunday, last, the Laymen's Fellowship adopted their statement of principles. Among them is this one: "To encourage widespread practice of Christian principles in all

daily relationships." The whole denomination is glad to see such a movement inaugurated, for it realizes what the total effect of such an effort can be in our church and social life.

But I, for one, know that there cannot be true fellowship unless there is justice. Can the employer and worker sit down together in Christian fellowship if left behind them in the plant are situations bearing the marks of suspicion, of unfairness, of abuse of union or economic power? Can the worker of the city and the farmer meet in simple friendliness so long as one must subsidize the other through unjust prices and wages? Can the Negro laymen meet easily with the white laymen so long as the principles of justice are violated by white real estate men, educators, employers, judges, and others? The single response to all these questions is a flat *no*. Nor can justice be done to every man, owner or worker, until it is understood what it is.

Therefore I think that one of the fine contributions of the Laymen's Fellowship may be to help develop again the Protestant doctrine of justice. It is not a task for a church historian, a theologian, and ecclesiastical lawyer alone. But in the spirit of Congregationalism, it is a common work, calling for the best thought of those in every vocation or condition of life. I believe that half of the answer to any question is a correct statement of the question itself, and I believe that the answer to questions about the relationships, the rights, and the obligations of men rests largely in their correct formulation.

The public is daily disturbed by angry cries about "rights" by both labor and owners. It is a tragedy that so many of us still believe that the fundamental human issues can be solved by laws. In Washington so much of the drafted legislation now making news, if enacted, would very easily throw us into industrial warfare. The fault of most of it is not only that it fails to take into account economic realities, or even again that it is partisan or class legislation, but its worst fault is that it is unrealistic. It takes into considera-

tion neither the nature of man, nor his rights as defined in Divine law. For these reasons, such legislation must always fail to be effective.

I do not wish to discuss at this time specific pieces of proposed labor legislation. My opinions are not well informed, and the Council for Social Action is permitting me to spend the first few months of service with them in study. But I know enough from Washington and other experience to say this: The only law which works is one which is accepted by the majority of the people as right. And I know also, from my religion, that what is right is what is right in God's sight, not in the opinion of political or economic partisans.

To you who are members and friends of the church I should like to add this word. In the years to come the Industrial Relations Committee of the Council for Social Action will have a good deal to say about the affairs of labor and management. That is because it will be our responsibility to do so. Whether you agree with us on specific issues may not be too important. What is important is that all of us must keep steadily in mind the words of the New Testament: "For the time is come that judgment

(Continued on page 12.)

MISSIONARY OFFERINGS.

REPORT FOR JANUARY 24-31, 1947.

Sunday Schools.

Bethlehem (Nans.)—E. Va.	\$ 4.58
Newport—V. Va.	14.01
Newport News—E. Va.	24.20
Pleasant Ridge—N. C. & Va. ...	23.00
Rosemont—E. Va.	80.00
Union (South.)—E. Va.	24.14
Winchester—V. Va.	15.39

Total \$ 185.32

Churches and Individuals.

Ether—W. N. C.	\$ 5.30
Ingram—N. C. & Va.	9.91
Liberty—N. C. & Va.	3.40
Portsmouth, First—E. Va.	9.63
South Norfolk—E. Va.	170.00

Total \$ 198.24

Woman's Board S. C. C.

Mrs. W. V. Leathers, Treasurer,	
Woman's Board S. C. C.	\$ 2,379.71

Shaowu Special.

Woman's Board S. C. C. (Thank	
Offering)	\$ 3,394.48

Post War Emergency Program.

The Mission's Council, N. Y.:	
Elon	\$ 3.00
Tryon	25.00
Happy Home	12.00
	\$ 40.00

Total for period Jan. 24-31. \$ 6,197.75

Previously received 10,571.30

Total since September \$16,769.05

Respectfully submitted,

WM. T. SCOTT,
Superintendent,

*Address delivered before the Annual Mid-Winter Meeting of the Missions Council of Congregational Christian Churches.

EVANGELISM AS MOTIVATION FOR CHRISTIAN LIFE AND SERVICE.

(Continued from page 5.)

our superiority disappears. Have you read Sherwood Eddy's great volume on the missionary leaders he has known, and, indeed, with whom he has pioneered? Read, then, the description of how he and his roommate, Dr. Luce, father of Henry Luce of *Time* and *Life* and noted Christian educator in China, while they were students, rose early in the morning and spent a solid hour in prayer before they cracked a book of studies, and, from the life of Eddy himself, see that selfless passion for Christ and his way at work.

Today in our Congregational Christian Churches, we are only producing about fifty per cent of the ministers we need, and, so far as I know, the Mission cause is not being besieged by eager people in vast numbers. How can we expect to man our churches with the finest youth of our day, and, incidentally, we have them, unless they get in modern terms a sense of complete committal to Jesus Christ and his way of life, a committal which will lead them to say, "What would you have me to do, Lord?" You see, an ongoing, a radiant church, a great army with banners at home and abroad can come only through the *motivation of an adequate evangelism*.

Take the whole of the Kingdom of God and bringing it to pass in our own day. One of the finest men I know objected in my presence to the work of the Federal Council of Churches because one of the committees had issued a statement on economic principles in the light of the teachings of Jesus. I haven't read the statement to which he refers. It might have been wrong. But what this man seemed to fail to understand was that the church is concerned with economics, and that by all its traditions had a right to make a comment based on just as accurate as possible an interpretation of Jesus' teachings.

As all of you know, the great Confessional Pastor, Martin Niemöller, is now in this country. The story of his eight years in a concentration camp is one of the immortal sagas of Christendom, and his retort to Adolph Hitler, "*You are not my leader, God is my leader,*" will abide in the treasury of great Christian sayings. Well, shortly after he had landed in America, Mrs. Eleanor Roosevelt criticized his coming and said that because he opposed the Nazis only on religious grounds, the American people should not be asked

to hear him. Now, I have the greatest respect for Mrs. Roosevelt. She is a woman of great Christian character and in her own right stands out as one of the truly significant persons of our age. But Mrs. Roosevelt apparently did not realize that when Martin Niemöller said he opposed Hitler on religious grounds, that he meant by religious *all the implications of our Christian faith*. In fact, the interview which he had in Naples shortly after the American troops had rescued him from the Nazis was, as is often the case, inadequately reported. For example, "Nazi socialism encouraged socialization of marriage, wherein a Nazi was encouraged to have children not only by his wife but by other women as well, in order to build up the manpower of Germany. This violated the commandment, 'Thou shalt not commit adultery'." Then he went on to illustrate the treatment of the Jews, and other things by the same interpretation. In a word, this great Christian opposed Hitler because of great Christian teachings. But my point is that the very use of the word "*religious*" should have reminded Mrs. Roosevelt that this man stood in a great tradition which would make him a welcome speaker at any time.

Actually Christians, when they have been Christian, have always had a vital concern for the world in which they live. The motivation back of so many of the reforms which the world has realized is a Christian motivation. It was T. R. Glover who said of the early Christians, "They were perfectly fearless, absurdly happy and always getting into trouble." Why? Certainly not as a result of a purely inner mysticism. Rather, it was because they put into practice the spirit of Christ, and other people didn't like it.

We Congregational Christians are always interested in the Puritans. Well, we can't read or think about them without being aware that they were men and women who, like the early Christians, sought to change the world. Have you read Ralph Barton Perry's great volume, *Puritanism and Democracy*? In it we have a picture of their influence and of the fact that they were moral athletes, disciplining themselves that they might build on these American shore a Republic of God. I lived many years in New Haven and was always fascinated by the colony's early history. The purpose, as defined by the founders, was to "establish a plantation whose design is religion." The people who governed in the early days were carefully chosen from the church

members (they were called Six Pillars) and it was their responsibility to create a truly Christian state. Whatever their failures, the fact remains that the Puritans stood for great Christian principles and that through them the cause of righteousness and justice was greatly advanced in our world. In the words of Perry, "The Puritans imprinted on English and American institutions a quality of manly courage, self-reliance and sobriety. We are still drawing upon the reserves of spiritual vigor which they accumulated."

Now as we look over the world today, the same seems to be the case. Our Russian friends have sought to achieve great social ends without religion, and, indeed, many times by the persecution of existing religion. But the end product is sadly lacking in a quality which we recognize as moral and spiritual. A great Russian has described these efforts as a "monstrous collectivism that has no face." Perhaps the best illustration of this capacity of Christians not only to change society but to hold firm in a time when total darkness descends upon a society can be found in the famous comment of Albert Einstein on his increasing respect for the church. Einstein, you remember, thought that in the hour of crisis the universities and the labor unions would be forces which would hold out against the vicious implications of National Socialism. But when the time came, these moral forces, these forces of humanism failed and it was the Church which alone stood firm. Dorothy Thompson tells of an interview with a man who had gone through the collective hell of Dachau. He told her of how men in order to postpone their own death or to get more food or to have other favors agreed to operate on their fellow prisoners, to carry on terrible experiments, and to run the crematories. Then said Miss Thompson, "What group was it that stood firm for high ideals, for conscience in that time?" And he said, "The priests." That is, the men who had the *motivation of evangelism*, who had come to know God and Jesus Christ whom he sent, and who committed themselves to him, knowing that he would keep and undergird them against that day.

I can't see but that this is true in our world generally today. We have here in America a vast problem of the races, a problem which must be solved and which is not limited to any one area in America. How, except by the grace of Christ, by the brotherhood which is inherent, by the Christian conscience which is a sensi-

(Continued on page 13.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

Sunday is the day in our church calendar which is known as Race Relations Sunday. This year our theme is: "Why Not Cry Brotherhood?"

In the note on preparation for worship sent out by our Federal Council of Churches it is suggested that children be given an opportunity to meet and appreciate children and persons of other races. This experience would help their worship service to become real for them.

You and I are surrounded by Negro neighbors here in the South. Yet it is hard for us to meet them and come to know them, isn't it? You can make ways if you try hard enough. The other day an adorable little Negro boy got on the bus. Our son watched him as he went to the back of the bus. "Mother, why does he have to sit back there?" "It's because of a stupid law that we have here in North Carolina, Son. But if you want to talk with him we can go back and sit by him!" We went back and sat by him. His mother said that we might talk with him. Santa brought him a red wagon for Christmas just like our boy's. His name was Tom and he had a little brother at home who was just learning to walk.

You may visit the Negro Library, if there is one in your town. Look at the books that they read; their pictures. It may be that you can meet Negro boys and girls there who are in school as you are.

You may visit children in the Negro Hospital or Negro Ward who may have visitors and make Negro friends in this way. If there is a Negro woman who helps your mother cook or clean, perhaps she has children, little brothers or sisters whom she would bring to play with you some Saturday.

INTRODUCTION TO SERVICE.

(To be read or recited in unison or by one of the children.)

"I stand before the maps of the world; before the rain map and the map of winds, and I know where rain is falling and where wind is blowing; before a road map of the world, and I see the roads of all lands and people traveling on them; before a train map, and watch the trains going up and down the earth with pilgrims, guided, all, by a pillar of cloud by

day and a pillar of fire by night; before a map of the lights of the world, and the fires; before a map of the homes of the world, and of the uncharted regions of the human hearts, which in all lands are fashioned alike. What possessions we have in common! Rain and wind and roads and trains and lights and fires and trees and birds and homes and hearts."—*Girl's Everyday Book*.

A LITANY.

LEADER: America is a land of but one people, gathered from many countries. Some have come for love of freedom, some have sought opportunity and some came as slaves without their consent. Whatever the cause that brought them, all have come bearing gifts and have laid them on the altar of America.

RESPONSE: *For all these gifts we thank Thee, Lord.*

LEADER: Some have brought their music.

RESPONSE: *For all these gifts we thank Thee, Lord.*

LEADER: Some have brought their poetry.

RESPONSE: *For all these gifts we thank Thee, Lord.*

LEADER: Some have brought their art. And all brought hands with which to work; and all brought minds that could conceive both truth and beauty; and all brought hearts filled high with hope, stout hearts to drive live minds to guide strong hands.

RESPONSE: *For all these gifts we thank Thee, Lord.*

LEADER: Let us not forget, O God, that many of your black children, our brothers, work long hours in the cotton fields and mills while we are at school and play.

CHILDREN: *Father, help us to remember these our brothers.*

LEADER: Let us not forget, O God, that many of your brown children, our brothers, live on less than three cents a day while some of us have more than we need.

CHILDREN: *Father, help us to remember these our brothers.*

LEADER: Let us not forget, O God, that many of your yellow children, our brothers, suffer pain, disease, and want; with no one to help them, while many care for us.

CHILDREN: *Father, help us to remember these our brothers.*

LEADER: Let us not forget, O God, that many of your red children, our brothers, suffer poverty and neglect because of our unjust treatment.

CHILDREN: *Father, help us to remember these our brothers.*

LEADER: O Father, help us to put ourselves in the place of others, to understand how they must feel and to do to them as we would like to have them do to us if we were in their places.

CHILDREN: *Hear our prayer, O God.*

ALL: Amen.

—*Origin Unknown.*

IS YOUR CHILD CONSIDERATE?

By ALICE BREHM WILLIAMSON.

Issued by the National Kindergarten Association.

Recently I read an interesting article about Emily Post, and in it she was quoted as stating, in effect, that good manners consist of a thoughtful consideration for the welfare of others and that such consideration becomes natural only as children form the habit at an early age.

It is said that during his first six years a child learns more than he does in all the rest of his life put together. This, surely, is no exaggeration, for during those first years he learns to control all the basic functions and to fit himself into a society in which some things are right and some are wrong. It is in this latter phase of experience that parents and teachers often fail to give the proper guidance.

Susan is five; she is always welcome in any home. At an early age she was taught to have respect for the feelings and property of others. She was told that to share her toys was being a "good sport," but that if some other child did not wish her to touch his toys, his wishes should be respected, and it was "hands off" for her. She was given positive directions, not negative, for her mother knew that "don't" can be a tiresome word and many unfavorable suggestions are contributed by "don't" instructions. "Please" and "thank you"—simple but impressive words—very early found a place in her vocabulary. Of course, she had to be reminded often, but after five years they now come naturally.

Susan has been taught the golden rule of doing unto others as she would have others do unto her. Yet she is not a timid or thwarted child; she knows how to take care of herself. On her first day at a new nursery school, she met with some opposition on the part of a four-year-

(Continued on page 11.)

ELON COLLEGE COMMUNITY CHURCH.

We have just closed our Spiritual Emphasis Week at the Community Church. It was a season of enriching fellowship. The Reverend Alfred W. Hurst, D.D., of our Cleveland Park Church, Washington, D. C., and a former pastor of this church, was with us as guest minister.

Services were held at nine o'clock each morning and at seven o'clock each evening. The large student body now on the campus filled the Whitley Chapel each morning and heard messages well adapted to their spiritual needs. At this early hour it was not possible for many of the people of the community people to be present, but the students and faculty profited greatly. In the evening services there was a fine mingling of the total constituency of the community in a spiritual searching of our hearts.

It is heartening to those of us who are responsible for the spiritual life of the entire community to see the response the people of the community are making to the full-time ministry of the pastor and the very effective service of Miss Lula Browne, our Director of Religious Education. It has taken time to get adjusted to the new field and that period of adjustment is still before us. We are beginning, however, to move into organizing the work of the campus and community for the larger opportunity which is ours.

The community has accepted the challenge of the larger program in a most encouraging way. The presence in the weekly services of so many people of the community around the campus, and the coming into the fellowship of so many gives to us an inspiration to all who are interested in the work of the church in this strategic situation. The spirit of co-operation both on and off the campus bids fair to the development of one of our stronger churches at the center of training for Christian leadership—at home and broad.

We have a large class of young men studying for the ministry and a number of young ladies studying for full-time Christian service. Some of these will go to the mission fields, while others will give themselves to work in local churches as Directors of Religious Education and teachers of the Bible in public schools.

When the veterans of World War II began to return and enter colleges, it was feared that new and great problems would be thrust upon our institutions of higher learning. I am happy to report that no such problems are present in the student body

at Elon College. We have approximately four hundred veterans in school, and they are adjusting themselves admirably to the life of the campus and community. Honestly, I hardly see how they have come out of the experiences they faced in the war, into the quiet of campus life and the "being still" which accompanies their work and study here. Very few have failed to make the adjustment and to pass their work with creditable grades.

Many organizations are yet to be formed before the total needs are met, but we are moving in that direction. We covet your prayers, and if parents who have children at Elon, and pastors whose young people are here for training, will write us, giving helpful information concerning these fine young people, it will make it possible for us to serve them much better by knowing their background and their interests in life. Won't you write us now?

JESSE H. DOLLAR.

MINISTERIAL FELLOWSHIP.

A few days ago I received a letter from a brother minister, which interested me not a little. It was a personal letter. The first line contains a statement like this: "Just a little surprise note to tell you that I have formed the custom of praying for all my fellow ministers daily. . . . Today I have chosen you." When I had read that far I folded the letter and went to my desk. While reading and, in prayerful meditation, I felt that I had enjoyed a closer fellowship with Dr. John G. Truitt than I would otherwise have enjoyed.

This letter caused me to feel, again, the importance of a closer fellowship of those whose business it is to carry the message of Salvation. A teacher, one chosen of God. I fear the interest of the church suffers because of a lack of a willingness to share the opening of others. Too often we rather turn away and widen the chasm.

In this letter, to which I refer, there are three important words: Custom, Daily, Chosen. They are especially important when they refer to me, as the object. I am not questioning whether the ministry prays. The thought I have in mind, are we interested in the work of our fellow ministers? I think that would be a step in the direction of a revival. It is the desire of our Lord and Master that we love one another, that we pray for each other and that we share each other's burdens. Love and cooperation is the fulfilling of the law of Christ. E. M. CARTER.

FOR THE CHILDREN.

(Continued from page 10.)

old boy. Finally, he hit Susan. She went to the teacher and said, "Miss Keene, Jackie hit me. I know its wrong to hit, but sometimes people have to be shown how it feels. May I hit him—not hard—but just to show him?" Miss Keene said, "Yes."

I think respect for older persons is an attractive and rare characteristic in this day in which freedom in work and play is emphasized in our educational set-up. This idea of freedom is misunderstood by many parents. The should know and teach their children that freedom, liberty, gives to each of us a chance to express his thoughts, to make choices, and to carry out his own plans, but that these privileges must be shared equally, or they will disappear.

Juvenile delinquency develops only when children have not been *properly* taught. It is due to the fact that parents and others have neglected to fulfill their obligations to the children, to the communities, and to *themselves*. The penitentiaries and asylums are full of people who easily might have been assets instead of liabilities to society. These people, who could have been helped to find pleasure in taking the right paths at the beginning of their lives, chose the wrong ones, made serious mistakes, and were punished; or, meeting opposition for which they were unprepared, slipped into lives of unreality.

A child is happiest when he learns to fit himself acceptably into a society. The Bible (Revised Version) says, "Train up a child in the way he should go: and even when he is old, he will not depart from it."

We can do anything we want to do if we stick to it long enough.

—Helen Keller.

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Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS AT THE FEAST OF TABERNACLES.

LESSON VII—FEBRUARY 16, 1947.

MEMORY SELECTION: *I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.*—John 8:12.

SCRIPTURE LESSON: John 7:9.

DEVOTIONAL READING: I John 2:7-11.

The Light of Life.

Some of us know something about what it means to live in a world of darkness because of our experience during blackouts. The writer of these *Notes* was an Air Raid Warden, and on several occasions he had to patrol the streets when it was "pitch dark" when there was no light to be seen anywhere. It was bad enough even though he knew the lay-out of things in his neighborhood. But what would he have done if he had been in strange places! Again he has had the privilege of cruising around Chesapeake Bay on dark nights. How grateful he and his companions were for the lighthouses and the range lights, to say nothing of the stars and on occasion the moon. How much it means to folks going places in the dark and in strange settings to have light. Christ is the light of the world. He illumines our pathway. He gives guidance. He marks the course. He himself said that if one followed Him He would not walk in darkness.

But more—he would have the light of life. In Christ is life and that life was the light of men. Ultimately there is no life without light. Christ is the life of men even as He is the light of men. He gives light and He gives life. Apart from Him there is no true life, only mere existence.

True Freedom.

"Ye shall know the truth and the truth shall make you free." Error binds men, enslaves men. Truth sets men free, gives them liberty. As the scientist discovers truth it sets him free to do things and to make new discoveries. For a long time men thought that the earth was flat and square and they were afraid that if they sailed too far they would fall off into space. When they discovered the truth that the earth was round, it set them free. It is thus in every realm. It is thus with the spirit of man. Christ gives true freedom. He

is the Truth and He sets men free. Luther found new freedom when He found new truth. He that doeth the truth cometh to the light, said Jesus.

Tragic Slavery.

"Every one that committeth sin is the bondservant of sin." Jesus Himself is the authority for that statement. Men may live in a free country, and boast of their liberty—they may say that they are "free, white, and twenty-one," but they may be most abject slaves. Sin has binding power. One translation of the Psalms reads as follows: "My sins are mightier than I." Many a man, if he were honest would admit that he is not free, but rather that he is a slave, a bond slave. And the slavery to sin is burdensome and blighting.

Curiosity and Not Compassion.

"His disciples asked Him saying, Rabbi, who did sin, this man or his parents, that he should be born blind?" "They were more concerned about the philosophy or the theology of the cause of the trouble than with compassion for the man with the trouble. Alas! how often our speculations stand in the way of our ministrations. There are many folks who excuse themselves, or try to excuse themselves from doing anything to help folks in trouble by glibly theorizing about the origin of the trouble. All too many times people take the attitude that folks are getting just what they deserve when they are afflicted or in trouble. But they do not get what they deserve unless they also receive sympathy and help in their trouble.

A Venture of Faith.

"Go wash in the pool of Siloam." It was a venture of faith. To be sure the Master had put some clay on the man's eyes, but there is no medicinal power in clay. It was a venture of faith. He simply obeyed Jesus, he did what Jesus told him to do. Religion uses religion but it goes beyond religion, it moves beyond into the realm of faith.

Obedience Brings the Blessing.

"He went away therefore and washed and came seeing." When he obeyed he got the blessing. According to his faith, so it was unto him. He might have argued and theorized, and temporized and he would have still been blind. But when he did what Jesus told him to, he got the

blessing. It is now thus and ever shall be. There are too many people theorizing and temporizing. All too many folks are waiting to confess Christ and to accept him because there is something they do not understand, because they are waiting for light that will never come until they obey. As a great preacher once said in a great sermon, "Obedience is the organ of spiritual knowledge."

If This Man Were Not From God.

The blind man who had been healed did not know much about theology. But he did have some common sense. He had had an experience even if he did not have an explanation. He quite sensibly reasoned that unless there had been some divine sanction on Jesus, He never could have done the thing He had done. It is pretty good reasoning. How account for what Jesus did—and the record is trustworthy—how account for his constant and continuing influence in the world, if He was not the Son of the Living God. One gets the cart before the horse when he reasons from the lesser miracle to the greater miracle. Accept Jesus as the world's Number One Miracle and it is not difficult to accept the miracles which the Son of God did. But if one wants to start the other way let him look at what Jesus did and then see if there is any other explanation for them apart from the fact that He came from God.

An Unanswerable Argument.

"Whether he be sinner or no, I know not; but one thing I know, that whereas, I was blind, now I see." As has so often been written in these *Notes*, one can experience what he cannot explain. An experience of God in Christ is such a helpful interpreter in life. There are some things we have to accept by faith, believing where we cannot see. But there are some things that we believe because we know. The New Testament deals in declarative sentences and not in question marks. Let a man through faith and obedience come to know Christ and he will be fortified against so many of the uncertainties and the unknowables of life.

THE PROTESTANT DOCTRINE OF JUSTICE.

(Continued from page 8.)

must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (Peter 4:17.)

May all of us so live and work in the spirit of His justice that we shall not be blameable in thought and word, nor hesitant to act.

EVANGELISM AS MOTIVATION FOR CHRISTIAN LIFE AND SERVICE.

(Continued from page 9.)

tive one? And what about the future peace of the world? Can we expect the problem of the atomic bomb to be solved merely by statesmen, and the politically minded? The editor of the *Saturday Review of Literature* has reminded us that modern man is obsolete—and he is. Only the Moral Man, the Spiritual Man, the Man motivated in a world like this by Christian principles can live in a world of atomic energy without being destroyed. The scientists admit this; the statesmen admit it. The only hope lies in men too Christ-like to use such a weapon, men who are ready to forge strong and virile ties of a new brotherhood, a comradeship of mankind.

Do you recall that scene in one of Joseph Conrad's volumes, where Jim is signing on to the *Narcissus* and after he has agreed to ship on her asks an old salt what kind of a ship she is. "Fair, eh?" he says to prod the old salt a bit. The salt pauses and then replies, "Ships is all right. It is the men in them." Yes, our world is all right, but it is the men in it which makes the difference, and a Christian man can do much to make the world right. Evangelism then is the necessary motivation for Christian life and service.

But if this be true, I feel it is imperative to have an adequate message and view for all *Evangelistic Effort*. In a word, if we are to win people to the Christian life and to membership within the church, let us see to it that we win them to the fullest expression of that life. Let us never be content, for example, to give them a substitute, or to seem to suggest that they do not need to follow Christ, or to live up to their highest. One of the tragic things which is so characteristic of much of modern Christianity is that people seem to think that joining the church is about the same as joining a country club. A pastor of one of our Swedish Congregational churches was discussing with a group of other Congregational ministers not long ago this business of joining the church. He said, "We are more particular about having people join the church. We insist on high standards, and if people do not seem to be ready, we have them wait." Someone asked, "How many members do you have?" He replied, "Four hundred." "What is your average attendance?" "Four hundred." In other words, he had almost a hundred per cent of his people present at each service.

Some of this sharpened and more incisive meaning can come through our preaching. Now, I wouldn't presume to tell you what to preach. But I know what I can ask myself, and, incidentally, how far short of fulfilling it I fail. Am I being careful to preach at my best? Am I sure I am stressing the message of the Gospel? Do people hear the Word from me, so far as I can make it so? Do I see that they hear the great passages of scriptures? Are my prayers real and vital and searching? Am I spending enough time in study, in prayer, in Christian living to preach the Gospel? Well, you can fill in the lines, but I do want to stress that it is here we want to begin.

I think the same thing is true of our personal conferences with people, and our pastor's class. All of us, I imagine, do both of these things. I seek personally to interview a good many people each year about confessing their faith and joining the church, and, if I am honest with you, as I want to be, I'll have to admit that I have to watch out that I don't make it too easy to join. And so it is with the pastor's class. The boys and girls come. They expect to, and their parents expect them to, and unless we look out, they get some fair instruction, have a nice experience and finally join the church. But in the experience they ought to lay hold of a new principle of life. It is up to us to see that so far as we can *they do just that*.

And, of course, it applies to this whole business of visitation evangelism. You remember the letter in the *Christian Century* which asked, "It is visitation, but is it *evangelism*?" That's the question. We have been following this method now for three years in our present parish. About thirty-five men have gone out and talked with other men and their families about coming into the church and taking a more vital part in its life. It has been a grand experience. The men have wanted to do it again. But very little evangelism has occurred. This year I am frankly going to have as many people participate, and I am going to choose much more carefully the ones who do. Then I am going to spread it over the month of February instead of one week. We are then going to spend a whole evening instead of a few minutes discussing how you go about it. And we are going to give them only names of people who are prospects for church membership. In a word, we plan so far as we can to make this an *evangelistic effort*. Let us then, in the second place, see

to it that there is an adequate message and view in all our evangelistic effort.

Finally, in the third place, we ought to assimilate new members on the same high basis. I hardly need to say to any pastor here that we lose a great many people from the Kingdom of God because of what doesn't happen or what does after they join the church. By what doesn't happen I mean the tendency to let them shift for themselves once they receive the right hand of fellowship. Clearly we must see to it that they are brought along in the Christian way, and helped to grow into a richer and fuller spiritual life. But it is also what we do at times that shuts the door on real Christian living. That is, what are the tasks and the responsibilities we give new members? Many of them, frankly, are "made" tasks, not unlike the made tasks of the WPA. They just don't have much meaning, or they may even contradict the plain teaching of the Gospel. I think of all the inane groups which waste precious energy and dissipate what was intended to be used for the Kingdom of God.

No wonder after a while some people sit back or just go through the motions. Do you remember the old story of a painting of Queen Victoria, viewed by two little girls. The Queen is portrayed in all her glory. She had on her regal robes; she had a crown on her head, and an orb and scepter in her hands. One little girl said to the other, "What is she doing?" The other replied, "Nothing. She is just reigning." Well, Christians do not sit around reigning if they are true to their Lord. They have their coats off and they are hard at work.

With what great Christian tasks do we challenge our people. When we have suppers, are they for fellowship or just for the church debt? Do we have people thinking about great issues in the light of Christian teachings? I had such a group in my last parish. Eighteen of them met once a month. What about the things outside the church? Years ago my parish published a list of what the members were doing in and out of church. We never tried it again, but it suggested a spirit. I believe in an active church, a real program, but I say to you and to myself, *let's make it significant so that the Christian grows in spirit, in service, in vision and in effectiveness*.

Goodwill is the one and only asset that competition cannot undersell nor destroy.—*Marshall Field*.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear friends:

I sometimes think an orphanage is just about like a home. There is always something needed. The orphanage is about out of sheets. We have tried time and again to buy sheets but have not been able to get them. If we had a visitor and he would see a torn sheet on a bed, he might think we ought to do better. We would do better if it were possible. The curtains are worn and curtain material has been hard to get, too.

Table clothes—one of the matrons has been begging with tears in her eyes for table-cloth material. So far, I have not been able to get it. It may be in the near future we will be able to supply her needs when these kind of goods get back on the store counters again. Bed spreads, which are now worn, should have been replaced a year ago. We did finally find a few in South Carolina a few days ago and bought them. Many needs in the buildings ought to be supplied, and would be if things could be bought.

We have been very much in need for some inlaid linoleum on one of the kitchen floors. I have had an order in at three different stores for nine months and haven't got it yet. That is the same way with many of our needs. Our country has been at war and we have had to sacrifice some of our needs and just wait. Some of our buildings look very much in need of repair. The screen wire has rotted during the past four years and needs new wire. Visitors may think we are not on our job and have been careless. But do you know that it has been four years since you could buy a roll of screen wire? A large hardware store in Burlington has promised to get us some the first opportunity he has to buy any.

The steps on the back of one of our buildings are badly in need of repair. Six months ago a good friend agreed to donate and re-build them out of steel, and has finally got them made. They are now on the ground ready to be set up. Why has it taken so long? He could not get the steel which has been hard to find.

The two back porches at the old building are badly in need of repair, but it has been impossible to get finished lumber from the mill to do the required repair work. It is useless to begin to tear down what we have until we can get lumber to do the work and replace something bet-

ter. We hope that these supplies will soon be on the market again.

Then to get someone to do the work is almost out of the question. Last July we gave a contractor a contract to put a concrete floor in our cow shed. The work was to be completed by September. It was the last of December before we got the work done. And thus it goes. Remember our country has been at war!

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 6, 1947.

Amount brought forward \$ 733.23

Sunday School Monthly Offerings.

Eastern Va. Conference:	
Bethlehem (Nans.)	\$14.18
Cypress Chapel	9.25
Mt. Carmel	15.68
Christian Temple (Thanks-giving)	276.17
Rosemont	470.98
Portsmouth, First	8.65
Union (South.)	24.14
	819.05

N. C. & Va. Conference:	
Bethel	\$ 7.27
Greensboro, Palm St.	14.12
Hopedale	23.00
Mt. Zion	8.53
Pleasant Ridge	5.00
Reidsville	15.00
	72.92

Western N. C. Conference:	
Hank's Chapel	\$17.47
Seagrove	35.00
	52.47

Va. Valley Conference:	
Newport	\$10.53
Winchester	20.44
	30.97

Ga. Conference:	
Columbus	11.35

Ala. Conference:	
New Hope	4.52

Total	\$ 991.28
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Total from churches for the year	\$1,724.51
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BELOVED MINISTER DIES AT LANGDALE, ALABAMA.

The Rev. H. M. Gray one of the best loved characters in this section of Alabama and Georgia, died Tuesday, December 17, at his home in Langdale, following a long illness. He was seventy years old.

One of the most widely-known ministers here, he had served as pastor of the Congregational Christian Churches of Lanett, Langdale and Huguley. Coming to the Alabama Valley twenty-six years ago, he soon became a recognized leader in religious and civic affairs of the community.

Surviving him are his wife; three daughters, Mrs. Posey Sorrell, Lanett, Miss Opal Gray, Langdale, and Mrs. Alburn Walburn, LaGrange; two sons, T. G. Gray, Greenville, S.

C., T. W. Gray, Lanett; one brother, Robert W. Gray, Atlanta; sixteen grandchildren, and three great-grandchildren.

Funeral services were held Wednesday afternoon, December 18, at 4:00 o'clock from the Lanett Congregational Christian Church with Rev. J. D. Dollar and Rev. W. W. Elder officiating. Burial was in the Lanett Cemetery.

The following nephews served as pallbearers: Charles Fred Gray, Guy Gray, Willie Gray, Homer Gray, Talmadge Gray, John Bryce Gray.

STEWARDSHIP STUDY GROUPS.

(Continued from page 2.)

within about \$1,200.00 of the goal set forth in the budget. About fifty cards, some of families with several contributions, are yet to be seen and these will doubtless oversubscribe the balance needed for the budget when the work is completed. The men are at work this week finishing the job assigned them. One distinctive feature of the canvass reveals a healthy condition and shows a sacrificial spirit among the members, the benevolent budget was oversubscribed by more than \$300.00. Also, an additional amount of around \$200 was subscribed for a new educational building badly needed for the work. This item was suggested, but not included in the proposed budget. It is the hope that something concrete will be done about this at an early date.

Summing up the result of the work done by Doctor Denison in the Valley these past two weeks we would say, it was by far the greatest good ever accomplished for stewardship living, and it is our belief that it will bear much fruit for the kingdom of Christ through many years to come.

ROBERT A. WHITTEN.

A CREED.

To be so strong that nothing can disturb your peace of mind; to talk health, happiness and prosperity; to make your friends feel that there is something in them; to look on the sunny side of everything; to think only of the best; to be just as enthusiastic about the success of others as you are about your own; to forget the mistakes of the past and profit by them; to wear a cheerful countenance and give a smile to everyone you meet; to be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.—*Christian D. Larson.*

Life is much too brief to harbor a grief.—*Meredith Jones.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.
Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

REV. MURDOCK W. BUTLER.

Rev. Murdock W. Butler, son of the late James and Martha Butler, was born in Southampton, Virginia, October 6, 1859. He died on January 14, 1947, at the home of his daughter, Mrs. J. D. Wellons, Roanoke, Virginia, at the age of 87 years, three months and eight days.

He attended the Suffolk Collegiate Institute, and at the Eastern Virginia Christian Conference, held in Windsor, November 1879, the Committee on Ministerial Education recorded him as a ministerial student, along with J. W. Barrett and R. E. Barrett. At the session of the conference held in November, 1880, he was licensed to preach the gospel as a pro-

bationer. R. E. Barrett and R. A. Ricks were licensed by the Conference during the session. In 1881, at the session of the Conference held in Liberty Spring church he was ordained as an Elder; and R. E. Barrett, M. L. Williams and R. A. Ricks were ordained by the said Conference. The following constituted the Ordaining Presbytery: Revs. M. B. Barrett, J. T. Kitchen, J. P. Barrett and C. J. Ralston. He was, therefore, an ordained minister in our church for more than 65 years, and with the exception of a few months when he was taking an enforced rest, he was in active service until he was incapacitated by an automobile accident sometime last year.

Among the churches served by him during his active ministry were the following: Bethlehem, Liberty Spring, the Waverly charge (the Waverly church being organized under his care), Berkley, Raleigh (N. C.), Henderson, East End, Newport News, Gulf Mills (Pa.), and the Wakefield charge. He was a progressive, forward-looking, beloved pastor. Kind and courageous, gentle and considerate, modest and unassuming, he won his way into the affection of many people during his long years of active service. Although he did not have the advantage of an extensive college education, he kept abreast of the times and was always striving to discover and use the latest and best methods in his pastorate. He advocated and championed advanced methods in Sunday school work many years before other leaders in our church saw the importance of new plans.

Among the ministers he was respected and honored. Any minister who earns the goodwill and escapes the adverse criticism of his fellow ministers may count himself very fortunate. His lovable spirit silenced would-be critics, and he enjoyed the friendship, the cooperation and the support of many friends among ministers and laymen.

The funeral service was conducted in Johnson's Grove Church near Sedley, Va., and he was buried in the community where he spent his childhood. Revs. R. M. Kimball, H. S. Harcastle and the writer officiated.

Sixty-five years in the Christian ministry! That is a great record for length of service and for devoted, loyal support of the cause of Christ. Think of the pleasant smiles, the cordial greetings, the friendly hand-clasps and the spiritual impulses of such a life. His body lies in the silent grave, but his spirit and his ministry cannot be silenced by the passing years. "Blessed are the dead

who die in the Lord—their works do follow them." It was a benediction to have the friendship of this man of God. He was a man of the people, also, and the people loved him. Blessed man. Blessed ministry. Blessed memory.

I. W. JOHNSON.

RELIGIOUS EDUCATION MEETING.

In recognition of the essential unity of Christians throughout the world, the millionth copy of the Revised Standard Version of the New Testament will be presented to Pastor Martin Niemoeller of Germany at a popular mass meeting Sunday, February 9, at Grand Rapids, Michigan, which will open the 25th annual meeting of the International Council of Religious Education, according to Dr. Roy G. Ross, general secretary of the Council. Presentation will be made by Dr. Luther A. Weigle of Yale University Divinity School, chairman of the Standard Bible Committee who made the revision under the authorization of the International Council, Dr. Ross stated.

Highlighting the celebration of the 25th anniversary of the annual meetings and 75 years of cooperative work will be a program on Monday evening (February 10) at which Dr. Nevin C. Harner, president of Heidelberg College, Tiffin, Ohio, will speak on "Christian Teaching for a New Day," followed by a dedication service. On Friday (February 14) an anniversary dinner is planned which will give recognition to persons who have served 25 or more years in interdenominational work in Christian education.

Bishop G. Bromley Oxnam, New York, will speak Wednesday noon at an All-Council Fellowship Luncheon on "Protestantism in the Next Quarter Century," and the 1947 national Russell Colgate Distinguished Service Citation will be presented to Thomas J. Watson, New York, president of the International Business Machines Corporation, by Dr. Luther Wesley Smith, Philadelphia.

At a meeting of the governing body, *The International Council*, which meets Friday and Saturday (February 14 and 15), Dr. Paul H. Vieth of Yale University Divinity School will present the recently completed "Study of Christian Education."

A man is said to have had the choice of committing the least of the three offenses: murder, robbery, or drunkenness. He chose to become drunk, and while drunk committed the other two.

Why Not Try Brotherhood?

A MESSAGE FROM THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

"God is light and in Him is no darkness at all.
If we say we have fellowship with Him while we walk
in darkness, we lie and do not live according to the truth.
But if we walk in the light, as He is in the light we have
fellowship with one another."—I John 1:5-7 (Amer. Rev. Ver.)

When we attempt to look out upon the world as though the eyes of Jesus Christ, we see people everywhere longing for freedom and peace. Yet people of different nations, classes and races are plagued by fear, and atomic power is harnessed to the engines of war.

In our own land, while we talk of the Four Freedoms, we see lynching and riots, the rebirth of the Ku Klux Klan, political brigands on the march and greed at flood tide. We see the zealous champions of white supremacy attempting to dominate by legal or illegal power, while men and women of Japanese and Negro ancestry, who fought and suffered for democratic freedom, are ostracized, beaten, and in several sections of the country even killed, as they seek to enjoy some of that freedom.

All this indicates that great numbers of our people are still assuming that social problems can be solved by racial and cultural segregation and discrimination based upon an outworn system of caste and class upheld by legal force or by lawless violence.

Our racial problems are not merely a domestic matter but have world-wide significance. Our American leadership in securing a world order of justice and peace for all peoples will be fatally handicapped so long as we fail to solve the problems of racial justice in our own country.

Interracial problems can be solved only by a new approach and a new attitude. We cannot face both ways—toward belief in a master race and also toward the democratic principle of equality.

We cannot achieve this new attitude without the dynamic of the Christian Gospel which recognizes the wrongs of the old ways, which leads us to love our neighbors, and even our enemies and furnishes the strength for justice and mercy rooted in faith in God. Christian churches and their leaders are the exponents of this Gospel of Justice and Love.

Creative democratic living is cradled in our homes, in our churches, in our places of

work and in our local neighborhoods and communities. We must, therefore, either strive for unsegregated churches and communities, where our children may grow into men and women of mutual respect and understanding, and use our abundant resources to serve and bless all, or we shall continue our slums, our ghettos, our share-cropper plantations and our job discrimination and reap the whirlwind of prejudice, hatred and of mob violence.

The new day makes it imperative for us Christians, both as individuals and as corporate churches to:

Renounce the pattern of segregation especially within our churches as out of harmony with the New Testament ideal of the Christian community.

Take effective measure to oppose movements and agencies which aim to set one race or group against another.

Seek an economy which will spread the abundance of our fields and factories, to feed, clothe, and house the many, irrespective of race, creed, or national origin.

Use every means to secure employment of workers based not upon color, creed or national origin but upon character and skill.

Stand for equal opportunity of minority racial groups for decent housing unrestricted by legal covenants, real estate codes and community practices.

Work to guarantee civil rights and privileges to all.

Encourage the United Nations to move steadily forward toward full justice and fair opportunity for dependent and colonial peoples.

Seek to know our neighbors regardless of cultural, national and racial distances and to share with them the riches of personal and intergroup fellowship.

Respect the dignity of every human being.

"GOD WILL. . ."

"IN HIS WILL IS OUR PEACE."

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, FEBRUARY 13, 1947.

NUMBER 7.

ELON COLLEGE--HIGHER EDUCATION FINANCIAL SUPPORT



THE COLONNADES.

Higher education is not self supporting. Tuition and fees paid by students must be supplemented. States and municipalities supplement student support by taxation. In more recent years tax supported colleges have entered the benevolent field and now have raised large sums of money as endowments. The church supplements student support of its colleges by apportionments to local churches and gifts from friends and alumni both for current needs and the creation of permanent funds that help to guarantee present and future usefulness. A gift to your college is an investment that will bear rich dividends in human character.

NEWS AND VIEWS

Dr. Albert W. Palmer preached to a large congregation in our Reidsville Church last evening.

Dr. Fred Field Goodsell has been elected chairman of the Foreign Missions Conference of North America.

The annual meeting of the Board of Trustees for Franklinton Center is being held on Friday of this week.

An offering of \$10.00 for Franklinton was received at the Providence Memorial Church in Graham on Race Relations Sunday.

The Editor was pleased to visit Mr. A. S. Dunn in Lynchburg last week. Mr. Dunn has been a *SUN* subscriber since 1896.

A service in observance of Boy Scout Sunday was held last Sunday evening in the Rosemont Church, Norfolk. South Norfolk and Portlock troops attended. Rev. H. G. Council, Messrs. W. P. Northagle and Joseph P. Baker participated in the service.

The fourth program in the new series, "The Greatest Story Ever Told," will be broadcast over stations of the American Broadcasting Company network on Sunday, February 16, at 6:30 P. M., when the story of Sarah of Hebron entitled, "Turn the Other Cheek," will be dramatized. It is the story of a mother who had two sons and a daughter, one of the sons, Joel, being a wicked youth who fell in with bandits. How his mother saves him from life imprisonment provides the climax of the dramatization. The broadcast is prepared under the direction of Fulton Ousler, noted Bible scholar and editor, and presented by an outstanding cast of radio actors, a choir of mixed voices and an orchestra.

IN THIS ISSUE.

Some weeks ago I wrote all ministers of the Southern Convention asking if they would please give some assistance in preparing the special college issue of *THE CHRISTIAN SUN*. I want to thank those who responded. Their witness appears in this issue of *THE CHRISTIAN SUN* and in most instances their photograph accompanies their testimony.

L. E. SMITH.

AT ASHEBORO.

The people in Asheboro need a church building. Imagine using a school auditorium for seven years and having the Sunday school classes all over the place. Last Sunday, February 2, there were seventy-eight people present for Sunday school, a large number of them were children, the future church of ours in that city. More than fifty folks were there for church services at 11:00 o'clock.

The lot for the new church is well located. The parsonage is well located. Now the church needs to be built.

Dr. and Mrs. F. C. Lester were received into the church membership and their son, Harry, was consecrated to the Lord. This was a pleasure of mine to be present for the service. The people of the church are happy to have them as new members. The church looks to a great year as they hope to build their new building.

W. J. ANDES.

MISS CHICOINE TOURS EASTERN VIRGINIA CONFERENCE.

Miss Elizabeth Chicoine, Field Director of Young People of the Southern Convention, will spend ten days in Eastern Virginia visiting with the young people of our churches. Her schedule for evening meetings at 7:30 will be as follows:

Wednesday, February 19 — Oakland Church with Berea (Nans.), Mt. Zion, Windsor, and Isle of Wight as guests.

Thursday, February 20 — Waverly Church with Centerville, Spring Hill, Wakefield, Barrett's, Burton's Grove, Dendron, New Lebanon, and Union (Surry) as guests.

Friday, February 21 — Hopewell with Disputanta as guests.

Sunday, February 23 — Richmond for the morning service; Newport News for the evening service.

Monday, February 24 — The Christian Temple with Bay View and Second Norfolk as guests.

Tuesday, February 25 — Rosemont with South Norfolk, Little Creek, First Norfolk and Berea (Norfolk) as guests.

Wednesday, February 26 — Shelton Memorial with First Portsmouth and Elm Avenue as guests.

Thursday, February 27 — Holy Neck with Holland, Damascus, Oak Grove, and Eure as guests.

Friday, February 28 — Franklin with Union (South.), Johnson's Grove, Antioch, and Mt. Carmel as guests.

Please urge all of your young people to attend these important meetings. Go to the meetings with questions about the various needs of your group so Miss Chicoine will be able to help you.

MRS. JAMES C. LYNCH.

AN APPRECIATION.

For the past eighteen months Randal C. Mason has served in Mt. Zion Christian Church, Eclipse, Va. He presented himself to us in answer to a call one Sunday afternoon. We liked him and his preaching so well, we asked him if he would continue to come and preach for us. He said: "I'll come and do all I can to help—I never could say no." We understood he had as much on him then as any other pastor would do. Still we couldn't let him go because we knew the Lord sent him to us. He was so interested in our church and so concerned about us not having a pastor. He realized from the start what we needed, so he started in to help in so many ways. There were prayer and business meetings every week for a while until we were reorganized and plans were made for building and improvements during which time we had Bible study. With Mr. Mason back of us all the time, we turned the ugly part of our church into new class rooms; installed a \$1,300.00 automatic oil heating system; repaired the whole church and beautified it. Along with all this work he talked us into re-opening Hobson Christian Church, located a few miles from Mt. Zion, which had been closed eighteen years. We carried out Mr. Manson's plans and have been holding services there every fifth Sunday. His stay has been inspiring—a pleasure from time to time. We appreciated Mr. Mason's kindness and thoughtfulness to us. He has come to us when he should have been in bed resting.

We received seven children through christening, two adults through baptizing, three or four by letter, and several reconsecrated during his stay here.

We are disappointed in losing such an efficient worker. Therefore in recognition of his services to us we extend our thanks by trying to carry on.

May the Lord watch over him and his family as he goes to his new home and charge.

MRS. GEO. W. DIXON,
Church Secretary.

A TRIBUTE TO PRESIDENT SMITH'S LEADERSHIP AT ELON COLLEGE.

By REV. W. T. SCOTT, *Supt.*,
The Southern Convention.

President Leon Edgar Smith is a product of the Christian Church and has given himself in loyalty, devotion, and leadership for more than forty years as a churchman, pastor and educator. Graduating from Elon College, he was among the first of our ministers of the Southern Convention to earn a Theological Seminary degree. After graduating from Princeton Theological Seminary, Dr. Smith was pastor for a short time at Huntington, Indiana, when he was commanded by the Southern Convention for a job in the Third Christian Church, Norfolk, Va., where for fifteen years he labored and built the Christian Temple and a membership of 1,700. The Christian Temple is one of our denomination's most liberal congregations in benevolences and has one of our most beautiful structures.

In 1931 Dr. Smith was again commanded by his church to accept the presidency of Elon College. Elon was passing through uncertain and perilous days. The student body had reached a low of approximately two hundred, a debt of \$768,000 was pressing the institution hard, and there was no income from endowment because endowment income had been allocated to interest payments.

By the indomitable courage, faith, and hard work of Dr. Smith and his associates Elon College was saved. Under his wise management in 1935 the budget was balanced without any outside money, except receipts from apportionments from the churches, and each year since 1935 the budget has been balanced.

On January 6, 1943, the Elon College debt was paid in full, endowment money being released thereby. Since that date the endowment has been increased from \$232,000 to \$375,000, exclusive of the Southern Convention note for endowment on which the churches are committed to raise \$12,500 annually. The student body increased to a high, in 1940, of 661, when the war disrupted the lives of college young people. The student body of 1946-47 is well over 700. The "Million Dollar" Expansion and Development program for Elon College has been launched with \$275,000 already secured in cash and pledges.

Building improvements and additions have been made to the property of the college. When Dr. Smith came to Elon, East Dormitory was closed. It has been refinished on the

interior and refurnished. Hardwood floors have been placed in North Dormitory, a dormitory has been made out of the old publishing house, the Veterans Court has been erected, and farm lands of 268 acres have been acquired. Plans are under way for the completion of the objective of the development program for the college.

Of necessity, President Smith has had to give much energy, time and thought to the business and financial interest of the college. Nevertheless he has constantly endeavored to increase the scholarship and caliber of the faculty and today we have one of the strongest faculties in the history of the college. The Department of religious Education has been reestablished and increased emphasis placed upon training for the ministry and full-time Christian education work for both young men and young women.

In December, 1946, a far reaching success was attained when Elon College was re-admitted to the Southern Association of Colleges and Secondary Schools. This last achievement is the result of all the labors of Dr. Smith, the trustees, and supporters from our churches.

We salute President Smith and earnestly hope that the work which he has done will continue to bear fruit and his vision for Elon College as a great institution of a higher Christian education may be fully realized. Dr. Smith merits, needs, and desires the help of all of us who love the Church and Elon College. Any tribute to Dr. Smith's work at Elon cannot be accurately made without recognizing the presence and support of Mrs. Smith who has given of herself unspairingly along with Dr. Smith.

LANETT, ALABAMA, LETTER.

Dear Brother Editor:

It has been a long time since I have had anything to say through the columns of THE SUN, but I am still interested in THE SUN and in our church. I was with the church at Langdale for nine years, and the people there were so very nice and good to me until we shall always feel under obligations to them. But the time comes when we must go elsewhere, so we are now with our new church about three miles out of town where we have found a very happy situation and the good people there are very appreciative and cooperative. This church is less than three years old, but we now have a membership of eighty-three, and a nice brick structure almost completed, which we

expect to dedicate sometime in the spring.

Rev. H. M. Gray served this church as supply pastor for a little more than two years, and greatly endeared himself to these good people. He had three strokes last year, and died from the last one in November of last year. He fought a good fight. He kept the faith. He finished his work and is gone to receive the crown which was laid up for him.

We need your prayers as we try to carry on in the Master's name.

Mrs. Dollar has been speechless and helpless since November, 1945.

Our twelve children are all married now. Our son, John, Jr., and his wife live with us, and the children are all so sweet and good to us as can be.

We try always to reconcile ourselves to the will of God, and we earnestly solicit the prayers of all our friends.

J. D. DOLLAR.

BOOKS ARE BRIDGES.

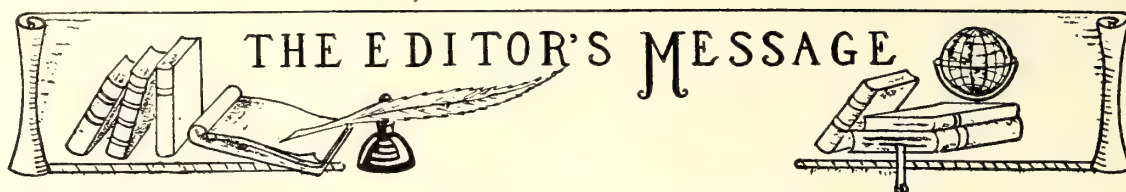
For the first time in its history Turkey has joined in the observance of "Children's Book Week," writes Miss Dorothy G. Blatter, a Nebraska woman, sister of Mr. and Mrs. R. L. Blatter of Albion, Nebraska, who is doing teaching and publication work in Istanbul, Turkey, under the American Board of Foreign Missions.

"A children's magazine by the name of *Dogan Kardes*, the United States Office of Intercultural Cooperation and our American Board publication department joined forces to bring before the public the idea of 'More Books for More Children,' writes Miss Blatter. Posters bearing the slogan, 'Books Are Bridges,' only in Turkish it was 'Her Kitap Bir Koprudur,' were distributed to schools and book shops. There were articles in the newspapers and stories about books in *Dogan Kardes* as well as talks at various schools.

"At the library of O. I. C. (United States Office of Intercultural Cooperation) we had quite an impressive book exhibit and later a book-week tea was held there for publishers, editors and others interested in children's books. There were short talks and lots of informal conversation about the books on display.

"If interest can gradually be aroused and some children's libraries and reading rooms established, I think people would begin to realize the importance of publishing finer and more lasting books for children here," adds Miss Blatter.

During this "Book Week," Miss
(Continued on page 14.)



HOPE FOR THE FUTURE IN CHRISTIAN EDUCATION.

Kirtley F. Mather, Professor of Geology in Harvard University, made the following statement endorsing the recent nation-wide observance of Youth Week: "Science and technology have placed in human hands weapons of mass destruction that today make it possible for mankind to commit a collective suicide. At the same time they have opened a new door to a life of abundance, with comfort and efficiency for all, and with possibilities for human welfare transcending any dreams of the past. What men will do with this new power is even now being determined, not by science but by the spiritual factors in the hearts and minds of men and women. The only hope for the future lies in the development of Christian faith and the acceptance of Christian ideals, especially among the youth of America."

This valid appraisal of our present condition indicates the task of Christian education and the Christian college. To be socially effective, youth must have more than good intentions. A naive faith on the one hand and a revolutionary impulse on the other are both inadequate in the face of current developments. Youth must be equipped educationally and motivated spiritually to translate high ideals into the vernacular of tomorrow's world. The influence of sound learning tempered by a reasoned faith is indispensable in every modern vocation.

The Christian college is faced with an unparalleled opportunity and an inescapable responsibility. We realize with Murray D. Lincoln that "The war has thrown into bold relief the problems which face us as both national and world citizens. In such a time and world the Christian college is able to teach the skills of science and technology and open new doors to the life abundant. It is able to teach not only the science of power, but also the danger and moral accountability of power. It is able to take young people, train them, release their energies and guide them into constructive vocations."

Youth must be led far beyond the old conflict between science and religion into a mature faith. Dr. John Sutherland Bonnell has stated the matter succinctly. He said: "On the day when the British and Canadian scientists cracked wide open the inexhaustible arsenal of solar energy, the scientists led us to the verge of a precipice into whose abyss we dare not look. Godless science and godless nations may lay waste the world, but a science that becomes the ally and the hand-maiden of religion, and that lays its trophies at the feet of Jesus Christ can transform the desert until it rejoice and blossom as a rose, and may well become the harbingers of a new and better day for all mankind."

Hope for the future lies in this kind of education which the Christian college is equipped to give. But one thing further is required. The church, redeemed and redeeming, is essential to the realization of this

hope. The church must contribute its youth and means to the support of its college and the college must return its graduates, not alienated, but dedicated to the church and to the realization of the Kingdom of God on earth.

VIRGINIA CONVOCATION OF CHURCHES.

Outstanding leaders of Protestantism were brought to Virginia last week in its Convocation of Churches at Lynchburg. Dr. Albert Palmer, moderator of our General Council, was present and discussed the primacy of worship and preaching in Protestantism. This great preacher and teacher of preachers described the ideal sermon as being "Captivating, cogent, clear, convincing and creative." An adequate contemporary faith which is matched with action was given as the answer of the church to a chaotic world.

Dr. Roy Burkhart spoke of the essential oneness of the world. A world, said he, which is one geographically, one in human need, should become one in mutual helpfulness. Dean Luther Weigle of the Yale Divinity School declared that education which undertakes to transmit culture minus its religious heritage becomes distorted. The opportunity and need for a Christian university in Japan were presented by Dr. Thoburn T. Brumbaugh.

The Rev. Henry Lee Robison, Jr., the Executive Secretary, reported "Much more unity among our churches that we have realized," and pointed to "a common Lord, a common Scripture, a common hymnody, and a common task that is much greater than any of our churches alone can accomplish."

High tribute was paid to Dr. Ernest Trice Thompson, the first president, for his sane and progressive leadership. Dr. R. B. Montgomery, president of Lynchburg College, succeeded Dr. Thompson.

The Rev. Minor C. Miller, director of the department of Christian Education, reported that seven Vacation School Institutes were held last year to provide a means for interchange of experience among vacation school workers. Weekday religious education is gaining ground in Virginia, according to Mr. Miller's report. There are now ninety teachers who bring weekday religious education to approximately sixty thousand pupils.

The total disbursements of the Council in 1946 amounted to \$40,545.24. The expanded program for 1947 calls for a budget of \$48,750.00. Of this impressive amount the modest request from our denomination is \$350.00.

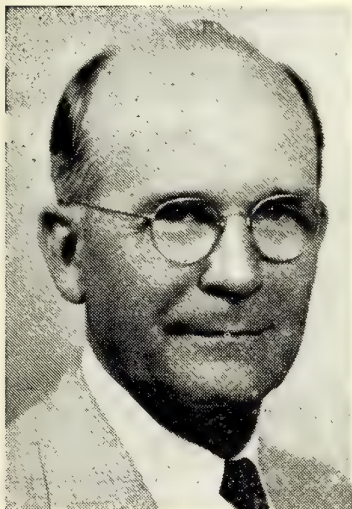
Recommendations of the Commission on Activities for 1947 call for "A more effective program for training church workers, paying special attention to those areas where such training is most needed." A Summer School for Rural Ministers will be held at Virginia Polytechnic Institute July 14-18.

R. L. H.

Elon College and the Ministers of the Southern Convention

"I find it difficult to express in words what Elon College has meant and means to me. It, in a large measure, prepared me for the work of the ministry. My heart rejoices in the quality of leadership it is producing today.

T. FRED WRIGHT.



REV. E. M. CARTER.

"The greatest satisfaction of my life is to look back over the years spent at Elon College—our college. The college of, by and for the church. The time I spent there has enabled me to render far more profitable service to the church and to myself."

E. M. CARTER.



REV. JOHN G. TRUITT, D. D.

"Perhaps I am more indebted to Elon that at first is evident, for it was an Elon trained minister that greatly helped my home and me on to the higher and finer things of life; besides I had three brothers to go to Elon ahead of me and they helped to lift the vision in our home. I wish I could repay Elon at least in part."

JOHN G. TRUITT.



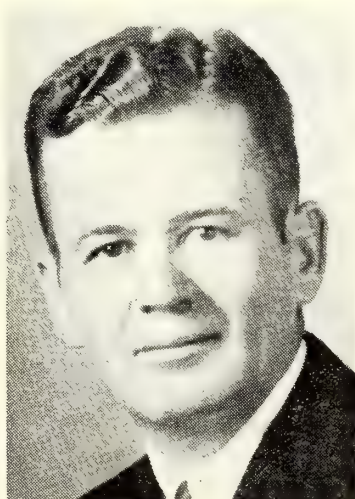
REV. E. C. NEWMAN, D. D.



REV. H. S. HARDCASTLE, D. D.

"Elon College gave me sound training in a wholesome Christian atmosphere, a vision of larger service, and abiding inspiration to Christian living and Christian service."

H. S. HARDCASTLE.



REV. W. E. WISSEMAN, D. D.

"Elon College is the greatest influence in the progress of our church and being the Alma Mater of my wife, myself and four children. I have for her the gratitude of a dutiful child towards the beloved parent."

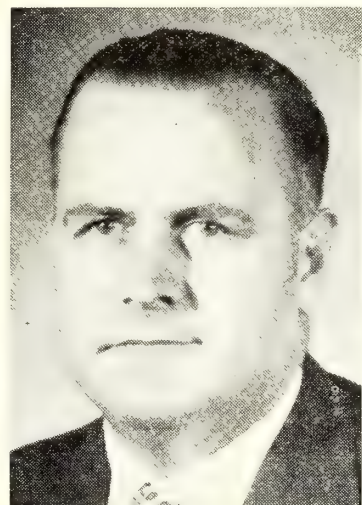
C. E. NEWMAN.



REV. E. CARL BRADY.

"Since early childhood Elon College has been a grand institution to me. It has never been rich but has used well that which has been placed at its disposal. Our college deserves our prayers and our support."

E. CARL BRADY.



REV. LACY M. PRESSNELL.

"Elon College has provided a course of study and many books in my study for the ministry and means much as a part of my church."

LACY M. PRESSNELL.

* * *

"Elon College provides leadership, ministerial and lay, for our churches. Our loyal support is essential if our college is to continue in this worthy endeavor."

W. E. WISSEMAN.

(Continued on page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

It's only a slight injury, so far, from a little hangnail, but it is remarkable how much it bothers me in my work. I am willing to admit my own clumsiness at my best, but I could hardly shave or button my shirt, and now behold what a struggle I am having with this typewriter. Just a tiny infection in one finger—how much it means. What about the fellows who have lost the whole hand in battle, or a foot, or both eyes, or both legs. It is well enough for us to think of them! I am told by those who deal with rehabilitation and therefore should know that the crippled soldier considers the *public* his greatest handicap. Let us do all we can to be a help and not a hindrance to our noble young fellows who have suffered for us.

But what I meant to say is I have learned anew how "we are all members of that one body, being many members, are the body" (I Cor. 12: 12). Each of us needs the help and cooperation of each other one of us. Take, for instance, the Southern Convention—we all need each other. We can be an organization of some 31,000 members, and even more, for many children and other adherents, are not counted in that number, if we will but love and serve one another through the channels set up for such an organization. There must be some central office. And now so complex has become our day we need some one, or more persons, to give their whole time to the work of organization, counsel, and guidance. How much can we do if we take seriously our organization and feel that we are one body, with many members.

I have been thinking that love, or consideration for one another, should be the great organizing force within our body politic. Love is like God, creative, life-giving, and ready with healing and strength with which to overcome all difficulties, and to promote growth. There is our college, our orphanage, our mission board, our board of publications, our board of superannuation, our conferences, our Woman's board of missions, our various other organizations and committees—do you say there are too many? Perhaps I might remind you again how I am struggling to type this message with only one tiny infection in only one finger. I need that finger in good health. (Especially since I use the "Columbus Meth-

od"—discover it, and land on it!) But when I do my work I do not have to lose any time thinking about how many organizations there are, no more than I thought yesterday about whether I had ten or eight fingers. It is perfectly proper to have respect for the common welfare of my whole body—"and to love my neighbor as myself"—that is to have respect for him, too. Some fellow may get sort of upset us at times—but even a sore finger is worth something.

JOHN G. TRUITT.

THEN AND NOW.

I have just come from a happy week spent on the Elon College Campus. It was an interesting and exciting experience to return to Elon after fourteen years of absence. There has been little change in the physical aspect of the college, and one is impressed still with the beauty, unity, and compactness of the buildings and campus. But it is apparent that dormitory space is far from adequate. Fourteen years ago at least one dormitory was closed and rooms were vacant in the ones that were open. Today the enrollment has spilled over until houses all around the edge of the campus are being used as living quarters.

The real assets of Elon, as of every college, are found in the students and faculty. The large student body is in the main serious, wholesome, and keen, sensitive to the pressing problems of the hour, responsive to the challenge of Christian thinking and living. The faculty group is necessarily much larger than formerly and measures up to the standard we require of teachers in a Christian college.

I was especially impressed with the department of Christian education. Gradually this department is being strengthened by Professors Bowden and Reynolds and Miss Lula Browne and I see no reason why it should not develop under their leadership into a religious education department, second to none on the undergraduate level in any liberal arts college in the country. The completion of the Staley-Atkinson-Newman Endowment Fund is an indispensable prerequisite to that achievement. Young people who aspire to become religious education directors in churches are being drawn here from various parts of the country, but most importantly, young men and women are receiving train-

ing that will make them of incalculable value as intelligent, trained, and consecrated lay leaders in their home churches.

Some progress has been made toward reconciling the usual tension and division which nearly always exists in a college community between "town and gown," and I predict that this cause will receive new impetus through the cooperative efforts of President Smith and Pastor Dollar. The Community Church is aware of its good fortune in having as its first full-time minister a man of outstanding ability, genial personality, high vision, and deep consecration. The Community Church and the college, in their separate programs as well as in their joint efforts, face a new day of opportunity, and both should have strong support from the Southern Convention as well as from the denomination nationally.

ALFRED W. HURST.

Washington, D. C.,
February 3, 1947.

WINSTON-SALEM CHURCH.

Winston-Salem Pilgrim Fellowship recently had visitors from our churches in and near Burlington. These visitors brought a program that was especially designed to strengthen the local group. Supper and recreation were provided by the local group and then followed singing led by Baxter Twiddy, discussion of program material and helps, and a worship service led by Burlington and Elon College young people. The Winston-Salem Church basement was full of young people that evening though it rained harder than it has in many days. Bad weather didn't stop these young people.

The Pilgrim Fellowship of the Winston-Salem Church also sponsored the program on Sunday morning, February 2. Baxter Twiddy spoke and a quartette from Elon sang. This was one of the best services of the local church and was one of the best attended services. Bobby Jean Kimball is president of the local Pilgrim Fellowship.

The choir members have bought and made their own robes. This adds greatly to the color of the morning service each Sunday. Mrs. Coy Nelson, our pianist, and her daughter, Mrs. Eugene Vance, were recently received by letter into the fellowship of the church.

Pictures of Fessenden Academy and of the work of the American Missionary Association were recently shown at the annual business meeting of the church.

(Continued on page 14.)

News of Elon College

By PRESIDENT L. E. SMITH.

THE DEPARTMENT OF RELIGION AT ELON.

By FERRIS E. REYNOLDS.
Head of the Department.

One of the most significant trends in higher education today is the active interest in Biblical instruction as a regular item of the college curriculum. In a society like ours, whose cultural roots are in the Hebrew and Christian religious traditions, it is only logical that an educated person should have an intellectually respectable knowledge of the literature of the Old and New Testaments. There are signs that this conclusion is exerting considerable pressure upon so-called secular education. But that is not all. It is being realized further that religion is not just one department of life, but that it is the integrating and motivating force of all the various areas of human interest. To use a common figure, religion is not just a spoke in the wheel, but it is the hub that holds the entire structure in proper order and balance.

In view of these "signs of the times" in education, the Department of Religion at Elon College has conceived its task and planned its work. Accordingly, the program of the Department is threefold in its scope and emphasis:

1. In the first place, there is the broader aspect of Christian Education which is concerned with the establishment and nurture of Christian ideals and standards of value. Certainly this work is crucial. And while it is not the exclusive function of the Department of Religion, that Department does have special responsibilities in the task of unifying the life of the college upon the basis of Christian realities and attitudes.

1. Then, there is the more academic aspect of the Department's work. Each student, regardless of his major subject, is expected to take the basic courses in the Old and New Testaments. This means that the Department of Religion actually serves every student on the campus at some time during his college course.

3. In addition to this more general instruction in Bible, the Department of Religion seeks to meet the more professional needs of the large group of men and women on the campus who plan to pursue full-time religious service. Some of these are already serving as student pastors and

others are looking to that field of ministerial service for their life's work. For this ministerial group, special courses are offered in New Testament Greek, Exegesis, Philosophy of Religion, and Principles of Religious Leadership. Still others plan to enter into the service of the church as church school leaders, as public school teachers of religion, or as missionaries. Courses are offered these students, therefore, in methods of teaching religion, church school organization, and related subjects.

Besides the head of the Department, there are two other instructors in religion, Miss Lula Browne and Dr. D. J. Bowden. Miss Browne offers the course in religious education and Dr. Bowden gives those in the philosophy of religion.

MY EXPERIENCE AT ELON.

Columbia Theological
Seminary,
Decatur, Georgia,
February 1, 1947.

Dr. L. E. Smith,
Elon College, N. C.
Dear Dr. Smith:

During the past two years since I have been away from Elon my fondest memories still linger there with all those who are carrying on with their education and enjoying the many blessings that are to be had on its campus.

Inasmuch as there may be students now in school who face a problem similar to one I had a few years back when I was a freshman at Elon I would like to share an experience with you. I do so with hopes that it might help someone else find his or her place in life.

As so many boys and girls do, I went to Elon not knowing just what I wanted to major in, but just felt the need of a college education. After a year on campus and seeing how many different fields are open for the young man or woman today one would think it harder than ever to decide, but it was not that way.

I had never been a deeply religious person but the environment at Elon was such the little "spark" of Christianity that was in me was kindled into a new flame. I hope many more young men and women not certain of their place in life will take advantage of the spiritual atmosphere provided

for them. My experience was that the faculty and facilities of the college are instruments in God's hand to aid in multiplying our talents however small they may be.

May God's richest blessing be with you as you guide and direct the splendid work that is now being carried forward for the growth of Elon.

Sincerely,
GENE POE.

APPORTIONMENT GIVING.

We are now in the midst of the College Period. During this period it is expected that our Sunday schools and churches will give generous support to the college. Some of our churches and Sunday schools are disappointing us. In fact we have contributions from only two for this report — First Church, Greensboro, and Lynchburg, totalling \$90.31. The other 190 odd Sunday schools and churches in our Convention could have forwarded to the college a moderate contribution without difficulty to themselves but with great profit and encouragement to the college. I trust that before the College Period expires, we shall have contributions certainly from the major part of our local churches.

The college is grateful for the support received.

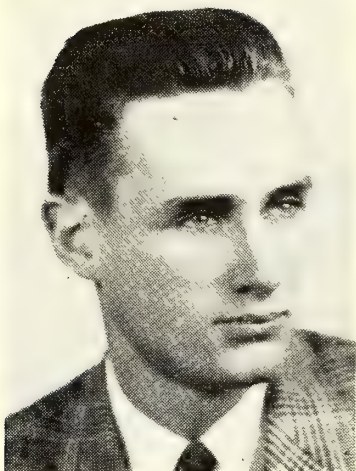
Previously reported	\$1,683.30
Churches.	
Greensboro, First	33.31
Lynchburg	57.00
Grand total	\$1,773.61

THE ELON COLLEGE COMMUNITY CHURCH.

We have just closed our first quarter with Dr. J. H. Dollar as our pastor. This is the first time the Elon College Community Church has had the service of a full-time minister.

During these three months, thirty new members have united with our church. Dr. Dollar, assisted by Miss Lulu Brown, who is part-time worker with the church and Bible teacher in the college, has been successful in starting work among the young people in the community, as well as in working among the veterans and the orphanage children.

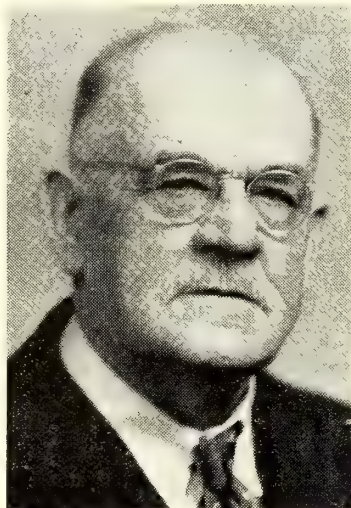
We have an enrollment of 156 children in our Community Sunday School. The Adult Bible Class has an enrollment of approximately 50. The average Sunday School attendance of the students of the college, is about 60 each Sunday. The children living in the community and at the orphanage are very faithful in their attendance at Sunday School,



REV. FRED REGISTER.

"I am grateful to Elon College for the major part it has played in helping me prepare myself for the gospel ministry. It has helped a small faith grow and has shown no partiality to rich or poor. She will ever be a close and understanding Alma Mater."

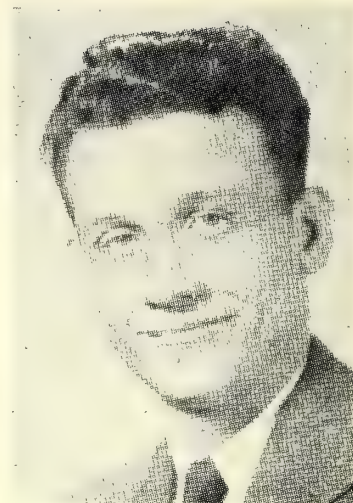
FRED REGISTER.



REV. T. J. GREEN.

"Elon College, to me, is a memorial of the great men who labored and sacrificed to establish and maintain the institution which is so necessary to the growth and development of our church and denomination of which it is our hope in the future."

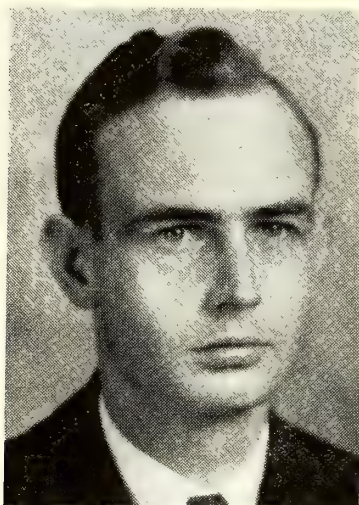
T. J. GREEN.



REV. MACK WELCH.

"I thank God for Elon College and the opportunity to study for the ministry in our church college. Churches, let us support our college."

MACK WELCH.



REV. ALLEN HURDLE.

help one in every possible way. I shall always be grateful for the religious training I received while there."

ALLEN HURDLE.



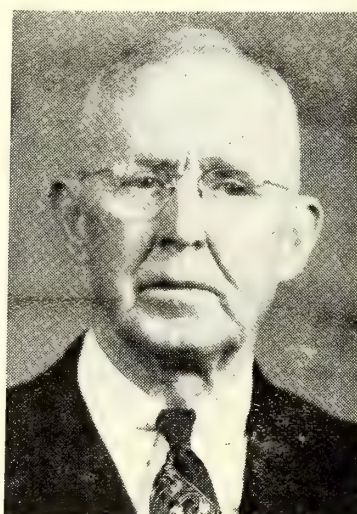
REV. R. A. WHITTEN.

"An arm of the Church preparing men and women for Christian service."

ROBERT A. WHITTEN.

* * *

"In September I entered the ministry. At Elon I have found many



REV. B. H. LOWDERMILK.

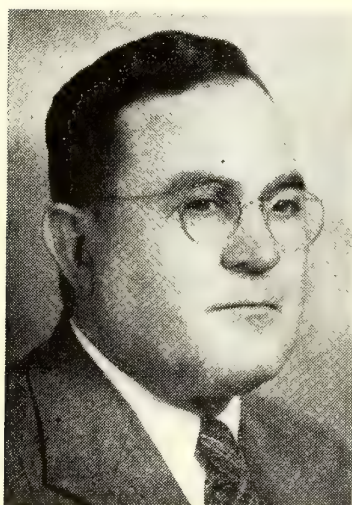
"Elon College is an institution to prepare students to preach the Gospel of which I am proud. May it continue in the great work."

B. H. LOWDERMILK.

* * *

"Elon College has meant much to me and my family. All six of my children and I have matriculated at Elon. I am well pleased with the training we received there."

J. L. NEESE.



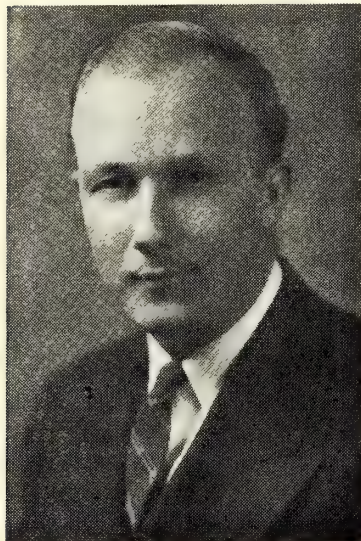
REV. J. L. NEESE.



REV. MARTIN L. FOGLEMAN.

true friends who help me in the preparation for my work. For my opportunities and friends I thank God."

MARTIN L. FOGLEMAN.



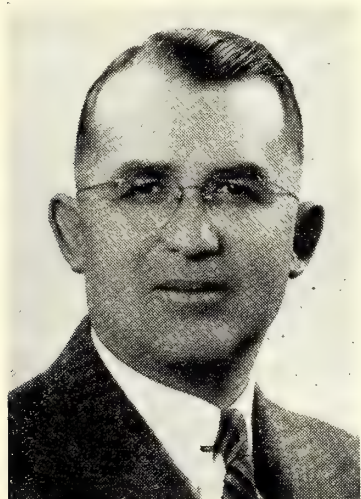
REV. W. J. ANDES.

"Elon College gave me an avenue to the friendship of many people in this city of Winston-Salem, valuable to the work of our church."

W. J. ANDES.

* * *

"Elon College trains students for the higher standards of life in a Christian world, to meet the requirements of well educated students in



REV. CARROLL H. BEALE.

the collegiate world, and to fit them for the best social adjustments."

C. H. BEALE.

* * *

"Elon means a well rounded educational program to me. Its major effort has ever been to develop Christian character, scholarship, fraternalism and true sportsmanship in the student. Her alumni prove this endeavor."

JOSEPH E. McCAULEY.



REV. G. C. CRUTCHFIELD.

"Upon entering Elon College I found a warm spirit of friendship and a desire to help a student who was seeking to find the larger life. This impression grew with the years as I came to know better the faculty and student body. To sum it all up in saying whatever contribution I have been privileged to make to the Christian ministry, I owe to Elon College. I find the same spirit prevailing today that has characterized Elon through the years. A good place for young men and women who are desirous of taking their place in a world that needs trained Christian leaders."

G. C. CRUTCHFIELD.

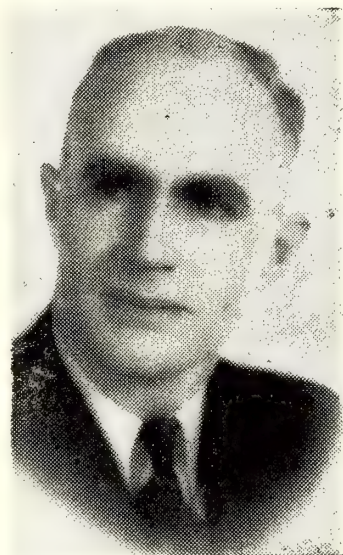


REV. JESSE H. DOLLAR, D. D.

"As to what Elon College has meant and does mean to me, I have no conception. To think what my life might have been without an Elon College to put her strong arms about me for four years and give me in-

(Continued on page 14.)

For me, as is the case with almost a dozen other Alabama and Georgia men now serving churches in the Southern Convention, Elon College was the natural and logical step in



REV. C. C. DOLLAR.

the process of my education and preparation for the ministry. I shall ever be grateful for the vision of the founders of Elon and for the interest and support of the church people who have kept our college in operation, assuring an intelligent, as well as a consecrated, ministry and leadership in this area.

C. C. DOLLAR.



REV. BEN JOE EARP.

"The fascination of the Elon spirit through its years of progress and service has been most interesting. When once the Elon spirit gets a real grip on its subject, there is no getting away from it. It has a peculiar power of captivation. It gets into the human heart. It abides forever. One wonders if the faith, trust, and prayers of its founders and those of the church who by sacrificial effort have made possible this college have

(Continued on page 12.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

Just now as I am writing this it is good weather to stay indoors and make valentines. I hope that you have had fun making yours and that you got a lot of pretty ones from the right folks from the valentine box at school.

Our children were made happy today by new feathered friends which have come our way with the cold weather. The privet tree just outside our glassed-in back porch has furnished food for scores of cedar wax wings and four couples of robins today. Little noses have been pressed to the cold window panes as eager eyes have watched the birds get their berries. "Look, Mother, that one is standing on his head to get those on that limb!" "Come here, Mother! See that black one out in the garden? He walks around like a preacher!" It was a starling and he did look dignified with all of his feathers in place in spite of the wind. Little Rebecca entranced with the scene finally got one word out among all of her brother's chatter. Pointing her chubby finger she said, "Bird!"

We are beginning to think that Rebecca has been taking lessons from the squirrels up here. Every time we forget and leave the sugar bowl on the breakfast table we soon find her in the middle of the table wetting her fingers and fishing sugar from the bowl. Today I found her up in the middle of my kitchen work table mixing soda into some water. I had been giving her and her brother doses of aspirin and soda water for their colds! Thus far she hasn't gotten any bad falls. She insists on walking up our mountain alone and down alone. I keep at her heels ready to grab her if she stubs a toe. Just now she is keeping the rest of us busy keeping her out of mischief.

Please be my Valentine and write me a letter!

A JUNIOR DEPARTMENT STUDIES PRAYER.

During the month of January the Juniors of the Congregational Church School of Plainville, Conn., have been thinking together about prayer. Each class has cooperatively written a prayer. Here they are:

Fourth Grade Prayer—Dear God in Heaven, we thank you for our food, clothes, homes, schools, and churches. Help us to do right and to have peace. Guide us to be good citizens. In Jesus' name. Amen.

Fifth Grade—(Our Everyday Prayer.) Our Father in Heaven, help us to do right, be loving and kind to others. Help those who are ill or in trouble. We thank you for health, happiness and the chance to learn at our Church School about what is right. Amen.

Sixth Grade—Dear God, hear us pray to day and forgive us for the wrong things we have done. Help us in our trouble. Give us courage to forgive our enemies. Teach us to overcome jealousy. Aid us to understand the Bible better by coming to Sunday school regularly so we may grow up to be better Christians. Amen.

* * * * *

I would be glad to have some Lenten Prayers for our page during the weeks of Lent. Will you help your class to write one and send it to: Mrs. A. C. Todd, 41 Larchmont Road, Asheville, North Carolina.

Thank you!

A LESSON IN HONESTY.

By EDITH GABRIEL.

Issued by the National Kindergarten Association.

"See here, Mother!" exclaimed Johnnie, joyfully, on returning from an errand to the grocery. "I have more money than I took to the store, and I have the crackers and milk, too.

"What do you mean, Johnnie?" asked Mrs. Davis. "Let me see," she added, as she looked into his half-open extended hand.

"Count it, Mother. You'll see I'm right."

"Let us count it together. Milk, fifteen cents—crackers, twenty cents. That is thirty-five cents. I gave you fifty cents, and you have sixty-five cents left. How could it have happened?"

"Mother, may I have it? It is mine, isn't it? Now I shall have enough to get that tire pump for my bicycle. I'm lucky!"

"Wait a minute, Son. Do you really think it is yours because the grocer made a mistake?" asked Mrs. Davis.

"Well, if he is stupid enough to make such mistakes, it's his fault, isn't it?" said Johnnie, rather disconsolate to think his mother took a different view.

"Let us talk this over," she replied. "Suppose you and another boy are playing a game in which

quick and correct thinking and action count. Then, if your opponent is slow or makes a foolish move, it is right for you to benefit by the points which he loses, isn't it?"

"Yes, Mother," said Johnnie hopefully.

"But," continued Mrs. Davis, "it is only in games that one may take advantage of another's mistakes, and even in games there are very strict rules with regard to *playing fair*."

"Yes, I'll say there are are!" Johnnie.

"In business, if one person takes advantage of the other—that is, if he watches for a chance to make the other one lose—he is not being fair. Do you understand?"

"I understand what you say, but I don't see why he isn't being fair."

"We needed some crackers and some milk. The manufacturers of the crackers are a long way from here, and they sell them only in very large quantities; the milk comes from a dairy miles away, too. Mr. Mills stocks his store with many things like these, and he hires men to wait on his customers and to keep the place neat and clean. He charges a little more than he pays for each article, to make it possible for him to meet his expenses and to support his family. So, although he is in business first of all for himself, his business is very important to us and to other families in the neighborhood, too."

"Yes—I see. He is really doing us a favor, isn't he? For me to keep his money when he made a mistake would be like—like—well, you see Henry Stout asked me to change a glass marble for him this morning. He wanted five *commons* for his *glass*. While I was counting I dropped a *common*. He picked it up and gave it to me. He didn't try to *keep* it."

"You have the right idea," replied his mother, smiling.

"I'll take the money back," said Johnnie.

"And hurry, because dinner is about ready," she answered.

Mr. Mills thanked Johnnie as he would have thanked a man under the same circumstances. Then he said, "You know I have too much to do; that is why I make mistakes. Say, young fellow, how would you like to earn a little money? You could work an hour after school—say three days a week. That would help me a lot."

"Mother, I think this is the best stew you ever made," said Johnnie as he passed his plate for a second helping, after relating his experience at the store. "May I work for Mr. Mills, Mother?"

"Yes, why not?" she answered. "I'm glad you like the stew."

CHURCH WOMEN AT WORK

With Emphasis on Missions

MRS. F. C. LESTER, Editor

FRIENDLY SERVICE.

Mrs. Herbert Harrell, Southern Convention Superintendent of Friendly Service, gives us the following information concerning that important phase of our work:

Projects for 1947.

1. Community—Every child in Sunday School.

2. Convention—Carroll County Mission. Write to Rev. H. A. Gleason, Jr., Fancy Gap, Va., for suggestions so there will not be duplications.

3. Race Relations—Franklinton Institute. Send gifts to Rev. W. M. Lake, Franklinton Institute, Franklinton, N. C. They need bed linen, towels, table linen, and money.

4. Foreign—India. Clothing, food and money.

5. Special Projects:

A. Christmas packages to Asia or Europe.

B. Clothing, food and money to Asia or Europe. Send boxes for overseas to: The Congregational Christian Service Committee, 20 Warren Street, New York 7, N. Y.

(1) Write the donors name and address clearly on the package.

(2) Enclose in the box a card with the donor's name and address.

(3) Send a note to Missions Council, 287 Fourth Ave., New York 10, N. Y., reporting that a box is on its way and enclose a self-addressed postal card on which receipt of the box may be reported.

(4) If you send money, send it to Miss Helen Frances Smith, 287 Fourth Avenue, New York 10, N. Y.

C. Clothing and shoes for stow-away boys and girls at Ellis Island, New York. Send to Mrs. Jennie Pratt, Ellis Island, New York.

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RALLIES IN APRIL.

The Spring Rallies for the Eastern Virginia and North Carolina Conferences will be held the two weeks following Easter. The speaker at the Rallies will be Miss Pattie Lee Coghill, who is no stranger to this area. Pattie Lee will come to us fresh from her trip to India, the Near East and Europe. With our foreign study on India, and our home study on race relations, it seems especially appropriate to have Pattie Lee speak to us, for those are her two fields of major interest in the missionary enterprise.

Eastern Virginia Rallies will meet

April 8, 9, 10 at places to be announced soon.

The North Carolina Rallies will meet as follows:

Halifax District—Lynchburg, April 14.

Alamance - Guilford - Rockingham - Forsyth at Reidsville, April 15.

Chatham-Lee-Moore-Randolph at Shallow Well, April 16.

Vance-Warren-Durham-Wake at Mt. Mt. Auburn, April 17.

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THIS AND THAT.

Don't forget to observe the World Day of Prayer on February 21. In rural areas, if weather is bad, why not give out programs to your women on preceding Sunday and ask them to observe the day individually in their homes by using the program with their families. All of us want the experience of being united in prayer with Christians around the world on that day.

—o—

The January issue of *All About Us*, the mimeographed bulletin of the Woman's Auxiliary of the Greensboro Church, emphasizes Friendly Service. From the "personals" we gather that the women are responsible for the Sunday morning nursery during the church hour, that they have a new officer in the person of Beth Beane as Student Secretary to work with the college girls, and that they reserve a special place in their hearts for their pastor's wife, Graham, "who does so much so well."

—o—

We hope you read carefully the two letters your society has received recently—one from Mrs. W. J. Andes telling about the World Day of Prayer Observance, and the other from Mrs. W. E. Wisseman bringing her New Year's message and telling of all the things for which to plan in your society for the next few months. Although these letters went to the president, it is hoped that she will read them or bring their message to the whole group.

—o—

It is hoped that everyone took notice of the quarterly treasurer's report which Mrs. Leathers had printed in *THE SUN* for January 30. (Incidentally, this present quarter is the last for the *biennium* and it is hoped that as much money as possible will be sent in.) See how much our

Thank Offering for Shaowu amounts to, and then look at the grand total. All Conferences are doing good work and should be commended for it.

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THANK OFFERING AT PORTSMOUTH.

Members of the Women's Missionary Society of the First Christian Church, Portsmouth, Va., feel indeed thankful for their Thank Offering Service which was observed on the evening of November 24, 1946, in the church auditorium. The program prepared by the Convention Thank Offering Committee was presented by the pastor, Rev. Randall C. Mason. It was really a challenge to all who have shared in the constant outpourings of God's rich blessings. The worship center was the communion table on which were placed a cross, two lighted candles, a large globe, and two collection plates. An offering of \$31.00 was received when each person came forward and presented his gift to two standing ushers. We feel grateful indeed to everyone whose contribution, large or small, helped us in this achievement, and to our kind, loving Father, whose goodness to us made it possible to receive this offering to send to the Shaowu, China, mission field. Thus an evening of spiritual fellowship, inspiration, and giving was enjoyed by all present.

RUTH COLLINS,

President.

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THE CHRISTIAN TEMPLE.

For the women of the Christian Temple the first Tuesday afternoon in each month is a date of importance and interest, when they meet at the church for the regular Council meeting. Under the leadership of the president, Mrs. F. W. Wilson, our society is increasing in interest, and the scope of the work undertaken.

A committee prepares the programs for each meeting with studied devotionals, and emphasis upon some phase of our mission work.

In addition to the regular Thank Offering program in November, we had a splendid message on "Triumphant Living," by Mrs. R. L. Wiley.

On November 19, a supper and "fancy fair" were held in the social hall with an evening of good fellowship and fun. The evening was a social and financial success.

In January, preceding the United Preaching Mission in Norfolk, our society sponsored a union prayer service for the four Park Place churches.

In February, Miss Gertrude Nyland, a director of religious education, spoke on "The Old and New" (Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE GOOD SHEPHERD.

LESSON VIII—FEBRUARY 23, 1947.

MEMORY SELECTION: *I am the good shepherd; the good shepherd layeth down his life for the sheep.*—John 10:10.

LESSON: John 10.

DEVOTIONAL READING: Psalm 23.

False Shepherds.

"All that came before me are thieves and robbers." It must not be taken literally, for God had had his faithful shepherds in the years that were gone—Amos, Hosea, Isaiah, to say nothing of Abraham and Moses, and a great host of priests and prophets who had loved the sheep and had been good shepherds. But there had been many false prophets, scribes and Pharisees and leaders who were apparently not concerned about the sheep, but rather about their own aggrandizement and their own pleasure and profit. And there are false shepherds today—men who do not care for the sheep, men who are beguiled by the love of power or the love of money. But not all, no, not by any means all. God has a great host, which no man can number, of faithful shepherds of the sheep.

The Door.

"I am the door of the sheep"—they are the words of Jesus himself, one of the many of his "I am's." Doors may be ornamental but their primary purpose is practical. They are openings or ways through which one goes from one room or one place into another room or place. As usual Christ was putting a sublime spiritual truth into simple language. He is the Door—he is the way through which men pass into a richer, fuller life. He is the way by which they come to God. It was just another way of saying that He was the Way. Furthermore through Christ the Door, men find liberty—they go in and out and find pasture. Through Christ the Door, men find salvation—I am the Door; by me if any man enter in, he shall be saved. Through Christ men not only enter into a new kind of life in the world that now is, but lay hold on eternal life in the world which is to come. Christ is the Door in all that the word, door, means.

The Shepherd.

It was the word that he loved best. He called himself the Shepherd, and

the Good Shepherd. When one learns more about the meaning of the term as Jesus used it, and in the light of its associations in His day, the term takes on a rich and warm and tender and strong association. More than any other word—preacher, minister, priest, rector, elder, presbyter, parson, prophet, bishop—it is the most popular, the most beautiful, the most ample as a name for Christ's envoys. More than other words it embodies the functions of those who are called by God to have oversight of the flock of God. The world could get along quite well without great orators, but it cannot get along without good shepherds. And strange as it may seem to some ministers—and not all of them young men who rather turn up their noses at pastoral calling—a man does not have to sacrifice good preaching in order to be a good pastor. Indeed the best preaching, in the sense that it meets the needs of people, and develops the fruits of righteousness is done by the men who are the best pastors. There is a place for church "programs" in our modern world, but there is a greater need for pastors. In all too many instances pastors are so loaded up with so many things that their pastoral work suffers. It is significant that when Jesus gave his last charge to Peter, he gave it in terms of the pastoral function—"Feed my sheep, feed my lambs, feed my sheep."

The Shepherd and the Sheep.

When Jesus used the term sheep as a symbol of people, he was not speaking disparagingly. He was simply using a figure of speech that had meaning and which is true to the fact, that after all man with all his powers and knowledge is about as helpless alone to cope with life as is a sheep. And in the relationship between the shepherd and the sheep there are some of life's strongest and tenderest ties.

The Shepherd knows his sheep. "I know my sheep and am known of mine." He knows us altogether. He remembers our frame, he knows that we are dust. He knows our weaknesses, our waywardness, our sorrows, our secret sins, our aspirations, our hopes, our fears, our needs, our hungers, our possibilities. The Good Shepherd knows his sheep, and he knows them personally, individually, intimately.

The Shepherd loves his sheep. He lays down his life for the sheep. No man can take it from him. His Father gave him power to lay it down and the Father gave him power to take it again. Greater love hath no man than this, that a man will lay down his life for his friends. Christ the Good Shepherd loved us and gave himself for us.

The Shepherd feeds his sheep. He is the Bread of Life, the Water of Life. His words are spirit and they are life. He came that they might have life, and that they might have it more abundantly. In him is life and that life is the light of men.

The Shepherd seeks the sheep. Perhaps that is one reason why Jesus chose the title. He came to seek and to save those who were lost. He has the heart of the shepherd—the heart that prompts him to seek until he finds that which was lost. We try to escape him, we sometimes seem to succeed, but sooner or later he finds us out. He looks for every one of us as if there were only one of us to look for. And he loves us the same way.

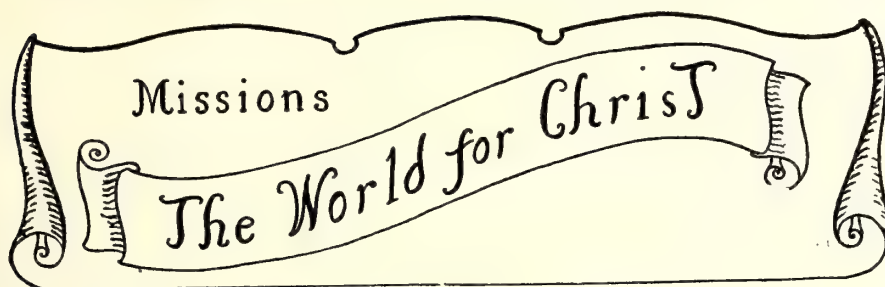
Here is the picture of God in Christ which gives humanity help and hope. To be sure there were times when the shepherd must be firm in dealing with the sheep. He must discipline them when they are unruly. He cannot allow them to have their own way. He must restrict them in the interest of their welfare and their safety. But the heart of the Eternal is most kind, wonderfully kind. God is not a stern-visaged Judge or an autocratic King, but a Shepherd! For Jesus said, "He that hath seen me hath seen the Father." And Jesus was the Good Shepherd.

WHAT ELON COLLEGE MEANS TO ME.

(Continued from page 9.)

not so saturated their gifts with their love as to make the Elon spirit contagious among its sons and daughters who come and go. Elon has always meant much to me. There is a thrill to me in its very atmosphere on the campus, in the classrooms, the dormitories, the religious activities, or recreational sports. There is something about the Elon spirit that gets a hold of your heart and grips it like the thing Paul was writing about when he said, 'Love never faileth.' Elon College came into existence, has lived, and will keep on living because her spirit is founded upon a faith, a trust, and a love that cannot die."

BEN JOE EARP.

**BEGINNING THE MISSION PERIOD.**

To Pastors, Sunday School Superintendents, President of Women's Societies—

Dear Friends:

We are beginning the period known as Mission Period in our Southern Convention program. Although we ought to stress and emphasize missions throughout the year, we are asked to put special emphasis on missions during the Mission Period. I am writing to ask you for your co-operation in this challenging and critical work.

As you probably know our Southern Convention is trying to raise \$27,000 "over and above" its regular missionary giving during each year of this biennium. This is its share of the Post-War Emergency Program of the larger fellowship of Congregational Christian Churches, and is to be allocated as follows: Shaowu Project, \$10,000; Church Extension, \$10,000; Committee for War Victims and Reconstruction, \$7,000. This \$27,000, let me repeat, is "over and above" our regular missionary giving. That does present a challenge indeed. But it is a goal that is easily reached if our people give in any worthy manner at all. For instance, if half of the members of our churches gave only what amounts to "a cent a day" over and above what they are giving, we will go over the top easily. One almost hesitates to write about the world mission of the church in terms of "a cent a day," but I have done that to make the thing concrete and practical, instead of leaving it in the abstract.

Many churches are going to make their appeal on the basis of this "cent-a-day" plan. They will distribute small containers among the membership of their churches and ask for an "over and above" offering of at least an amount equal to a cent a day, or \$3.65 per member. This will take the place of the Special Easter Offering, although it may be used in connection with the Mission Board. The important thing is not so much the plan which is used, but the determined and persistent effort which is put forth to arouse our peo-

ple to the sense of emergency which prevails and to get a generous response from them.

To be sure this looks like a big task—to raise \$27,000 "over and above" our regular missionary giving. But it is really a small sum in the light of the desperate need of the world for the gospel, and in the light of the commitments which the Mission Board has made for this biennium. We can do it if we will. Will you give such as you are and such as you have to this great cause? Will you rise up to meet this challenge and this opportunity?

Sincerely yours,
H. S. HARDCASTLE,
President, Mission Board.

MISSIONARY OFFERINGS.
REPORT FOR FEBRUARY 1-7, 1947.

Sunday Schools.	
Burlington—N. C. & Va.	\$ 42.04
Hank's Chapel—W. N. C.	10.32
Smithwood—W. N. C.	13.71
Total	\$ 66.07
Churches and Individuals.	
Gibsonville—N. C. & Va.	\$ 83.00
Greensboro, First—N. C. & Va. .	63.09
Lynchburg—N. C. & Va.	47.00
Rosemont—E. Va.	61.00
Total	\$ 254.09
Total for period Feb. 2-7 ..	\$ 320.16
Previously acknowledged ...	16,769.05
Total since September	\$17,089.21

Respectfully submitted,
WM. T. SCOTT,
Superintendent.

FOREIGN MISSIONS CONFERENCE.

Approval of a project to establish an interdenominational, co-educational Christian university in Japan highlighted the 53rd annual meeting of the Foreign Missions Conference of North America, held at Buck Hill Falls, Pa., January 14-17, 1947. The Conference represents 124 Protestant mission boards and societies in this country and Canada.

Final approval of plans for the construction of the university must await ratification by the executive committee of the Federal Council of

the Churches of Christ in America. The Federal Council joined with the Foreign Missions Conference last year in setting up a Joint Committee for the Establishment of a Christian University in Japan. According to the proposal as adopted by the Conference, a fund of not less than \$5,000,000 and not more than \$15,000,000 will be raised here and in Canada to support the project in its early stages. If the project is approved by the Federal Council, a national sponsoring committee of from five to ten members from both bodies will be appointed to prepare detailed plans.

Development of a new "group evangelism" technique designed to accelerate the work of Christian missions overseas was one of the recommendations contained in a special report of a Commission on Effective Evangelism, presented by its chairman, Dr. Kenneth Scott Latourette of Yale Divinity School. Core of the "group evangelism" method, the report explained, lies in reaching the rulers of people, securing their adherence to the tenets of Christianity and the resultant adherence of their countrymen, and then giving this "nominal impact" depth and content by follow-up work of teaching missionaries.

Japan offers one of the most fertile fields for this type of evangelism, said the report, because in that country the cultural pattern has been severely shaken.

It was also voted that plans be made for holding a North American missionary assembly or congress in the near future. Such an assembly, according to the proposal placed before the delegates, might be employed as a means to bring all mission boards in both this country and Canada together in a large joint meeting.

A recommendation from the business committee urging the release of all politically clear German missionaries still interned in India, Jamaica, Australia and South Africa was adopted by the Conference. It was urged in addition that German missionaries in Japan and Indonesia who have been released from internment be repatriated at the earliest possible moment if they so desire.

The Conference went on record in favor of a resolution currently before the U. S. Senate which provides for a temporary quota of 100 immigrants per year from Korea who would be accorded the privilege of becoming American citizens.

The resolution called upon the "constituted authorities of the United States Government to propose to the

(Continued on page 15.)

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

The kind Master is good to us. He has blessed the children with good health during the year, 1946. We had only five tonsil operations, one crossed eye straightened, and but a few accidents, none serious.

When we count our blessings one by one, we find they were many during the year, 1946. We have strong faith in God and believe He can come to our rescue when we need Him. In fact, we feel that on many occasions in our work here, we have relied solely in the Lord when we felt we had done all we could for a sick child. Our prayers have not always been answered in the way we asked, but in a better way and a greater blessing than we really asked for. We believe in prayer, and we believe in praying for others as well as for ourselves. We well remember more than twenty years ago we had a scourge of serious illness, and a number of our children had pneumonia. As soon as one would get better, another would develop it. The way looked dark, and we could not see the light. We often prayed that God would come to our rescue and spare the little folks.

One morning when we opened our mail, there was a letter from another state, and in that letter was this sentence: "We have heard about your serious sickness, and our church had special prayer in your behalf yesterday." Oh, how it lifted us up to know that somebody was praying for us. Do you in your daily devotions ever ask God to be mindful of the little children on the Christian Orphanage hill? Do you? You may not believe it, but it would do us a lot of good to know you were praying for us and asking God to be with us and give us strength and wisdom to guide these little children in their young and tender years in the right way.

You can see the goodness of God on every hand. As I sit in my office on this 7th day of February, I can look out of the window at the beautiful blue sky and behold the beautiful bright sunshine, the trees, the evergreens, the blooming shrubbery, and can see God in everything. Why not take our troubles to Him and lay our burdens at His feet? Jesus said: "Come unto me all ye that labour and are heavy laden, and I will give you rest."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 13, 1947.	
Amount brought forward	\$1,742.51
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Bethel	\$31.60
Catawba Springs	26.50
	58.10
Eastern Va. Conference:	
Liberty Spring	\$ 1.00
Old Zion	10.00
Rosemont	65.00
	76.00
N. C. & Va. Conference:	
Burlington	\$ 55.97
Greensboro, First	71.85
Happy Home	6.98
Lynchburg	9.85
	144.65
Western N. C. Conference:	
Peasant Union	\$ 11.49
Smithwood	4.64
	16.13
Ala. Conference:	
Pisgah	3.60
Ga. Conference:	
Vanceville	4.00
Total for week	\$ 302.48
Total for year from churches	\$2,026.99

WINSTON-SALEM CHURCH.
(Continued from page 6.)

Dr. F. C. Lester was present and presided, since he was the president of the Corporation. Reports from various departments of the church showed progress. The Church School, organizing last April with twenty-four people, now has a membership of fifty-one and an average attendance of thirty-five. The church is raising more money than at first anticipated. Expenses have been heavy this past year but so far the church is still on top.

A young adult class has recently been organized with Mrs. E. M. Whitman as teacher. This is one of the most encouraging groups of the church and should do some great things.

Any church of our Southern Convention or of our fellowship elsewhere having members living in or near Winston-Salem should send the names to us and we will try to contact them. Be sure the address is correct as Winston-Salem is a city of some 100,000 people. We need the help of all in building our church here.

W. J. ANDES,
Minister.

BOOKS ARE BRIDGES.
(Continued from page 3.)

Blatter and others went around to the children in hospitals and orphanages distributing books which had been donated for that purpose. The English picture books had Turkish captions lettered under the pictures by some of the young women at the Service Center of the YWCA.

CHURCH WOMEN AT WORK.
(Continued from page 11.)

Customs of India." There will be further observance of our foreign study.

The mid-year finds us with all obligations up to date, and we are looking forward to having a good representation attend the World Day of Prayer, the District Meeting on April 8, and we also expect to be represented at the Woman's Missionary Convention and School of Missions at Elon College the week of June 16.

As time goes on we realize, more and more, the limitless possibilities for good even in a small group of interested women.

MRS. L. W. STAGG.

ELON AND OUR MINISTERS.
(Continued from page 9.)

spiration and direction for life is the strongest incentive to me to stand loyally by her and give, in the largest measure possible, of my prayers, my devotion and money that she may be able to meet the growing demands of the educational world, and to offer the youth of today and those of the generations to come the measure of helpfulness she gave to me. To help, in any manner possible, to guarantee her influence to others is one of my heart's deepest yearnings. Look into the pulpits and pews of our churches in the Southern Convention and beyond its grounds if you would measure Elon's contribution to the Kingdom of God."

JESSE H. DOLLAR.

"I am deeply grateful to Elon College for the genuine spiritual atmosphere which I found there and which, in part, influenced me to enter the Christian ministry. I am also grateful for the association and friendship with consecrated Christian men like the late Dr. J. O. Atkinson and Dr. J. U. Newman. They were a real inspiration to me and left a profound impression upon my life."

ROBERT M. KIMBALL.

"As an alumni of Elon College, I can say that the training I received while there and the contacts and associations through the years is a source of inspiration and helpfulness. Whatever good may be accomplished through my efforts in life I owe largely to Elon College."

H. E. CRUTCHFIELD.

"The best thing I can say for the college is that it helps those who need help. It enlarges vision and usefulness. I am happy to be a son of so great an institution."

GUY H. VEAZEY.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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In Memoriam

BYRD.

Whereas, on March 6, 1946, God called to her final reward our beloved charter member, Mrs. Nettie Franklin Byrd of the Missionary Society of the Suffolk Christian Church, therefore be it

RESOLVED:

1. That it has lost a dear member and friend.

2. That even though she could not attend regularly for the last several years, she is remembered for her many years of service in the church and her keen interest in the work of the Woman's Missionary Society.

3. That a copy of these resolutions be sent her family, a copy be spread in the minutes of the Society and a copy be sent to "The Christian Sun" for publication.

Respectfully submitted,

Mrs. W. E. MacLENNY,

Mrs. MARGARET J. WELLS,

Mrs. C. B. DUKE,

Committee.

Book Reviews

ANTIOCH COLLEGE: ITS DESIGN FOR LIBERAL EDUCATION. Henderson and Hall. Harper and Brothers Publishers. \$3.00.

"A good many people have heard about Antioch College," as the authors say in the Preface. This book tells about the experiment in college education which has been in progress since the inauguration of Arthur E. Morgan as president in 1920. Brief reference is made to Horace Mann who became the first president of Antioch College in 1853. Many of those who have heard about Antioch College will be disappointed in this book which gives such scant information concerning Horace Mann's experiment and the life of the College prior to 1920. The heroic struggle of the Christian denomination and the Unitarians in establishing this enterprise is not mentioned. Some will recall that five presidents of the college were members of the Christian denomination: Horace Mann, Austin Craig, J. B. Weston, O. J. Wait, D. A. Long, and W. A. Bell. These modest beginnings deserve at least a scant mention in a volume devoted to the school.

Many people should read about this contemporary experiment in liberal education which is being conducted at Yellow Springs, Ohio. The real heart of Antioch still is social-mindedness, we are told, as it was in the days of Horace Mann who told Antioch students to "Be ashamed to die until you have won some victory for humanity." An excellent picture of "The Antioch of Today" is given in the following summary:

"Antioch is committed to the increasing human potentiality both in quality and in quantity. On the one hand its proposed to work toward this end by keeping the abstractions its teaches stubbornly related to facts, and on the other hand it proposes to teach young men and women in ways that will enlarge their own lives and make them effective agents toward a fuller, freer society. The effectiveness of these young people depends on their having been educated in emotional outlooks and attitudes as well as in intellect; on their possessing a general understanding of the world and society and finding a specific and congenial way to contribute to it; on their standing in the democratic one-to-one relationship with other men in the framework of this democratic relationship; and finally, in their working toward such a realization of their own potentialities and ethical

relationships with others as will result eventually in more abundant life for all." We look hopefully to education of this kind. R. L. H.

MISSIONS CONFERENCE.

(Continued from page 13.)

Union of Socialist Soviet Republics the immediate simultaneous evacuation by American troops of Southern Korea and by Russian troops of Northern Korea, with the establishment simultaneously of a United Nations Plebiscite Commission which would proceed at the earliest possible date to hold an election to provide for free, democratic government."

Also approved by the Conference was a resolution asking Congress to repeal the Philippine Trade Act of 1946, which described as constituting an affront to the sovereignty of the new Philippine Republic.

According to the resolution, the act, passed by the Seventy-Ninth Congress provides for only 100 Filipinos to emigrate to America in one year, while 1,000 Americans may be admitted annually to the Philippine Republic. The act also provides, among other things, that if economic exploitation of the Republic's natural resources and public utilities is to be opened to any person, it should be opened to American citizens and all forms of business enterprise owned or operated by American citizens.

The resolution proposed that the act be replaced with legislation which "respects the fullest sovereignty of the new Republic and which is designed to prevent economic exploitation over which the country would have little control."

Separate legislation, intended to assist in the rehabilitation of the Philippines also was urged.

The Conference approved an overall budget of \$456,000 for 1947 to carry on the cooperative program of its area and functional committees.

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HIGHER EDUCATION AND THE CHURCH



SECTION OF CAMPUS SHOWING MOONEY CHRISTIAN EDUCATION BUILDING.

Education and Christianity are mighty forces in civilization. They inspire men's minds and mould human character. Without education man is in the twilight of superstition with all of its tendencies towards subversion. Without Christianity he is in the grip of worldliness with all of its forces for evil and destruction.

Schools exist to inform, to educate and to train. Their mission is conceived of today as universal. Not simply the few but the masses need to be educated. More efforts are made today to realize this end than ever before.

The church exists to proclaim the Christian religion, to propagate the Christian gospel.

Christianity is a universal religion. It was given to the world to save the world. Its power is the hope of the world. It is the responsibility and the privilege of the church to proclaim this power to the ends of the earth.

The school and the church cannot be divorced in this matter of redeeming man, building character and saving the world. They have been standing apart long enough. Let them come together, these two mighty forces—education and Christianity. Join the sinews of their souls, that ignorance with its darkness, and evil with its destruction may be overcome, uprooted and cast out; that the Kingdom of God may possess the earth.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, FEBRUARY 20, 1947.

NUMBER 8.

A Lenten Message

By DOUGLAS HORTON
Minister of the General Council

For the strength that comes from quietness and confidence we shall all find an aid in the Fellowship of Prayer for 1947.

Let us remember, however, as we enter these holy days, that the cultivation of faith is likely to lead us into dangerous places. If a man thinks that the renewal of it in Lenten prayer and meditation will leave him passively content within the walls of His church or chamber, he had best have none of it.

Christian faith is not faith in the abstract. It is faith in God—in the God and Father of our Lord Jesus Christ. It is faith in a God who is so alive that he sweeps us into the high rhythm of life—meditation followed by ministry, commitment to the highest by concern for the lowest, the quiet hills of Galilee by days of action in Jerusalem. The potential of devotion becomes kinetic power. One cannot have communion with God and expect not to be carried into His orbit—even as far, for some, as Golgotha. "My father worketh hitherto—and I work."

On the man-ward side faith is anything but passivity. It is an outward movement of the spirit. It is a *sortie* (to borrow a fine word from Jacques Riviere) which the soul makes beyond its walls. It cannot be of God and be otherwise.

It is for this reason that the needy peoples of the earth today may dare to hope in us. The starving millions in the war-stricken countries, the shelterless and those who find shelter in ruins, the wretchedly clad, all of them helpless in face of disease and epidemic—these look toward us Christians with pathetic wistfulness. So also does the innumerable company of the friendless and forgotten, the economically and racially oppressed in our own land. Nor shall we desert them if our faith be real. In faith we shall go out to them, pledging our brotherhood in something more than words. In faith we shall share and share and really share.

If the Church of Jesus Christ might only see its possibilities in the world today, not only as an instrument of mercy but also as a builder of the way into the future! It might be (I believe that it actually is) laying the foundation of a world in which science shall become the ingenuity of love and the various arts the medicines which heal and make strong the human spirit. It might be leading the nations into the peace which follows from unity. It might be pointing mankind toward the world foretold by the prophets.

These possibilities, however, the Church can see only through the eyes of faith. Faith alone can endow the Church with inner power and outward effectiveness. If there be faith in us, the Lord God, who comes to us as Jesus Christ, can assume His leadership, taking command of our souls and our society. To this end Edward Johnson, one of our spiritual forebears in old New England, calls to us across three centuries: "Take this sharp sword of Christ's word and follow on, ye valiant of the Lord . . . boldly leading forth His troops . . . terrible as an army with banners. Crowd in, all ye that long to see this glorious sight; see—there's their glorious king Christ on that white horse whose hoofs like fire cast . . . flames of fire in his paths."

NEWS AND VIEWS

The Rev. S. E. Madren moved February 10 from the Linville, Virginia, parish to Elkton.

Dr. Gladys Childs, for some years principal of Currie Institute in Africa, is teaching in the Winter Institute at Franklinton.

Dr. Rockwell Harmon Potter has served the First Church of Christ in New London, Connecticut, as interim preacher since January 1.

The Rural Church Institute will be held in connection with the Pastor's School at Duke University June 2-6. A program of interest to our ministers is being planned.

A Rural Churchmen's Seminar will be held in Washington, D. C., March 4, 5, 6 under the auspices of the Council for Social Action. Those interested should write to the Rev. Shirley E. Green, Agricultural Relations Secretary, Merom, Indiana.

The Pfafftown Church, near Winston-Salem, recently received two gifts of \$50 each for the building fund which will be a social hall and a place for community meetings. About \$700 is in this building fund at the present time.

CORRECTION: The statement by Dr. Harcastle on page 13 of our last issue near the bottom of column one, should read: "This will *not* take the place of the Special Easter Offering, although it may be used in connection with the Mission Period."

The 1947 Red Cross Fund Campaign will be conducted February 25-March 10. The larger portion of the \$60,000,000 which Red Cross is hoping to raise throughout the nation will be used for veterans and for the armed forces in the United States and overseas.

On last Sunday night the young people of the Christian Temple and Rosemont Churches met together for evening worship and later had a Fellowship Hour. Miss Ray, a teacher in the Norfolk County Week-Day School of Religious Education, was the speaker.

The present treasurer of the Board of Publications of the Convention reports \$135 in hand for the Endow-

ment Fund. Those wishing to make a permanent gift to THE CHRISTIAN SUN might send their gift to W. J. Andes, 637 S. Sunset Drive, Winston-Salem, N. C.

At least one hundred young people of the North Carolina and Virginia Conference met in Burlington this past Saturday and Sunday. The four major discussion groups were: Missionary Action, Social Action, Personal Action and Interdenominational Action. A report will be given later.

Mrs. Joe A. French, wife of our minister of the Reidsville Church, is undergoing a serious operation this Tuesday at the Baptist Hospital in Winston-Salem. Prayers on her behalf will be heard by our Heavenly Father. Cards may be sent to her in care of the Baptist Hospital, Winston-Salem, N. C.

Last Sunday (Feb. 16) Mr. Stafford R. Peebles was ordained as deacon and Mrs. Maynie Neale was ordained as deaconess in our Winston-Salem Church. The attendance at the morning service was fifty, which mark the church has striven to reach as a regular attendance for sometime.

The Virginia Church Temperance Council will open an office in Richmond March 1 at 311 West Grace Street. The Rev. Wayne Wakefield Womer, the executive secretary, comes to Richmond from Connecticut where he was general secretary of the United Temperance Society in that state for the past twelve years.

The 1947 Sprunt lecture series at Union Seminary in Richmond will be given by Dr. J. Harry Cotton, president of the McCormick Theological Seminary in Chicago, for five days beginning February 23. His subject will be "The Christian Knowledge of God." Dr. Joseph R. Sizoo will lecture on "The Ministry—Unashamed and Unafraid."

C. L. Rush, the Superintendent of Palmyra Sunday School, lost his home with all its contents by fire January 25. The family were all away and when the fire was first seen by neighbors it was too far gone for the firemen and friends to save anything. His many friends immediately came to his rescue and he with his

family are set up to housekeeping temporarily in a rented house. He plans to rebuild as early as possible.

A HAPPY SURPRISE.

The pastor and his wife were invited to a covered dish supper February 11, in the home of Mr. and Mrs. Ervin Laymon, sponsored by the married ladies' Sunday school class of the Mayland Sunday School. After a bountiful feast was served to forty-two members and friends, a very interesting program was rendered. A happy social hour was enjoyed, and just before time to adjourn the pastor and his wife were invited back into the dining room and presented with a real pounding—the things that are necessary for the pantry of working people. Words fail us to express our appreciation for a favor of this kind and also for the happy privilege of serving such a generous people. We shall strive to render better service in the future.

GUY H. VEAZEY & WIFE.

PARABLE OF "THE TEN TALENTS" DRAMATIZED ON "THE GREATEST STORY EVER TOLD," FEBRUARY 23.

"The Ten Talents," powerfully dramatic parable of the New Testament, dramatized in modern language and citing man's need to use his abilities or they will eventually disappear, will be the sixth chapter in "The Greatest Story Ever Told" series to be broadcast Sunday, February 23, over ABC at 6:30 P. M., EST.

The drama opens on the outskirts of Jericho where the multitude await the arrival of the Master and his disciples. When wealthy little Zacchaeus, town publican, joins the welcoming crowds, they excoriate him as a rich presumptuous sinner undeserving of the Master's attention. However, their outcries are quieted when the Master relates the parable of "The Ten Talents" entrusted to the adventurer, Phillip, who wishes to marry the heiress, Bernice, despite her unwilling father. But Phillip determines to prove his mettle and his love for her by challenging the desert wastes to bring home to Jericho from distant Bagdad the rich oriental silks worth twice ten talents.

The series is produced by famed Biblical scholar, Fulton Cursler, whose scripts faithfully retain the teachings of the New Testament. A moving, colorful background and mood music is sung and played by a mixed choral group and an augmented orchestra.

**"THE LOWERING OF SERVICE
FLAGS."**

THE FIRST CHRISTIAN CHURCH,
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REV. W. MILLARD STEVENS, *Minister*.

A SERVICE OF RECOGNITION AND
MEMORIAL FOR MEN AND WO-
MEN WHO SERVED IN
WORLD WAR II.

THE ORDER OF SERVICE.

THE ORGAN PRELUDE—Mrs. Donnell
Tate, Organist.

THE CALL TO WORSHIP:

THE PROCESSIONAL HYMN No. 356:
"God of Our Fathers."

THE SCRIPTURE LESSON: Luke 15:
11-32. This Scripture reading was
prefaced by the following words:
Jesus' story of the prodigal son
has a word, not only for individ-
uals, but also for a prodigal society
which expresses itself in war. It
is for this reason that I read this
story today.

THE ANTHEM: "A Song of Peace"
(Sibelius). Solo—Mr. Fonville.

THE PASTORAL PRAYER.

Dearly beloved, in the holy quiet of
this hour, let us draw nigh unto him who
heareth prayer; and let us remember
that he listeneth more to our hearts than
to our words. Let us each bring an of-
fering of penitence, of love, of teach-
ableness. May we, thus praying, find
grace to help in time of need.

Ask, and it shall be given you; seek,
and ye shall find; knock, and it shall
be opened unto you; for everyone that
asketh receiveth; and he that seeketh,
findeth; and unto him that knocketh it
shall be opened.

THE CHORAL RESPONSE.

HYMN No. 371: "Fling Out the
Banner."

THE OFFERING.

THE OFFERTORY PRAYER.

THE OFFERTORY ANTHEM: "Mine
Eyes Have Seen the Glory"
(Steffe). Solo—Mrs. Huff.

THE SERMON—By the Pastor.

The following is a brief outline of
the sermon preached:

Introduction—

1. War, which calls young men
and women to leave their homes and
go into battle, is produced by a prod-
igal society.

2. Jesus' story of "The Prodigal
Son" indicates some of the things
which make a prodigal society and at
least two things which we must have
to have a Christian order of Society.

I. This story shows these things
which produce a prodigal society.

1. A spirit of adventure for per-
sonal gain as shown in the prodigal
son. This is illustrated in the late
war in individual leaders of Ger-
many, Japan, etc.

2. Mass support of such individuals
with the hope of individual and com-
munity material gain as shown in the
"friends" of the prodigal man.

3. Dominant spirit of jealousy as
shown in the elder brother.

II. This story shows these two
things which we must have to pro-
duce a redeemed society in which an
order of peace will prevail.

1. Faith in our fellow man. The
Father had faith in the prodigal son
—faith that he would return to the
Father's house.

2. Faith in God. The Son had
faith in the Father—faith that the
Father would receive him, if he re-
turned home.

Conclusion—

If we would hope for a world order
in which there would be no occasion
for war, we must spend ourselves in
creating in the hearts of men a faith
in one another and in God.

RECOGNITION OF RETURNED SERVICE
MEN AND WOMEN — Mrs. Stevens.
(The bulletin for this service car-
ried the names of those still in ser-
vice and the pastor called attention
to this before addressing those who
had returned.)

THE PASTORAL WORD TO RETURNED
SERVICE MEN AND WOMEN. With
these men and women standing, the
pastor addressed to them the fol-
lowing words:

At the outset of World War II, you,
with millions of other young men and
women were called by our country to
serve in the Armed Forces, to do battle
in a war produced by a chaotic world
and a prodigal society. You fought a
devoted and victorious battle. To do
this, you sacrificed much in emotional
pain, physical hardship, and intellectual
discomfort. These things are the cost
of war. You did not seek the war, but
the war sought and found you. This
is always the case with the man who
does the real work in winning any war.

When you began to leave the families
of our church to enter this battle, we
raised in this sanctuary this service flag,
and caused to be affixed thereto a blue
star for each of you. We did this for
two reasons: first, as a perpetual re-
minder of your absence from us and
your sacrifice in our behalf and in behalf
of the world, and secondly, as a per-
petual pledge from us to you that our
love and our prayers would go with you
wherever you were called. We have
sought to keep true to this pledge.

We raised these flags in the altar as
a symbol of our blessings on our State
and Nation in all things which are right
and true. You have fought a good
fight and have kept faith with us, and
today we are gathered here in your
honor, to welcome your return and to
thank Almighty God for His great mer-
cy in hearing our prayers and permitting
us to witness this day. We, as a church,
are grateful for your devoted efforts in
war and in peace, and heartily welcome
your return home.

We here consecrate ourselves to the

faithful performance of the ministries
committed to us as a church, so that
the world may find and know the way of
peace. We seek your loyal and devoted
cooperation in this task. The army of
God needs each of you as soldiers in
the battle against evil, as laymen in
the pews, as teachers and leaders in
every part of the program of the church,
as full-time workers in the Kingdom of
God through the church.

In the name of the church I welcome
you with gratitude. In the name of
God, the Father, the Son and the Holy
Spirit, I bless you. May you find peace
within your heart and constructive la-
bors for your hands.

RESPONSE IN BEHALF OF SERVICE MEN
AND WOMEN—By A. D. Cobb, Jr.

A SERVICE OF MEMORIAL FOR THESE
MEN WHO GAVE THEIR LIVES IN
WORLD WAR II: Robert Van Mc-
Clure, Ralph Cooper, Clarence Wil-
son Coble, Emory A. Fry, James
Elmer Dickey, Tom Brown Terrell.

THE PASTORAL WORD—Mr. Stevens.

IN MEMORIAM:

The Gospel of Christ, of which we
are the custodians, teaches us that
life is the gift of God to be construc-
tively used in behalf of His Kingdom
and the betterment of human kind.
It also teaches us that death is an
experience in which man is trans-
ferred from earthly habitation to the
world beyond. The immortal hope
that is in Christ Jesus is our stay in
this transition experience. The as-
surance of that hope belongs to all
of us through faith in Him who is
our Saviour, and the commitment of
our lives to him.

"Greater love hath no man than
this; that a man lay down his life for
his friend" were the words of Jesus.
They are true words. The memory
of those whom we have loved and
seen pass on is sacred to all of us.
It is a blessed and sacred memory
indeed.

Today we pause to pay tribute to
the memory of: Robert Van Mc-
Clure, Ralph Cooper, Clarence Wil-
son Coble, Emory A. Fry, James El-
mer Dickey, Tom Brown Terrell.

These men gave their lives for us,
their friends. They spilt their blood
to settle the dust of a chaotic world.
To the glory of God and to the mem-
ory of these men we dedicate this
moment. We commend their lives
and their sacrifices to Almighty God.

MEMORIAL PRAYER. (All in Unison.)

Our Father, unto Thee, in the light
of our Saviour's blessed life, we would
lift our souls. We thank Thee for that
true light shining in our world with still
increasing brightness. We thank Thee
for all who have walked therein, and
especially for those near to us and dear,
in whose lives we have seen this excel-
lent beauty and glory. We thank Thee
for the lives of these men in whose

(Continued on page 7.)



THEOLOGY or SOCIOLOGY?

The Christian religion has suffered the misfortune of being interpreted as theology rather than sociology. Theology has its place and is indispensable. To many people, however, it is something to be talked about, debated, something which does not issue in action. Roughly speaking, theology is concerned with God and sociology is concerned with man. Sociology has to do with living conditions, with society, now. Theology leans toward the past. Sociology is concerned primarily with the present and the future. Theology and sociology should be welded. Theology should issue in sociology.

What are the areas of contemporary religious and social concern? What are the social implications of our Christian theology? The Resolutions of the Department of Social Education and Action adopted at the Virginia Convocation of Churches in Lynchburg indicates some of the inescapable problems which claim the attention of the enlightened Christian conscience. The resolutions which follow were prepared by Dr. John H. Marion, Chairman of the Council's Department of Social Education and Action. Study them as excellent examples of Christian sociology.

Overseas Relief.

Since the end of the war the people of the American churches have given much material aid to suffering peoples around the world. Many groups and organizations have been engaged in overseas relief, and in their work of binding up the world's wounds thousands of people in our Virginia churches have generously joined.

These commendable contributions, however, must not blind us to the appalling predicament in which millions of our fellowmen still find themselves. Says a writer in a recent issue of "The Christian Century": "It is exceedingly difficult for an American to visualize the conditions under which more than ninety per cent of the human race is now living. Even a person blessed with a heart that goes out to his fellow men can hardly be blamed for failing to take into account in the course of daily living the privations and suffering which, except in a few favored countries, has become the lot of humanity. . . . Continued misery is not news . . . yet the bitter reality is that two worlds now exist and that the chasm between them is constantly widening. The danger is that it may become unbridgeable."

The situation, plainly, is one that members of our American churches cannot afford to ignore. To allow widespread suffering of this kind to continue without doing all we can to relieve it is to multiply the evils and tragedies of our time. Indifference at this point will not only increase the misery of our fellowmen whose lives and homes have been ravaged by war. It will also take its toll in our own spiritual lives and deepen the feelings of bitterness and frustration that pull the peoples of the world apart.

In view of these continuing physical and material needs among the people of many war-torn lands, and mindful also of our obligations as Christians to be ministers of mercy in the presence of hunger, sickness and privation, we urge the people of our Virginia churches:

(1) To give their support and encouragement as American citizens to the International Emergency Food Council established by the United Nations in May, 1946, and to commend its statesmanlike achievements toward relieving hunger and preventing famine in many of the underfed areas of the world.

(2) To give money as generously as possible through their own denominational channels, through the Virginia Council of Churches, toward the purchase of food and medical supplies for the people of needy nations.

(3) To establish centers in their communities or their local churches where gifts of clothing may be collected and sent to the Church World Service center at New Windsor, Md., or, in the absence of such co-operative ventures, to send bundles of clothing individually to the New Windsor office where they will be sent overseas at once for European relief.

Soviet-American Relations.

No thoughtful American needs to be told that Russia poses for our nation today a gigantic and frightening political problem. A no less sobering fact, however, is that Russia presents also to the American people a tremendous and demanding spiritual challenge as well. In fact the two problems are intimately tied together, and it would not be overpainting the picture to say that whether or not the political problems are to be safely solved for ourselves and the world depends in large measure on how we meet the test in the field of our spiritual attitudes and moral responsibilities.

There is a fatalistic feeling abroad that war between the United States and Russia is almost inevitable. Many honestly believe that the deep difference between our way of life and the Russian way can be solved only by bloody and violent fighting to the finish. Yet if many of our saner and wiser leaders are to be believed—men like former Secretary Byrnes, Senator Vandenburg and Mr. John Foster Dulles—that is by means our only prospect in this field, and war need not come at all if only we are wise enough to use the spiritual and moral weapons that are still within our power to use.

There is a way of dealing with Russia, we believe, which will foster the spirit of enmity and which in time may lead to war. But there is also a way of dealing with Russia that might be called the way of Christian realism—a realism which, if it has no place for blindness, sentimentality or appeasement, also leaves no room for hard-boiled cynicism or fatalistic despair.

To the end that our country may adopt and pursue this better and more realistic course, and to the end that peaceful relations between these two great powers

may be maintained, we urge the people of our Virginia churches:

(1) To become as fully informed as possible about Russia and the Russian people. Even when all the facts are in, Russia no doubt will still be seen as a threat to our peace and freedom against which we do well to guard ourselves. But as citizens we need to see that we greatly increase that peril by the needless ill will we arouse by snap judgments and unfounded opinions. In the face of so critical a situation we urge every Christian to recognize as one of his primary duties the moral obligation to be intelligent.

(2) We urge the people of our churches to guard carefully what they say about Russia. Careless talk in this field is one of the chief perils we now confront. The statement so often heard that war between America and Russia is "inevitable" is one, we believe, that is based more on fears than on facts. The Christian citizen who wants to be honest and who believes in the power of friendship will examine carefully all rumors before passing them on, and in general will be scrupulous about what he says, remembering as St. James said, that while the tongue is a "little member," it can set ablaze tremendous fires.

(3) As perhaps our best defense against the spread and threat of communism, we urge that Christian people take the lead in demanding that our country prove its superiority to Russia by the positive practice of our Christian principles and the constructive extension of our democratic freedoms. If, short of another global war, the expansion of Russian paganism is to be checked we must take care to make our American democracy far stronger and more appealing to many underprivileged people around the world than it has been so far. We must wage a battle for justice and fair dealing for the common man in our **Christian** way no less vigorously than Russia has often waged that battle in her pagan way. We must see to it that our democracy performs exactly what it promises and delivers what it contracts to deliver.

Civil Rights.

One cornerstone of our democracy is what we call our "civil rights." By the letter and spirit of our Constitution these are guaranteed to all our people. To safeguard the health of our body politic, there, it is not enough that we defend the principle of majority rule, but that we also protect in practice the rights and opinions of our minorities. To fail in this basic obligation is to endanger in the end the liberties of all.

Yet, if signs are to be believed, the civil rights of many people in our land today are being seriously threatened. Groups that have little or no respect for the rights of certain minorities are gaining strength in many quarters. Violence, intolerance, misrepresentation and falsehood are being employed as weapons of intimidation and suppression. This is partly due, no doubt, to the aggravated tensions and passions of our post-war world, but this fact should not be allowed to make us any less vigorous in opposing such un-American and un-Christian behavior. Having paid so high a price in money and human life for the preservation of our liberties against enemies from without, it will be the highest folly if we now permit these freedoms to be undermined from within.

Our own state has been fairly free of the outrageous deeds of organizations that march under banners of bigotry and hatred. Yet we cannot rightly assume that all denials of civil rights are perpetrated by secret bands that parade in sheets by night, and the possibility of similar social wrongs in less spectacular fashion near home should keep us eternally vigilant.

In particular, because the church cannot afford to be indifferent to any violation of Christian principles in our social relationships, and because Christian citizens along with others have a large stake in the preservation of our political freedoms, we therefore recommend:

(1) That the Virginia Council of Churches and individuals go on record as condemning all organizations in our country whose aim and purpose is to hinder any American minorities in the exercise of their civil rights, or that seek to persecute or intimidate any groups or individuals because of their race, creed, class, or color.

(2) That if our American Congress sees fit to maintain its Committee on un-American Activities, the Virginia Council of Churches call upon this Committee to be no less concerned to investigate and to expose the un-Americanism of organizations like the Columbians and the Ku Klux Klan—which are definitely akin to fascism—than it is to expose organizations whose subversive activities stem from their communist character.

(3) That the Virginia Council of Churches urge all members of its constituent denominations to be on guard in their own communities against all possible violations of the civil rights of their fellow citizens, and that wherever possible they throw their influence and the influence of their local churches on the side of those forces that seek to uphold for all kinds and classes of Americans their civil rights and constitutional liberties.

Public Welfare in Virginia.

The church of Virginia will wish to follow carefully the study and findings of the Virginia Legislative Commission to Study Public Welfare. This Commission, known as the Mitchell commission in honor of its chairman, Judge G. E. Mitchell, Jr., was created by the 1946 meeting of the legislature and will report to the 1948 meeting. Its assignment is "to make a thorough and complete study of the system of public welfare in Virginia."

Virginians who will follow this study will likely find that as a people, we know far too little of the social services provided by our state. But facts already available show that our present provisions in this field are far from adequate. In fact in the light of our human needs and by comparison with the provisions of other states, our own appear so meager as to be disgraceful.

The following facts can be taken as a fair sample of the total picture. In September, 1946, the 10,762 children who, though living in their own or their relatives' homes, were being supported by public welfare because of the incapacity or absence of their parents received an average of \$11.81 a month for their maintenance. In the same month 225 children receiving public care in foster homes received average expenditures of \$22.01 each, but there seems good reason to doubt that such amount will pay for a child's care outside his home and reason also to doubt whether 225 children are all who need such (Continued on page 6.)

CONTRIBUTIONS

SUFFOLK LETTER.

It is time now for our churches to demonstrate their evangelistic zeal. An increasingly large number of our churches look toward Easter as a special time of ingathering of new converts and new members. Both rural and city churches are planning to receive new members during the period leading up to Easter and on Easter Sunday. Let us see to it in our Convention that every church makes some net gain in membership this Conference year. Here is calling upon every pastor, and every Sunday school superintendent to lay the winning of souls upon their hearts. Every deacon, and Sunday school teacher is urged to get the inspiration to do some work to win others to the Christ. Every worker and official in the church should join in prayer, and thought, toward that end. It is a shame to have any church in our five conferences report none received. Let us pray daily that there shall be no such report.

If we make this a personal matter it will be effective. If each one of us asks ourselves what can I do to lead someone to Christ and to membership in the church something is going to happen. It will happen in our own hearts, and it will happen in our churches. When we begin to pray about this matter God will answer our prayers and show us the way. He can direct us to both the methods and the persons. He will. One of the best things anyone of us can do is to pray to God asking Him to lead us to win someone else. If we really, daily, earnestly pray that prayer we shall have a revival of evangelism in our Convention.

Some pastors will search their Junior, and Junior High (or Intermediate) rolls to see how many boys and girls there are in their Sunday school who are not yet professed followers of the Christ, and members of the church. They will think about Tommy, and Jimmy, and Mary, and Elizabeth, and will discover that they are on their hearts. Many pastors will gather them together into a delightful group and teach them the meaning of confessing their faith in Jesus Christ, and becoming a member of His Church. They will get a thrill out of it themselves, and they will in many cases learn how delighted both the boys and girls and their parents are to have their children thus taught. I know because for years

I have had that joy. And what is more their teachers, and superintendents will get a spiritual blessing out of it as well. No one who can have a few boys and girls—even two or three—should hesitate to have such an instruction class. There is time. It can be found, and happy is the pastor who finds it. He shall have great reward. Their questions and *your* answers, and *your* question and *their* answers will be an inspiration; and the fellowship is great. It is time now to be forming such a class. Find a way, and help your boys and girls assert their faith.

JOHN G. TRUITT.

EDITORIAL.

(Continued from page 5.)

care in our state. In the fiscal year, July 1945 to July 1946, Virginia provided less for its needy old people than any other state in the Union with one exception. In the month of July 1946, seventy-eight children under sixteen were detained in Virginia jails. In 1944, petitions for the adoption of 772 children were filed in Virginia courts, but of this group 585 of their adoption placements were made without social work services.

Believing that for the sake of the human beings involved and for the good name of our state these conditions ought to be remedied as quickly as possible, we make the following recommendations:

(1) That the Virginia Council of Churches urge the Christian people of the state to take a more active interest in this important social service by becoming better acquainted with our public welfare system as it now exists and by standing ready to support whatever enlargement or improvement of it the conditions and needs of our people demand.

(2) That the Council assure the Mitchell Commission of its deep concern over the public welfare situation in Virginia, its vital interest in the Commission's work, and its hope that the Commission will make available to the people of the state as quickly as possible whatever facts and recommendations are prompted by its "thorough" study.

(3) That the Council call up the people of the state to give to the Mitchell Commission that active citizen support without which its study can hardly be carried through or its recommendations adopted.

Universal Military Training.

Whereas, the adoption of compulsory military training for young men eighteen years of age seriously affects their lives by subjecting them to undue temptation at a time when they need the helpful influence of home, church and school; and

Whereas, compulsory military training has never prevented war in Europe or elsewhere, but has created fear and suspicion, and a race in armaments which has often itself contributed to war; and

Whereas, the adoption of compulsory military training would seriously retard the efforts of the United Nations to secure international agreements looking to permanent world peace; and

Whereas, the adoption of compulsory military training with its attendant goose-stepping and manual of arms is impotent as a means of defense in an atomic age; and

Whereas, the President of the United States has set up an advisory commission which is apparently committed in advance to bringing in a favorable report on compulsory military training since nearly everyone named on the commission is a known partisan of peacetime conscription; and

Whereas, compulsory military training lifts the will of government above the will of God; and

Whereas, it has been demonstrated that enough men can be secured by voluntary enlistment and the need for compulsion is unnecessary, therefore, be it

Resolved, that the department on social action of the Virginia Council of Churches go on record as opposing any form of compulsory military training; and be it further

Resolved, that copies of this resolution be sent to President Truman, to Chairman Chan Gurney, of the Senate Armed Services Committee, and Chairman Walter Andrews, of the House Armed Services Committee; Dr. Carl T. Compton, chairman of the President's advisory commission, and the Virginia members of the United States Senate and House of representatives and to the press.

R. L. H.

Now as never before in human history, we must solve the problems of other men and nations, or face a world where we shall be only a part of the ashes. We cannot save our sons without saving China. We shall never know how a defeated Man on a cross conquered a world, until we truly enlarge our hearts.

—Vere V. Loper.

News of Elon College

By PRESIDENT L. E. SMITH.

TRUSTEES OF OUR COLLEGE ACT.

The mid-year meeting of the Board of Trustees of Elon College was held Tuesday, February 11, at 9:30 A. M. There are thirty-five members of the Board, twenty-three of whom were present for this meeting. There were many questions of vital importance to the college to be answered. Changes in the financial policies of the college were requested. The Committee on Faculty and Budget was authorized to prepare and present to the Board at its annual meeting a financial budget for the ensuing year showing sources and amounts of income and necessary expenditures. It was noted and understood that a budget of this character could in no ways be considered absolute.

The main questions had to do with the campaign and Expansion Program. In consideration of the fact that building cost has increased so greatly since the plans for expansion were adopted it was voted to request the Southern Convention of Congregational Christian Churches to allow the goal for the campaign to be increased from \$1,000,000 to \$2,000,000. The Board pledged itself to work earnestly to secure this amount.

The present power house and equipment are old, insufficient, and in a bad state of repairs. A resolution authorizing the Building Committee to proceed with the construction of the power house and the installation of necessary equipment was passed, and in the event there was not enough money in hand to do this work, to borrow the amount necessary to complete the job.

It was pointed out that this was necessary if the school was to continue. The matter of borrowing caused considerable discussion. It was finally voted, however, with the understanding that the present facilities might be reconditioned instead if it should be deemed preferable. There were two who voted against the resolution and requested that they be recorded in the opposition.

It was reported that a total of \$211,414.88 had been raised in cash and signed pledges, \$148,243.02 of which is in cash. In addition, \$21,800 has been pledged by churches for which there are no signed pledges. A number of churches have obligated themselves to pay their quota over a term of years. Even though these

pledges have not been signed it is believed that they will be paid.

The churches of the Southern Convention that have not raised their voluntary quotas for the Staley-Atkinson-Newman Memorial Foundation were urged to do so during this college year that the work of the college may continue to go forward without too great a financial handicap.

The faculty foundation authorized three years ago was completed. Under the terms of the foundation the faculty member contributes two and one-half per cent of his salary monthly and the college contributes a like amount. A board of trustees to handle the funds was elected. A. L. Hook, G. A. Johnson and L. E. Smith were elected to represent the faculty; V. R. Holt and W. C. Elder were elected to represent the Board of Trustees. These five trustees of the foundation will be charged with the responsibility of handling and investing funds of the faculty foundation. The trustees are to determine rules and regulations by which allowances are to be made. This marks a definite step forward for the college and faculty.

In view of the large number of veterans enrolled in Elon College and the college's limited facilities, the Government has allotted to the college additional housing facilities for recreational and instructional purposes. We are to receive a recreational building with basketball court for intramural sports and physical education courses, and a cafeteria building. This equipment is to be secured from the War Assets Administration at a 95 per cent reduction. We are to receive also an airplane hangar with laboratory space, this building to house airplanes and parts to be used for instruction in aviation. It was voted to accept these buildings with due appreciation.

These forward steps taken by the Board for the college will require money in considerable sums. It is hoped and urged that our people interested and concerned for the continuous progress of the college will respond readily and generously.

APPORTIONMENT GIVING.

Elon College is encouraged by the continuous support from the churches and Sunday schools of our Conven-

tion. From the standpoint of the total amount reported this week our report is good but from the standpoint of the number of contributions the report is disappointing. Our Newport News Church sends \$325, its total apportionment for the year. This certainly is generous and helpful. Our Newport News Church has been paying its apportionment in advance for a number of years. The good people of this church may be depended upon to do their share as are by far the greater number of our churches. If our Sunday schools would approve and put into effect the Convention's plan, it would mean much to the Sunday schools and churches themselves. Our college, its contributions and needs should be constantly before our people that they may be encouraged to give generous support. The college is most appreciative of this assistance.

Previously reported \$1,773.61

Sunday School.

Eastern Va. Conference:
Richmond, First 35.00

Churches.

Eastern Va. Conference:
Newport News 325.00
Western N. C. Conference:
Spoon's Chapel 2.80

Total \$ 362.80

Grand total \$2,136.41

LOWERING OF SERVICE FLAGS.

(Continued from page 3.)

memory we now bow before Thee. May we know that in the body and out of the body they are with Thee, and that when these earthly days come to an end, it is not that our service of Thee and one another may cease but that it may begin anew. Make us glad in all who have faithfully loved; make us glad in all who have devotedly lived and died. Lift us into light and love and purity and blessedness, and give us at last our portion with those who have trusted in Thee, and sought, by small things as in great, in things temporal and things eternal, to do Thy holy will. Amen.

TAPS—Mrs. Tate, Organist and Mrs. Foster, Soloist.

THE LOWERING OF THE SERVICE FLAG. (All standing.) After congregation had stood for one minute in silence, the organist began playing "Taps" and the lowering of the service flag and service roll was accomplished without announcement.

THE BENEDICTION.

THE CHORAL BENEDICTION.

THE ORGAN BENEDICTION.

THE ORGAN POSTLUDE.

The flag and service roll will be placed in the hands of the Board of Trustees of the church and will be kept as a part of the records of the church.



MISSIONARIES SAIL.

Nine Congregational Christian missionaries sailed on the third voyage of the *Marine Lynx* February 14 from San Francisco bound for service in China under the American Board. Five of these Congregational Christian workers are new missionaries going out for their first term of foreign service. In this group are:

Miss Mary Reed Dewar, R.N., daughter of Mr. and Mrs. Alexander Blanchard Dewar, 17 Davis Avenue, East Orange, New Jersey, bound for Peiping, North China. "It is not only our duty but our privilege and pleasure as Christians to promote better personal relationships between men and women, black, white, rich or poor. I like working with people. Friends are the most important thing to me. There is only one way to make and keep them—by practicing the Golden Rule," said Miss Dewar on the eve of sailing. Active in young people's work both in the Congregational churches and in the YMCA, Miss Dewar has devoted many of her summers to youth conferences and daily Vacation Bible School work. She is a talented violinist, having played at one time under Jose Iturbi in the New Jersey State Orchestra at Atlantic City.

Mr. and Mrs. Herbert Allen Thompson of West Hartford, Connecticut; Milton, Massachusetts; and Indiana, Pennsylvania, bound for Foochow, China. Mr. Thompson is the son of Mrs. Mary L. Thompson, 33 Houston Avenue, Milton, Massachusetts. He was educated at New England Conservatory of Music, Boston University, University of Michigan and Harvard University. This is not his first experience of life in the Orient since he taught music at the Kodaikanal School for missionary children in India for four years. Mrs. Thompson is the daughter of William G. Holstein, 140 S. 11th St., Indiana, Pennsylvania. She was educated at Columbia University Graduate School, Indiana State Teachers' College and the University of Michigan, and formerly did social work in the Hiram House settlement in Cleveland, Ohio, and Religious Education work for Indiana County, Pennsylvania,

Rev. and Mrs. David M. Stowe of Berkeley, California, bound for Peiping, North China. The Stowes flew to the Hawaiian Islands on February 10, but will join the *Marine Lynx* in Honolulu. Mr. and Mrs. Stowe have been Directors of Plymouth House, the student center connected with the First Congregational Church of Berkeley, California. Mr. Stowe is the son of Mr. and Mrs. E. L. Stowe of Santa Monica, California, and was educated at Midland College, the University of California and the Pacific School of Religion. Mrs. Stowe is the daughter of Mr. and Mrs. Harold A. Ware of Alhambra, California, and was educated at Occidental College, Los Angeles. With a brilliant future as a teacher and writer prophesied by his professors, Mr. Stowe decided to go into foreign Christian service because he believes that "missions are the firing line of working Christianity and in them human need and Christian commitment meet and match each other." It was at Pasadena, California, where Mr. Stowe served as the summer pastor in 1943, that he met his future wife, Virginia Ware. He was student assistant during his seminary training to Dr. H. F. Burr. Mr. and Mrs. Stowe are the missionary representatives in China of the Piedmont Congregational Church, Piedmont, California, and the Central Congregational Church in Honolulu, Hawaii.

Experienced Congregational missionaries returning to their fields include:

Albert L. Faurot, Missionary of Music, son of Rev. Ira N. Faurot, Smith Center, Kansas, returning to Foochow, China to join the Music Department of a union Christian university. Mr. Faurot, an accomplished concert pianist and teacher, was in China during the recent war years and worked with his Chinese students through periods of disaster and deprivation when Foochow College, with which he was associated, took refuge in interior Ingtau. On his return to Foochow, Mr. Faurot will join the Music Department of a combined united Christian university, still in the process of organization which will include Fukien University, Hwa Nan College and the Theological

School. A graduate of Park College, Parkville, Missouri, Mr. Faurot became assistant in the Music Department as well as director of his college band. He furthered his study of music in Kansas City, appearing at one time as student soloist with the Kansas City Little Symphony. During furloughs Mr. Faurot has studied piano in London with Dr. Tobias Matthay and on this last furlough took special study in piano and voice in New York City. His thesis on Chinese music is being published by his alma mater.

Miss Anne B. Kelley of 511 Bonson Street, Waupun, Wisconsin, is bound for her post as a teacher in Bridgman Academy for Girls, Peiping, North China. Miss Kelley is a graduate of Beloit College and the University of Wisconsin. She taught in the United States for a time before going to China under the American Board for the first time in 1918. Miss Kelley is the sister of J. H. Kelley, 3924 E. Burnside Street, Portland, Oregon.

Mr. and Mrs. Albert C. Hausske of Chicago, Illinois, are returning to Peiping, North China. Mr. Hausske who is a layman, has worked in China during periods of war, famine and flood, including a period in occupied China during the recent World War. He has been business manager and treasurer to two hospitals and of other mission institutions and during his most recent period of service was comptroller of Yenching University, during its exile in Chengtu, Free China. Mrs. Hausske has specialized in work with Chinese mothers and children especially along the lines of diet and health. She has served with the National Christian Council of China on its Homes Committee and her posters were used to publicize National Child Welfare throughout China.

MISSIONARY OFFERINGS.

REPORT FOR FEBRUARY 7-14, 1947.

Sunday Schools.

Beulah—V. Va.	\$ 1.36
Linville—V. Va.	13.03
Mt. Carmel—E. Va.	5.72
New Hope—V. Va.	4.49

Total \$ 24.60

Churches and Individuals.

Beulah—V. Va.	\$ 3.00
Spoon's Chapel—W. N. C.	6.00

Total \$ 9.00

Total for period Feb. 7-14 . \$ 33.60

Previously acknowledged ... 17,089.21

Total since September \$17,122.81

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

CHURCH WOMEN AT WORK

With Emphasis on Missions

MRS. F. C. LESTER, Editor

THE TASK OF PARENTHOOD.

By MRS. ROBERT M. KIMBALL,
Family Life Superintendent.

A number of years ago in a Young People's Summer Conference I heard a story entitled "A Worker in Ivory." I do not know the author of the story, but the message has lingered with me through the years. It certainly offers an inspiration and a challenge to all those who at times find the task of parenthood and homemaking a bit difficult:

In a quaint village far up in the mountains of Switzerland lived an old man who had spent his life working in ivory. His hair was as white as the ivory flowers he was making; his shoulders were bent; but his eyes were bright, and his hands were sure as he used the tiny tools in fashioning the petals of the different flowers. In his windows were daisies, violets, edelweiss and buttercups which he had made for sale.

One day a visitor was choosing six of his flowers to take to the girls of her Sunday school class in America. As she placed them against the soft velvet of her dress they seemed so real that she exclaimed enthusiastically, "They are perfect, just perfect. How can you make them so?"

"No, lady," was his reply. "They are not perfect. I wish I could make one perfect one. I have been trying for thirty years to make one like God makes them out of doors, but something is always a little bit wrong. When I bring His in, mine seem imperfect. But I have honestly tried, and it is worthwhile giving one's life in trying to make a perfect thing, don't you think so?"

The lady took the pins and carried them to America, trying her best to give to her class of girls the message and spirit of the man from the mountains of Switzerland.

In a beautiful home in New York today there is a mother who is known to all her friends as a wonderful mother. Life has not been easy for her, but she has made it beautiful. One day when a friend asked her how she could be patient and courteous under very trying conditions, she went to her room and brought out a little

edelweiss pin made of ivory. Fastening it to her dress, she said, "You have often seen me wear this pin. It is one of my treasures. When I was fifteen years old my teacher brought it to me from Switzerland, and she told me the story of a man who worked in ivory and made these pins for sale. He said to her, 'It is worthwhile giving one's life in trying to make a perfect thing.' All these years that sentence has been a challenge to me. I cannot be a perfect mother, I cannot hope to have perfect children or a perfect home; but I want to do the best that I can. I am willing to give my time and strength to try to make a beautiful life. Mine seems very imperfect, but I am trying."

So the ivory worker of Switzerland helped a teacher mould a life when she gave his message with his edelweiss.

* * * * *

I would like to call your attention to a number of excellent pamphlets which have been published recently by the Division of Christian Education of the Congregational Christian Churches, 14 Beacon Street, Boston 8, Massachusetts:

"Ten Suggestions for Enriching Family Life."

"Helping Your Child to Know God."

"Helping Your Child to Pray."

"Helping Your Child to Know the Bible."

"Helping Your Children Form Christian Standards."

"Let's Worship Together in the Family."

"The Family Cooperative—How One Family Planned to Share Its Income."

"Conversation Counts."

"Parents, First Teachers of Religion."

"This Family Is Achieving Something."

All of these pamphlets are 2c each or \$1.00 for a hundred copies.

I think it would be an excellent thing if every church in the Convention would make these pamphlets available to their members.

We might all try the plan used in the First Congregational Christian Church, Greensboro, N. C. Very attractive folders were made in which

these pamphlets were enclosed and distributed personally to the families of the church and church school. This would be a most worthy project for every Women's Society.

* * * * *

I am wondering if our ministers have seen the little booklet published by the Division of Christian Education entitled, "Your First Week Together," by George William Brown and Ruth McAfee Brown. It contains personal devotions for a young couple during their first week of married life. Here is something a minister might like to give to each couple he marries along with the marriage certificate.

THE PERIOD UP TO EASTER.

The church's busiest and best season is just ahead of us. Let us make it a time of increased attendance on Sunday school and church services; let us make it a time when new members are received into our church; and a time when we are all experiencing a deeper consecration to the Christ, and a greater giving of ourselves to Him. The world needs good Christians so much. It needs our prayers, our faith, our witnesses and our works. "Let us tighten up our spiritual belts," and be more faithful to Him.—*From Suffolk Bulletin.*

LENTEN MESSAGES.

Following are Lenten messages as announced by Rev. Bernard Munger, pastor of Providence Church, Graham, N. C.:

February 16—"Toward An Understanding of Jesus' Teaching"—A preparatory sermon.

February 23—"Patches, Or a New Germen?"—Parable of the New and Old (Luke 5:36-38).

March 2—Service of Holy Communion. "Making Light of Kingdom Privileges"—Parables of the Wedding Feast (Matthew 22:1-14).

March 9—"Prepared To Be Disciples"—Discipleship Parables (Luke 14:25-33; Matthew 25:1-13).

March 16—"Three Mountains and the Shadow of a Hill"—A Parable of the Transfiguration (Luke 9:18-36).

March 23—"Rejecting the Master"—Parable of the Rebellious Tenants (Matthew 21:33f).

March 30—Palm Sunday. "The Day of Thy Visitation"—Jesus' Lament Over Jerusalem (Luke 19:28-44).

April 6—Easter Sunday. "Witnesses to the Resurrection"—The Christian Life As Witness (Acts 2:22-36).

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

The Sunday after you read this page will be the first Sunday in Lent. A season in which we examine ourselves; repent of our sins and strive to overcome them; when some of us do without "the trimmings" and put what they would have cost us into our piggy banks for China or some other needy field.

I imagine that Richard and Dorothy Jackson are arriving on their chosen field of service in China during these first days of Lent. I wish that all of us would remind ourselves anew that we have pledged them our support back here in the Southern Convention. Let us not only support them with our money but also with our thoughts and prayers. Write letters to them. Letters will mean so much when they are so far away and in a strange new land. You know how glad you are to get letters when you are just away for a week in camp. Well, then, you can get some idea of how much more it would mean to you if you were so far away for such a long stay!

I find that there are still some people who feel that we should keep our money here at home for Home Mission work only! I can't see how anyone could feel thus after our American boys have come home from service to tell us that many of them owe their lives to the good work of our foreign missionaries. Last night I heard a young Jewish Rabbi say, "You know when I'm happiest? It's when I forget myself, lose myself in service for others!" Christ told his followers that they who would find life must lose it. He meant just what the Rabbi said. If we will try to see how completely we can lose ourselves in the work at Shaowu, China, with the Jacksons, then we will not have time to worry about our little petty cares here in our own communities. Our lives will become broader and taller as we reach out to China and look up to God, the Father of us all, in prayer for troubled China and our Christian laborers there. Let us remember Shaowu during Lent!

PRAYER OF PENITENCE FOR LENT.

"O God, we, thy children, come to Thee in penitence, for we have done the things that we ought not to have done, and have left undone the things that we ought to have done, and we need thy forgiveness.

"We pray to Thee, who art gracious and merciful, to give us a new mind, that we may turn from all evil ways, from words that ought not to be spoken, from thoughts that are alien to Thy kingdom, and from deeds that are done without love; and may find new life in Thee, through Jesus Christ our Lord. Amen."

* * *

"Whatsoever we ask, we receive of him, because we keep his commandments."—I John 3:22.

WORK BEFORE PLAY.

By LOUISE PRICE BELL.

Issued by the National Kindergarten Association.

"I'll be out in a minute," called Patty from the kitchen door. "I've only a few more dishes to wipe."

"Come on! Leave the old dishes," suggested Joan, Patty's best friend and next-door neighbor. "Hurry, or we'll be late for the beginning of the show!" Joan sounded rather cross.

"Oh, we'll be there all right; we'll dash," replied Patty. "This is my job, and I have to do it. If you want to help me, go for my purse—it's on my dresser; I'll be ready by the time you get back." With that, the little girl started rinsing out the dish towels.

The above incident really occurred. Now, don't think Patty is an angelic youngster. She gets into scraps with her brother, spills things quite often, and is sometimes forgetful. But one thing she has learned, and this is that her work—whatever it may be—*must* be done before she may have her recreation.

Patty's mother started very early to cultivate this idea in her little girl's mind. The younger the child when an idea is planted, the firmer are its roots. All wise mothers teach their children that before they may have the freedom of play they must take care of any duties that are theirs. To a tiny child, this might mean picking up scattered blocks before starting on a new play activity. To older children, it might mean practicing music lessons, sweeping porches, making beds, or—as in the case of Patty—washing the lunch dishes on the days when there is no school.

This "work before play" is, perhaps, another way of saying, "First

things first"—a maxim everyone agrees is good. In any case, its practice makes a valuable asset for the child whose mother has helped him to form the habit. It becomes an attitude of mind and fits its possessor for adult life in a most satisfactory manner, so far as that phase of living is concerned. If mothers will commence helping children early enough, children will automatically and naturally learn to do the important tasks they have been given without once thinking of playing first. Patty no more thought of considering her friend's suggestion of leaving the dishes unwashed than she thought of not going to the movie they they had both looked forward to seeing.

Little Betty has not formed this habit. When she starts playing *jacks* with some of her friends, it is a real task to get her in and at the piano where she should be practicing her music lesson. In all homes where music is an important consideration and one or more members of the family are taking lessons, the practicing should be done at the earliest time in the day that is available. It is not a bad idea for Mother to say, "Peggy, as soon as you have finished with your practicing, I think we'll go and call on Aunt Mary and little Anna." This is an incentive, not a bribe in any case. When such a call is not possible, a hot drink on a cold day, or a cold one on the porch on a warm day, makes a delightful ending to a period of practicing.

A thoughtful mother will plan to have something pleasant follow the completion of any tiresome or difficult piece of work. She will not dramatize it, nor always tell her child about it in advance. The mere fact that something enjoyable usually comes at the end of a trying task will cause the two to become so closely associated in a child's mind that the enjoyment will begin long before the task is ended.

The church opens the only main highway into the past which most of us travel with any frequency. Associated with it are the noblest traditions of the human race. It brings us to prophets who discovered the nature and will of God; psalmists who wrote the greatest of all books of lyric poetry; a Saviour in whom God lived; martyrs who died for the faith; Pilgrims who helped plant the faith on a new continent; a host without number of our fathers in the faith who wrought righteousness in every age.

—Vere V. Loper.

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, Editor.

BAY VIEW.

The primary feature of "Youth Week" at Bay View was a supper given the young people on Thursday night, by the Woman's Fellowship of the church. The women sent and brought covered dishes of vegetables and meat loaf. Ice cream and cookies were served for dessert. The women left out no detail in order to provide the young people with a real wholesome and inviting meal.

For two and one-half hours after the meal the young people were led in games by Mrs. W. M. Fisher. There were about twenty young people in attendance.

ROSEMONT.

"Youth Week" was appropriately observed by the young people of the Rosemont Christian Church on Sunday night, February 2, at which time they took over the evening service of worship and conducted it in a superbly worshipful and deeply reverent manner.

The service was ably led by Tommy Liverman who also made the principle address of the evening, taking as his subject, "A Faith Worth Sharing." After speaking of the sixty-sixth birthday of Christian Endeavor he launched out upon the six objectives of the United Christian Youth Movement, making a strong appeal for more of our youth to give their lives in Christian service through the youth program of the church. His splendid message was very well received by the large number of young people present, their parents, and others, who listened attentively.

Other young people participating in the service were: Betty Williams, who gave a poem, entitled "God's Dreams;" Billy Neill, who read the Old Testament lesson, Psalm 104:24-30; Betty Lou Boyette, who led the congregation in evening prayer; and Dot Spencer, who read the New Testament lesson, John 3:16-21. Don Liverman, Henry Hodges, Roy Spencer and Ray Morrison acted as ushers during the service and received the evening offering.

Special music for the service was furnished by the Portlock High School Glee Club, under the direction of Miss Martin of the High School

faculty. The Glee Club rendered two very beautiful selections, "The Lost Cord" and "When I Survey the Wondrous Cross."

At the close of the service the expressions on the faces of the parents showed clearly that they were proud of their sons and daughters. And that same expression of satisfaction and joy on the faces of other members of Rosemont Christian Church denoted that they were proud of their young people's society.

HERBERT G. COUNCILL, JR.

* * *

NEWPORT NEWS.

Your editor has just received a copy of the "Youth Week" program of the Newport News Church and I find it very interesting. If THE SUN Editor will permit it, I shall pass on to you some helpful suggestions for your program next year:

Sunday, February 2—Christian Endeavor Day.

9:45 A.M. Sunday School Worship Program (Fellowship Hall). Young People's Society of Christian Endeavor in charge. Charles England, Leader.

11:00 A.M. Morning Worship Service.

Sermon—Dr. H. S. Harcastle.

Special Music—Arranged by Jeanne Hook. Young People Ushers.

5:45 P.M. Buffet Supper.

6:30 P.M. Christian Endeavor.

Monday, 7:30 P. M.—Quiet Hour in the Chapel—Leader, Jeanne Hook.

Tuesday—Informal Recreation by Groups.

Wednesday, 8:00 P.M.—Interdenominational Social.

Thursday, 7:30 P.M.—Choir Rehearsal.

Friday, 7:00 P.M.—Fellowship Banquet.

Sunday, February 9—Denominational Day.

9:45 A.M. Sunday School Worship Program. Young People's Department of Sunday School in charge.

11:00 A.M. Morning Worship Service.

Young People in Charge of Service.

George Tyree, Jr., presiding.

Ushers—Raymond Holland in charge.

(At this point, our Editor observed in the Newport News Church Bulletin that the following contributions were made by the young people under the title: "Challenge From Our Young People": "A Faith Worth Sharing"—Johnnie Hopkins.

"The Call to Share"—Geraldine Pollock.

"Sharing, Or Else"—Shirley Boulds.

"Twentieth Century Discipleship"—Bob Dill.)

5:45 P.M. Buffet Supper.

6:30 P.M. Christian Endeavor.

7:30 P.M. Evening Worship Service.

THE NATIONAL PRESIDENT SPEAKS.

Church leaders of young people today must show American youth how to live as Christians now, rather than spending so much time trying to save their souls for a future life in heaven, declared James Young of Chicago, national president of the Pilgrim Fellowship, during a panel discussion in the Monday morning session of the young people's work section of the twenty-fifth annual meeting of the International Council of Religious Education in Grand Rapids, Mich.

Pleading for study materials that will teach the Christian implications of problems of young people today, such as atomic warfare, anthropology, conscription, and geopolitics, Mr. Young said that the church must help youth to live their Christianity, instead of talking so much about their souls.

Christian principles must be instilled into the lives of school and secular youth organization leaders if the future of the church is to be secure, stated Harvey Lord of Little Rock, Arkansas, national chairman of the United Christian Youth Movement and a student at Union Theological Seminary, New York, in giving his views on the panel topic, "What Do Young People Say?" He decried the lack of opportunity for expression of a "gang" spirit in church youth organizations, which meet "only on Sundays in separate denominational camps."

Although words exist for the most part for the transmission of ideas, there are some which produce such violent disturbance in our feelings that the role they play in the transmission of ideas is lost in the background.—*Albert Einstein.*

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

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THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2

Ohio

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS SUMS UP HIS CLAIMS.

LESSON IX—MARCH 2, 1947.

MEMORY SELECTION: *I, if I be lifted up from the earth, will draw all men unto myself.*—John 12:32.

LESSON: John 12:12-50; Mark 11:1-10.

DEVOTIONAL READING: Psalm 2.

Behold Thy King!

In some ways He did not look like a king, making his entry into the capital city of the nation. He did not have on any royal garments, he did not have any royal attendants, he was not riding in a royal equipage—that is a sixty-four dollar word meaning a royal carriage or chariot, he did not have a military guard or secret police—there was nothing that smacked of royalty according to the standards of the day. He was dressed in a simple, flowing costume, there was a crowd of humble folks going along with him, and he was riding on—"believe it or not"—the foal of an ass, an humble beast of burden which did not have on any royal trappings.

But he was a King. Royal blood flowed through his veins. He had descended from the seed of David, one of God's great kings. There was a royal look on his face—he looked every inch a King although he was not dressed as one. He was a King, the one who is destined to be "King of Kings and the Lord of Lords." He was the Son of God, God's Crown Prince, asserting His Kingship and proclaiming his Messiahship. That is the significance of the "Triumphal Entry" as it is called.

His action and his attitude on this occasion was suggestive and significant. As Dean Brown with characteristic insight puts it, Jesus laid his hands on a piece of property. He entered the capital city of the nation, he went to the place of worship, he visited the place of instruction, and at the end of the day, he went into a home. What a world of difference it would make in the life of the world, if property were held sacred to the Master's use, if the political, the religious, the educational, and the domestic areas of life were brought under the sway of his spirit and transformed by his presence!

Jesus Christ is King. He proclaimed and inaugurated the Kingdom of God. The Kingdom is both present and future. We do not yet

see all things put under his feet. But ultimately the kingdoms of this world will become the Kingdoms of our Lord and of His Christ, and he will be crowned King of Kings and Lord of Lords and he shall rule forever. Even so Lord Jesus come!

The Greeks Seek Jesus.

Among those who came up to Jerusalem to worship were certain Greeks evidently proselytes to the faith of Judaism. They came to Philip and said, "Sir, we would see Jesus." It was an echo of the search of the Wise Men who at his birth came seeking him who had been born King of the Jews. The Greeks sought wisdom, they stand for intellectual insight. But they were consciously or unconsciously voicing the sentiments and aspirations of the intelligentia—another sixty-four dollar word meaning the educated—and bearing witness to the fact that mere education, mere intelligence, no matter how high and pure do not answer the hunger of the heart.

And here again Andrew is the man who is "Johnnie on the spot." It was he who found his brother and brought him to Jesus. It was he who called attention to the lad in the midst with the barley loaves and the fishes. And now it is he who brings the Greeks to Christ. Our modern world needs a host of Andrews who can point honest seekers after the Christ to the Lamb of God who taketh away the sins of the world. And this Lenten Season is a good time to be about this phase of the Master's business.

Life Through Death.

"Except a corn or grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Every farmer and amateur gardener knows how true this is. There can be no new seed unless the seed that is planted dies. But if it dies there springs up new life, and the seed that dies finds its life in a fuller, richer way. There is an expression of this natural law in the spiritual world. He that saves his life surely loses it. But he that loses his life for others finds and saves it. We are coming to the Lenten Season which culminates in the Tragedy of the Cross and the Triumph of the Empty Tomb. Here is drawn out in living letters the truth of these words of Jesus.

A Voice or Thunder?

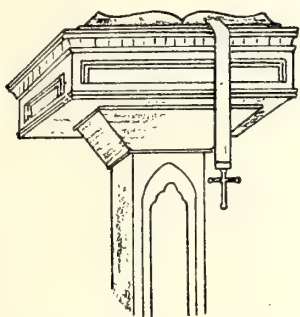
"The people therefore that stood by and heard it, said that it thundered; and others said, An angel spake unto him." There was a voice all right, it spoke distinctly to those who had ears to hear. But to others there was only the vague and perhaps the ominous rumbling of thunder. Just before the French Revolution there were what the aristocrats thought was simply thunder, the rumbling of the discontents and the dispossessed, but it was the voice of the common man and of democracy speaking in words that later became terrible in their implications. There are many sounds today which to many seem like mere thunder. But may it not be that they are the voice of God as He seeks to make known His will and His way for humankind. Blessed is the man that hath ears to hear what the Spirit saith.

The Magnetic Cross.

"And I, if I be lifted up from the earth, will draw all men unto myself." They are the words of Jesus. And John adds that Jesus spake them by way of signifying what death he would die. They were prophetic. The Cross is a magnetic Cross. The hymn writer was right when he said "that old rugged Cross, so despised by the world, has a wondrous attraction for me." There is something about it that attracts men to it. There is dark mystery about it, there is even something about it that at times repels us, but always we turn longingly and trustingly to it again for the answer to life's ultimate questions, and for the healing of our hurts and the hunger of our hearts. That Cross tells of the awfulness of human sin, of the boundless love of God, of the fact that God suffers for our sins, and of the redemptive power of vicarious suffering and sacrifice. Truly, when a man beholds the wondrous Cross on which the Prince of Glory died, his richest gain he counts but loss and pours contempt on all his pride.

Anyone who has faced real danger in war or peace is said to be a fool or a liar if he claims that he was not afraid. Like the disciples, we have fled into dreams, absorption in work or pleasure, or into cynicism. We do not apologize for our failures but find strength in God to discipline the impulse to flee. Finding it, we dare say that he whose knees have not literally shaken while his heart drove him forward into danger, has something to learn. He will know Jesus better when he has learned it.

—Vere V. Loper.



BOUND, BUT REFUSING FREEDOM.

By BERNARD V. MUNGER, *Minister,*

Providence Church,
Graham, N. C.

Jesus said: "As the Father has taught me, so I speak." . . . "As for you, if you hold fast to my teaching, then you are truly my disciples; and you shall know the Truth, and the Truth shall make you free." To this the people replied: "Come now, what do you mean by an offer of freedom? We are descendants of Abraham—we have never been in bondage." Then Jesus said: "I tell you, everyone who commits sin, is in bondage. I know that you are descendants of Abraham, and it is for that very reason that my teaching offends you and gains no ground with you! You are more concerned with who you are, than with whose will you are doing! If you were God's children, doing God's will, then would your deeds show it, and you would listen to my words. But, because you can not stand my teaching, I declare that you are children of Satan, for it is his lies that you follow."

That was the Scripture reading for the morning. I believe it is highly pertinent to our day, and our situation. The essence of it is this: Jesus came teaching and offering the people freedom from their bondage. They drew themselves up in pride, and said: "Sir, do you know who we are? We've never been in bondage." And so, in self-satisfaction they denied their bondage, and were indifferent to his offer of freedom. Today I want to suggest that what happened then is now happening amongst us! It is quite possible that when we draw ourselves up to full height, and say, "We're Southerners" that we're making the same response that those Hebrews did long ago. It is just quite possible that when Jesus comes to us and confronts us with the demands of His teachings and says that in following them we shall find freedom, we are so interested in declaring who we are, that we don't really know that there is a right good bit of bondage bound up in the very reply we make, "We're Southerners." So, I want to bring you a de-

scription of the things that I think should be included in any definition of the meaning of "We're Southerners." But, before I say another word, I want that you should know that I'm not interested in making comparisons! I will let other parts of the country speak their own opinions, what I want to do is to share what I believe is an honest description of what is included in being part of the South.

First, we are in bondage to circumstances we didn't create. We are the descendants of people who discovered long ago that cotton and tobacco could be profitably grown here if there were plenty of cheap labor. Our forefathers then went out by force and got that labor. They brought Negroes here for their own profit! They trafficked in human flesh, for the purpose of profiting on those they bought, sold, and worked. And, never in our country's history has there followed such a clear visitation of the sins of the fathers upon the children. . . . There came the War Between the States with its useless slaughter of a half-million men! Then came the impoverishment of the South. Then followed a legacy of hatred, prejudice, hardship, and discrimination which is still with us. So, when we say "We're Southerners" we should not forget that it includes being part of a people who are in bondage to a heritage of circumstances that we didn't create—but from which we have not escaped!

It also means that we are in bondage to a tradition of segregation and injustice. Out of that disastrous and devastating war came a new and terrible problem: what to do with the millions of black freedmen in the South! The solution has been segregation. It's woven deep into all of our customs, and is written into our laws. And, to it, we have added a long, long heritage of injustice. So, to be a Southerner means, among other things, to be in bondage to a tradition of segregation and injustice—a tradition which was working and deep-set before we ever arrived on the scene.

Also, to be from the South means to be part of that section of our country which has suffered more than any other part from bondage to a system of economic exploitation! The men of the South who had lived and waxed rich on an economic system that exploited the men and women who slaved for them—didn't change after the Civil War. They only turned their exploitation upon all who labored, no matter what their color! Numerous are the Southern men who have made riches from the

sweat and poverty of those who worked for them! And then this became nationally known, and greedy Northern money-seekers rushed in, and sought to get rich, the same way: by exploiting at long hours, low wages, and in bad conditions, those who worked for them, on farm, or in the mills. To be a Southerner is to be a person sharing in bondage to an almost savage system of economic exploitation which has only recently begun to change.

Consequent upon these are other bondages which we suffer in the South. To be a Southerner means to suffer from the bondage of ignorance! By and large the schools of the South have been pitifully supported by the wealthy few who didn't really care whether the youth of the South ever got an education. They felt that you didn't need an education to pick cotton, raise tobacco, or work long hours in a mill! And so has come a bondage of ignorance in which we all share. . . . But, there is a still more pertinent ignorance. It is the ignorance that we all have toward the lives and thoughts and hopes and loves and fears of the whole host of Negro men, women, and children whom we have shut up in their "places" by segregation! You never get to know people you don't associate with on a personal basis. You can't really know a person whose life you can't share! I've heard too many of you say that Providence has long needed a minister who really gets to know his people: by living with them, eating with them, sharing in their activities, going where they work and play! Well, if a minister must do that to know his people, and I believe he should, why do we expect to be "in the know" concerning our Negro brethren whom we have shut up to themselves. To be a Southerner is to be one who is in bondage to this ignorance which follows upon segregation!

Time does not permit me to elaborate on two other bondages which are ours: the bondage of fear—and the bondage of demagoguery. Out of poverty and ignorance grow fear, and these three combined are the stuff of which cheap-coniving politicians make capital, in their drive for power.

I must pass on to a greater bondage which is ours as Southerners. We are forced to be hypocritical! We speak of our religiousness, our respect for law, and our Americanism. But, our speaking is hypocritical because we've kept so many black men and women and children from enjoying the blessings of our religion, our law, and our Americanism! Democracy

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends

There are two things that I always try to keep on my desk. One is the Bible. Somehow when I have my Bible close by so I can put my hand on it at any time, I feel closer to the Master. Some say the Bible is a dull book. I don't feel it so; I find it a very interesting one, and I enjoy reading it. The more I read the Bible the deeper meaning I get from its truth.

It is a pity so many of our younger boys and girls think of the Bible as a dull book. I well remember when I was a small boy how my Sunday school teacher tried to impress upon us the importance of memorizing verses of Scripture. She has long since gone to be with her Savior, but the memory of that saintly woman and the Bible verses she taught me still lingers in my mind. Her kind influence has followed me all down through the years to this very day. Many of the verses I learned then are the ones I remember still.

Then I like to have a copy of THE CHRISTIAN SUN, our church paper, on my desk. I like to read Dr. John G. Truitt's sermon and also his Suffolk Letter which is always interesting. I like to read Dr. Hardeastle's comments on the Sunday school lessons. I like to read Brother House's editorials. I like to read Dr. Smith's letters about the college. In fact, I enjoy the entire paper.

Some years ago when I had charge of the subscription list, I considered THE SUN's subscribers as a great big family. When a subscriber dropped off my list, it gave me a pain around my heart; and when I could add a new subscriber, it made my heart rejoice. I learned to love each and every one and considered all as members of one big family. Subscribe for THE CHRISTIAN SUN, and then when it comes to your home, read it and you will benefit therefrom.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 20, 1947.	
Amount brought forward	\$2,026.99
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Piney Plain	8.00
Eastern Va. Conference:	
Newport News	12.60
N. C. & Va. Conference:	
Ingram	8.40
Western N. C. Conference:	
Ramseur	\$ 21.50
Spoon's Chapel	5.42
	26.92

Va. Valley Conference:	
Beulah	\$ 2.25
Linnville	12.35
New Hope	4.33
	18.93
Total for week	\$ 74.85
Total from churches for year	\$2,101.84

SUN'S PULPIT.

(Continued from page 13.)

racy, religion, and the American dream all have a high place for respect for the integrity and value of the individual personality. Yet, our segregated, unjust way of life casts a stigma upon individual personalities because of their color, and denies them the freedom of movement and participation in common life, so essential to democracy, true religion, and the true American way. Thus, our whole life is shot through with hypocrisy.

This gives the sensitive Southerner a guilty conscience, to which he is in bondage. It is this guilty conscience that hounds us and makes us so sensitive when criticized! If someone criticizes the way we talk or dress or eat, we laugh it off. But, if someone criticizes the way we treat the Negroes, we get mad! Why? Well, we don't have a guilty conscience about our speech or dress. But, we do have concerning our hypocrisy, injustice, and and impersonalism toward Negroes. It is that which makes the matter so disturbing to us!

Against all of these things, we must see the bondage of prejudice. Prejudice would be a simple matter were it not bound up so tightly with these other things. But, once get prejudice buttressed and strengthened by these matters, and it becomes terrific—stubbornly resistant to all attacks upon it. That is why talks on race-prejudice are most of them meaningless—for they fail to see prejudice in its place—fed by, strengthened by, and made necessary by these things which put us in bondage!

That is why Jesus, when He strikes at the roots of prejudice, seeks to transform the whole man, and thereby get rid of prejudice. He offers a solution which makes its attack upon all of these problems by transforming the whole man—and creating a new man who, just because he's new, becomes a part of the solution, instead of a part of the problem! Jesus comes to us offering us teachings and transformation, and He says this means freedom. How tragic it is, then, that we refuse to listen to him, because we don't face up to our bondage. . . .

For purposes of self-defense, we deny our bondage. Instead of viewing the past as something to be overcome, to be delivered from, we too often speak and act as if it were something we could trust, and be proud of! Instead of viewing segregation as the bondage it is, we call it the only possible solution, and a satisfactory solution which shouldn't be questioned. That's why we're so puzzled when the Federal Council of Churches, the United Council of Church Women, the Home Missions Council, our own, and other denomination councils not only question it, but condemn it! . . . In like manner, we take so readily to the spoon-feeding of our exploiters with their press and radio, that we readily deny our bondage to the economic system of which we are a part, and add to the confusion by calling any who offer to help us "agitators" or "communists!" . . . And, take our ignorance about the Negro. We deny that outrightly. We know the Negro, we say. He is a happy-go-lucky, lazy, shiftless, dirty, thieving, no-good who is contented with his lowly condition and quite servile to the whites unless stirred up by agitators. He is alright, we say, when he's in his place, but out of it, he's in for trouble, for he is mentally and morally our inferior. That's how we deny our ignorance concerning the Negro. And that's how men in high position amongs us deny their ignorance, and at the same time show it. Take Senator Hoey, for instance, because he has spoken so authoritatively about the happiness and contentment of the North Carolina Negro. Ask him questions, and by the obvious answers which you can give for him, see how little he really knows about the Negro: Has Senator Hoey ever ridden in the back seat of a crowded bus—hot with the weather and the motor-heat, the air filled with exhaust smoke, and bouncing around like the tail of a kite? If not, then he is ignorant of how it feels to be shut-tled back there and to be expected to like it! Or has Senator Hoey ever gotten off the bus and watched the white people go into a fairly decent restaurant—and then has he had to go to a little uninviting sidehole on the outside of the same restaurant, and order his food through that hole, and get it handed out to him, through a hole? Well, if not, he has little right to speak as if he were anything but ignorant of how it feels to be a Negro in North Carolina.

So we could continue, to show how we deny our bondage to fear, and our bondage to our demagogues. But let us pass right on to our denial of our

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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bondage to our hypocrisy. We really like to make others believe that we mean it when we say "Separate and equal facilities!" What a hypocritical bit of language that is, especially when we won't let anybody but ourselves define the word equal! We've been so busy making sure that the facilities are separate, that we've made the word "equal" just a description of something that doesn't exist! We deny our hypocrisy so readily! We even deny that we are hypocrites concerning our religion—but that we can only deny by such an obvious twisting of the whole matter, that we usually don't want that matter touched upon by religious men who speak to us! Which, of

course, makes it easier for us to deny our guilty conscience! We tell ourselves, over and over again, that we're really doing the best we can. And, that, after all, we like the Negro, in his place! Just as if any person, or group of persons, has a right to assign a "place" to any other person or group of persons!

By now you may be bored, irritated, or offended. I hope you are aware of the fact that the old Scripture story has its modern application. We are in bondage, and we deny our bondage. And just for that reason we are indifferent to anything Jesus Christ could offer by way of freedom. Surely we must be indifferent to what Jesus offers, or we'd have accepted his offer long ago and have become part of the solution to these problems we've been speaking about!

When Jesus comes to us, offering teachings that are true, and because true, the the pathway to freedom, we are indifferent to his teaching and his offer. He begins by transforming lives—and transformed lives bring the changes that we need so much. He asks that we recognize our bondage, want deliverance from our bondage, and are willing that He should have His way with us! And right then, He and His Church, when it is truly His Church, offer us what we need most of all—a new beginning! That's his first good news. That we can have the opportunity of putting behind us those things that are past—and looking forward to the future—His future. It is in Him that we can learn to stop defending the past, and start adjusting ourselves to the future. Also, Jesus offers us His Father's House as the one place in the South where segregation can easily be banished and fellowship established. It's being done very many places—here in the South. I've been part of it in Franklinton, Durham, and Raleigh—I know it's happening.

Jesus also has the solution to the other ills—the freedom from those other bondages. He offers the possibility of transformed lives. And, lives that He transforms come to have a different economic outlook! They know His Truth about cooperation, service, and stewardship. That, you see, is the only real solution to the exploiting economic system which has so many of us in bondage. . . . And those who exploit us know that, even if we don't. They are already shouting loudly that the Church, when it takes Christ seriously, is dangerous; when it gets serious about putting Kingdom business before all other business, personality before profits, and service before success! That's what transformed lives think about

economics—and such lives, loyally at work in Christ's Church, can not be satisfied until others think and act the same way!

Oh that I had time to say more about Jesus' offer of love to cast out fear! Love of brother dispels fear, his fear, and our fear. And loving trust in God makes us willing to trust that God's way of love—is the way—the way of triumph!

Jesus also offers that deeper cure which takes away our need for hypocrisy and our guilty conscience. We are hypocritical only because we want to make an impression. But, Jesus is here to show us that we needn't try to make an impression on God. He knows us for what we are—and Good News!—He'll take us as we are, and love us, and offer us forgiveness and a new chance in life!

Too little time is left to say what should be said about this freedom that comes when we take Jesus' teachings seriously—and seek, by His power, to live in accordance with His Way. Only this should be added: we're not in it alone! It was the burden of last Sunday's sermon that Jesus is in this kind of work too. And, His Church is hard at it, in many places! There are many churches with many church members who have accepted Jesus' guidance, and His power, and are seeking to live transformed lives. These people are willing to share their experience of freedom and victory with us—if we'll only take the time to give them an audience.

They have a stirring story to tell, too. It is the story of moving out from under this bondage I've described—and into the freedom Christ offers—freedom to live with other people as brothers—living in a world where that which binds is turned upon and overcome, and that which frees is welcomed—as a friend! Such freedom is real, it is attainable, and it is truly life—for it is life under the sovereignty of God, and within the love and mercy of God.

"As for you, said Jesus, if you hold fast to my teaching, then you are truly my disciples; and you shall know the Truth, and the Truth shall make you free." The people refused Him then, in the name of their loyalty to the past and to their sin-filled ways! But, He's saying it now, to you. Are you going to follow their way? Or, are you going to answer: "I see it now! Jesus' way is the way of God's future, the future of brotherhood, of courageous adventure in fellowship, cooperation, and unity, under God. That is the way for me! God help me as I seek to take it—and keep it!"

Resolutions of the Virginia Council of Churches Concerning Alcohol Education

Growing numbers of people in our churches are disturbed over the personal and social effects of beverage alcohol. Just what ought to be done and what can be done to solve the many vexing problems in this field are questions on which Christian people sincerely differ. In spite of our disagreements, however, there seems to be a wide field in which our convictions tend to converge and where there is not only the possibility but the urgent need of common programs of education and action.

The responsibilities of the churches in this field would seem to be of several kinds. There is the obligation, for one thing, to render a spiritual and healing ministry to the victims of strong drink, and to do this as sympathetically, wisely and effectively as possible. There is also the obligation to carry on programs of education that make clear to both adults and young people the potentially devastating and demoralizing effects of beverage alcohol. But while these are perhaps the primary duties of the church in this field, there is yet a third important responsibility in connection with the social control of alcohol.

At this latter point, to be sure, our disagreements are often sharp and deep. But while many Christian people refuse to put their churches on the side of any piece of legislation, and though great harm may be done by official church sanction of specific laws unless these are backed by the overwhelming majority of the people, there is nevertheless a real danger in allowing Christians to believe that their Christian principles have nothing to do with their social responsibilities. We agree with a recent statement of the Federal Council of Churches that "if there is real progress in the care and treatment of alcoholics, in research on alcohol problems, and in alcohol education," it will also "be increasingly possible for a better informed and voluntarily convinced public to institute and support more effective and stringent control measure over the alcoholic beverage trade."

In the light of these facts and obligations, therefore, and in view of the human wreckage

being piled up by the excessive use of strong drink, we recommend:

(1) That the Virginia Council urge upon its member churches that they give all possible aid to those organizations which seek soundly and wisely to rehabilitate the victims of alcohol, and that they give especial aid and commendation to those troupes that make use in their ministry of the resources of religion.

(2) That the Council commend to the Christian leaders of our Virginia communities the work of Allied Youth, Inc., as an organization that has been widely useful in spreading among our high school and college young people sound scientific information that fosters sobriety and self-control.

(3) That the Virginia Council urge the leaders of our Christian churches to give attention to the need for a thorough, scientific and consistent program of alcohol education in their local congregations and communities—a program that seeks to make clear the implications of Christian ethics for social relationships as well as for individual conduct.

(4) That the Virginia Council of Churches commend the members of our Virginia General Assembly for their refusal to use tax money from the sale of liquor for the support of the public schools, since all such use of alcoholic beverage revenues tends to mislead the public as to the anti-social nature of the traffic itself.

(5) That the Council commend to the churches of our state the Yale School of Alcohol Studies, and that it urge all member denominations to investigate the program and possibilities of this School with a view to sending a number of interested pastors to its 1947 Summer Session.

(6) That the Council call to the attention of the Christian people of our state and the deplorable and pernicious effects of uncontrolled and often misleading liquor advertising, and that it ask all Christian citizens to give careful consideration to the possible need of regulating such advertising by law in the interest of the national welfare.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, FEBRUARY 27, 1947.

NUMBER 9.

A Teacher's Ode to Love

By Sophia Lyons Fahs

Though I teach with the skill of the greatest of teachers,
And have not love,
I am become a thing for mere display,
A discordant note in my School of Religion.

Though I am an artist in story, music and drama,
And though I have the keenest understanding of modern theories
Regarding democratic processes;
Though I have all faith so as to overcome the most stubborn obstacle
to progress
It profiteth me nothing.

Though I give all my time and my resources to teaching,
And though I consume my strength in overwork,
Yet have not love,
It profiteth me nothing.

Love suffereth patiently and is kind,
Love knoweth neither envy nor jealousy of other teachers;
Love is herself teachable;
Is not boastful of success;
Doth not behave unbecomingly when new methods are proposed;
Seeketh not to exploit the child for personal prestige;
Is not easily overwrought;
Doth not brood over sights;
Rejoiceth not in cants nor in formal righteousness,
But rejoiceth in that which is genuine and true.

Love patiently beareth discouragement,
She trusteth the best in children, hopeth for the best,
And confidently waiteth for the best to conquer.
We know but little and we teach but imperfectly.
When that which is better is discovered, that which is surpassed
should be discontinued.

When I was but a child in my own character development,
I spoke as a child,
I felt as a child and I thought in childish patterns.
Now that I am striving for a religion worthy of my years
I should put away the prejudices of the childish.
Even yet I see as through a darkened mirror,
Some day I shall see clearly,
Now I know but in fragments;
Then I shall know fully, even as fully as I am known.
Now abideth faith, hope and love, these three,
And the greatest of these is love.

—The Ohio News.

NEWS AND VIEWS

Dr. Albert Palmer, Mr. William K. Newman and Miss Ruth Seabury are among the recent visitors at Franklinton Center.

Dr. Douglas Horton, Professors Walter Horton and John Knox are the lecturers at the Ohio Convocation of Ministers which meets at Oberlin, March 18.

John L. Fortson, director of public relations for the Federal Council of Churches, succeeds Dr. Walter Van Kirk on the N. B. C. program, "Religion in the News."

Dr. C. C. Ryan, former pastor of the Richmond Church, will celebrate his fiftieth anniversary in the ministry on March 2, at Buckland, Ohio. The sermon will be given by Dr. George C. Enders of Defiance, Ohio.

Bethlehem Church in the Valley of Virginia has accumulated a building fund of over \$2,000. The Sunday School, under the efficient leadership of Mr. C. A. Phillips, has outgrown the building that has served the community for more than a century.

Senator Capper of Kansas, Chairman of the Senate Agriculture Committee, will be one of the speakers at Rural Churchman's Seminar which meets at 1751 "N" Street, N. W., Washington, D. C., March 4-6. Other participants include Rep. Hope of Kansas, Senator Aiken of Vermont and Senator Murray of Montana.

THROUGH THE PORTALS: Funeral services for Mrs. J. Frank Rountree, faithful member of the Newport News Church for many years, were conducted from the Church on February 16 by Revs. H. S. Hardecastle and R. L. House. Funeral services for Mr. C. B. Harrell of the Waverly Church and former Mayor of Waverly were conducted February 22 by Rev. J. E. McCauley.

DR. SOCKMAN TO OPEN MARCH SERMON SERIES.

The Rev. Dr. Ralph W. Sockman will open his NBC series of March broadcast sermons with "Where Brotherhood Begins," Sunday, March 2 (10:00 A. M., EST). Music by the Radio Choristers will include "A Fantasy on Lenten Hymns" and "My Faith Looks Up to Thee." "Life's Second Bests" will be the

subject for Sunday, March 9, with special music including the hymns, "As Moses Lifted Up the Serpent" and "Jesus Calls Us." The addresses for the last three Sundays of the month will be "How God Helps in Temptation," March 16; "How God Helps in Trouble," March 23; and "How God Helps in Fear," March 30.

"FAITH IS AS A MUSTARD SEED"

The revealing parable of the New Testament—"Faith Is As a Mustard Seed"—dramatizing the need to rekindle faith with unremitting good works is the theme of the seventh

WORLD DAY OF PRAYER—1947.

By Rev. Robert A. Whitten.

A mighty army marched today
To an appointed place of prayer;
Praying that men might find the way
A world-wide peace to share.

It was a prayer for brotherhood
Of every race of men;
That each might seek his brother's good
And treat him as a friend.

Wars then would cease, and be no more,
Swords, plough-shares would become;
Christ would indeed become the door
Through which such peace is won.

Our God would smile on such a scene,
Heavenly choirs would sing again,
As Christians live salvation's theme
"Good will" and "Peace to Men."

chapter in "The Greatest Story Ever Told" series to be broadcast Sunday, March 2, over ABC at 6:30 P. M., EST.

At the opening of this inspiring drama, the Master, preaching from a skiff on the shores of the Sea of Galilee, likens the kingdom of heaven to a mustard seed which man sows in his fields. And he tells of the woman Deborah's faith in revelation and her suppliant humble determination that, despite insuperable odds, her husband, Hiram, should be healed of an incurable malady. So that he may live to fulfill his self-appointed work of bringing fertility to his neighbors' desolate farmlands, Deborah sets out to transport Hiram on his deathbed to the Master in distant Capernaum, despite the protests of the multitude.

Each of these dramatizations on "The Greatest Story Ever Told" programs are adapted faithfully from the New Testament and produced in modern language by famed Biblical scholar, Fulton Oursler.

MORE CHRISTIAN HUMAN RELATIONS.

By REV. GALEN WEAVER,

Formerly of Honolulu, Hawaii, Secretary of the Committee on Church and Race of Congregational Christian Churches.

The biennial emphasis on more Christian human relations among the various racial and creedal groups, as authorized by the June, 1947, General Council, has been in operation about four and a half months. In that period, 120 representatives of our national denominational agencies and boards have been enlisted as members of the National Advisory Committee on Church and Race. In addition 97 other men and women have been carefully selected to round out this national committee. Thus 217 persons from all sections of the country and of various races—white, Negro, American Indian, Chinese, Japanese and Spanish American ancestries—are serving as counsellors to the Executive Committee and the Director through interchange of correspondence and individual and group interviews as the Director travels about the country.

The Executive Committee of thirty members ties in with the American Missionary Association and the Council for Social Action directorates (divisional Committee and Council of eighteen), national women's, laymen's and youth groups, as well as the Superintendents and Fellowship of Rural Ministers by direct representatives.

Three meetings of this executive group have been held. At each, persons from four races have shared in the thinking and planning. Representatives have been present from north and south of the Mason-Dixon line.

An information network of 516 persons, including the National Committee on Church and Race, has been carefully set up so as to keep these key individuals closely informed of policies, plans and actions.

Self-study procedures have been worked out and recommended to the presidents of our church-related colleges and seminaries to the executives of our National Boards, as well as to the Superintendents of our State Conferences and the executives of City Unions. The purpose of these schedules of inquiry is to discover and eliminate any discrimination based on race or color and to increase the opportunities for enlisting the contribution of all racial groups and for making all such individuals an integral part of our Congregational Christian fellowship.

The Need and the Opportunity in Japan

Excerpts from an Address by T. T. BRUMBAUGH of New York City
at the International Council of Religious Education
at Grand Rapids, Michigan*

Today as a consequence of the defeat of Japan's imperial armies and navies, the obvious loss of national sanctity and prestige, and the public repudiation by the emperor of his own divinity, the Japanese people are receptive as never before to spiritual, moral and social ideas from the outside world. Shinto, the ancient faith of Japan which threw such a halo of awesomeness about the nation and then resorted to superstitious practices and oppressive forms of public extortion to support the cult, is now about as dead as the time-honored Dodo, its altars broken, its shrines unfrequented.

Buddhism, too, which even in the balmy days of Shinto ascendancy, still held the traditional loyalty of eighty per cent of Japan's people, is moribund. The moral bankruptcy of Buddhism's priesthood has long been recognized, though many have been the attempts in recent years to bolster it to a new vitality. During the war Buddhism was, like Christianity, driven into a form of outward unity which the military nationalism of the day could manipulate to its own moral or immoral ends. Thus did some forty sects become one for Buddhism's total contribution to the war effort. Yet now that both the national emergency and government pressure have been relieved, we are told that the Buddhists in Japan have split into more than eighty sects and cults; and a few there are who take seriously any of them.

This collapse of the ancient moral and spiritual mores of Japan, however, leaves a vacuum which must be filled by some cosmic and social philosophy and it is no secret that various ideologies and institutions from other lands are awake to the possibilities for the propagation of their convictions among the Japanese populace. Some of these newly imported systems of thought and action are religious, some semi-religious and some utterly indifferent or hostile to religious faith.

Accordingly the people of Japan today find Christian theism far more congenial to their life and thought than certain other current philosophies with less dynamic concepts of Divine Power and Grace. It may therefore be said without hesitancy

that the Christian religion has an unprecedented opportunity for advance in the personal and social lives of the Japanese people today. It can be said with equal certainty that various Christian orders and organizations are alert to these possibilities, and are pressing their systems of thought and behavior upon Japan.

Protestantism is, as usual elsewhere, a complex entity in Japan. With the merging of thirty-four denominational bodies in 1941 the Protestant forces seemed at last to be approaching unity. Yet, within a year after the close of hostilities, the Seikokwai (an Anglo-Episcopal body), the Salvation Army, a small group of Presbyterians, and certain Holiness segments had withdrawn from the united Church of Christ in Japan, and still others are talking of defection. Nevertheless, the united Church is impressive. Embracing 1,200 churches and around 175,000 members, there is nothing else even approaching its strength and vitality as a force for Christian evangelism. By actual count, 490 of its churches were destroyed by bombing and fire in the war, twenty-six of the sixty Christian schools more or less organically related to the united Church having also been either entirely destroyed or seriously damaged. Many of the 1,500 of the church's ordained leaders have been deprived of homes and even also of livelihood as church membership was scattered.

Yet there are unmistakable signs both of survival and of revival among the Protestant churches of Japan. In Tokyo, alone, where more than 200 churches were destroyed and where in certain areas it is difficult to find a religious service within a radius of a mile both pastors and congregations are girding themselves for reconstruction. The same is true of Osaka, Nagoya, Kobe, Hiroshima, Fukuoka, Nagasaki, Sendai and other cities now in ashes but where strong Christian influences have long been factors in community life. . . . A three-year evangelistic campaign is now in full swing with a goal of "Three Million Souls for Christ" and with Toyohiko Kagawa as the chief speaker and drawing card.

First of all, I think as American Christians who have suffered but little of the woes of the world so recently and so long at war, we should be far more concerned with replacing the ruined churches of Europe and

Asia than with enlarging and improving our own palatial houses of worship here at home. It is impossible, without seeing the square miles of rubble caused by our B-29's and our Atom bombs in most of the cities of Japan, to realize how such devastation cripples and demoralizes such institutions as churches, schools, hospitals, kindergartens, and social settlements on which depends so greatly the development of the humanitarian spirit in society.

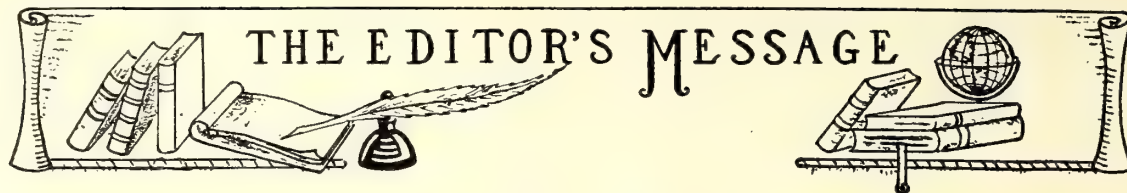
Above all, therefore, I am convinced that the Christians of the western world who wish to help in leading Japan out into a new era of democracy and brotherhood must rebuild the ruined institutions of Christianity. Such a thing may be unheard of in the treatment of vanquished by victorious peoples and nations; but it is high time that the old patterns of human conflict were changed and there are already so many precedents being established by Americans in Japan that perhaps an innovation in Christian strategy will find proper place.

Secondly, I think an adequate Protestant strategy for today in Japan calls for even more of both the spirit and the witness of Christian unity than our American church leaders and missionary boards, with all their good will toward the new and united Church of Christ in Japan, have yet exhibited.

Japan is just such a place of destruction, deprivation and suffering as was any battlefield during the war, and will so long remain so that I dare to say that what is most needed on our own part as Protestant Christians seeking to serve Christ in such a land is the simple theology and ethics of the Good Samaritan.

Finally, I should like to conclude this presentation with an appeal for a great outpouring of sympathy and support for new ventures of faith in the youth of Japan who will be the leaders of tomorrow. It was with this in mind that I went to Japan in October to investigate the possibility of establishing there with the support of our American and Canadian churches a new and forward-looking international Christian University. I found there a great response to this proposal. The leaders of Japan's spiritual, moral and intellectual life all rejoiced in this new hope for the youth of their land for all who might study under Christian leadership in such an institution. The present premier of Japan, a previous prime minister, a former ambassador to the United States, the Emperor of Japan and General Douglas MacArthur (Continued on page 7.)

*Dr. Brumbaugh is Executive Secretary of the Committee for a Christian University in Japan, and a former missionary to Japan.



CHRISTIAN EDUCATION REPORT.

Considerable space is given in this issue to reports and addresses given at the 25th annual meeting of the International Council of Religious Education in Grand Rapids, Michigan. Religious educators of forty Protestant denominations pooled their findings. Philip C. Landers, Congregationalist minister, who serves as the director of public relations has given yeoman's service in preparing extensive release on this important meeting. No better use could be made of this editorial space than by bringing to our readers the gist of some messages which we are not able to publish in full.

Bishop G. Bromley Oxnam told the delegates that Protestantism must subordinate its lesser differences in the face of totalitarian threats to individual freedom. Dr. Ross Snyder, associate professor of religious education at Chicago Theological Seminary, declared that "Protestants must build up a sense of the significance of their church in the decisions, choices and activities of the contemporary world if they want people to throw energy and money into church work."

The report of the general secretary, Dr. Roy G. Ross, stated that "Christian education forces are determined to provide the home with as much support as they can as a means of helping parents in their work of Christian teaching." Dr. Ross outlined needs for expanding up-to-date methods of religious education, through such means as films and radio, weekday religious programs, church camps, and "mass meetings and demonstrations which will arouse American citizens of good purpose to the actual and potential contributions which the Sunday school and other agencies for Christian education are making to the public weal." One such mass meeting, Dr. Ross announced, will be the Council's International Sunday School Convention, to be held in Des Moines, Iowa, July 23-27, 1947. Plans are being made for an attendance of 10,000 volunteer Sunday school workers from the United States and Canada. "The meeting of these needs," the report concluded, "will require consecrated and capable leadership, backed by many consecrated dollars. But together we can find the way to meet these and other needs which we shall encounter as we press forward along the trail."

The same emphasis on the primary importance of a vital religion in the home was continued by Dr. T. T. Swearingen, Chicago, director of adult work and family education. "The most powerful unit of influence is the family unit," Dr. Swearingen maintained. "It is in the home where attitudes toward honesty, dependability, self-reliance, orderliness are formed, as well as ideas of success and the use of money. Race and class prejudices are formed in the home. The home has the child first and for the longest period of time and in the most natural surroundings," he pointed out. "The church, no matter how good, is abnormal in its training of the child because it is a special school set up away from the natural environment. Therefore it is difficult for the church to modify the fundamental attitude that

grows out of the home situation. What the church does is to try to reshape something which is already molded. Why continue to pour out time and money on the preparations for training of Sunday school teachers who have the child one-half hour a week, and continue to neglect training of parents who have the greatest opportunity and influence in the molding of Christian character?" he questioned.

"Teachers of Bible must base their theological interpretation on the results of sound historical interpretations, Dr. Clarence Tucker Craig, professor of New Testament at Yale University Divinity School, asserted. Speaking on "The Use of the Bible in Christian Teaching," Dr. Craig warned that the Bible must not be made a "grab-bag of proof-texts." "Problems of our contemporary civilization must be faced in the light of the total revelation rather than the teaching of some isolated portion of Scripture. The goal of teaching the Bible to boys and girls is not Biblical knowledge but Christian character." Deploing the fact that "we now have a generation which does not know the Bible," Dr. Craig declared that "the next generation will know it better only as it Christian educators take more seriously its central importance. The Bible is too difficult a book to understand without aids. Teachers and pupils in Sunday schools should have supplementary materials comparable in printing, illustrations, and dignity to the textbooks being used in other schools. The Bible is not the only source of Christian teaching," Dr. Craig added. "The God of history did not die with the closing of the canon. Nature, church history, and contemporary experience and biography all should be included."

SOUTHERN NEGRO CATHOLIC OR PROTSTANT?

History is being written. Decisive trends are being established. Far-reaching consequences are being determined. Social forces are in operation, and these forces are not impersonal. They are intensely personal. They are the result of individual vision and action, or blindness and indifference. They are the result, in part, of our altruism and good works, or our sins of omission and commission.

Now it is reported that Claire Booth Luce, much-publicized convert to the Roman Catholic faith, has contributed the \$10,000 payment from an article, "Why I joined the Catholic Church," for erection of a maternity hospital for Negroes at Mobile, Alabama. Announcement of the gift was made by the bishop of the Mobile diocese in disclosing that the \$100,000 hospital, first of its kind in the South, is part of a broad program of education and welfare for Negroes being sponsored by Alabama Catholics.

Roman Catholics are making a strong bid for Negro allegiance in the South. In all probability, this program will be magnified and intensified. What, specifically and tangibly, is the Southern Convention doing

doing for the Negro in the South? Our Negro Christian churches have struggled for a generation under our arrogant, superior white noses. Their cry, "Come over into Macedonia and help us," has fallen on deaf or unheeding ears. If the Southern Convention had played the part of the good Samaritan rather than that of the priest and the levite, Franklin Christian College would be a college today, rather than a mere center of intermittent, informal and non-academic training, and the pulpits of the Afro-Convention would be filled by college rather than grammar-grade graduates.

Our outworn shibboleths will no longer suffice. We must, to use a slang but pertinent expression, "Put up or shut up." The die is being cast. Unless we wake up and bring forth works meet for repentance, the unused talent will be taken away and given to another. The unavoidable choice is before us: shall we idly surrender the Southern Negro to the open and attractive solicitations of the Roman Catholic Church, or shall we claim, support, cooperate with and maintain the Negro Protestant heritage of the South? History is being written—fast!

R. L. H.

Cross or Weathervane? The Architecture of Lent

By REV. W. C. BESSELEVRE
Port Chicago, California

Steeple have come down. Perhaps that is just as well since so many have been only ponderous, elongated cones laboring up to support—a weather-vane. Being locally weather-wise may be of service to the town politician, may even offer cautions to over-enthusiastic church leaders, but local weather-wisdom can never be the apex of a church's ambition nor can swerving arrows become proper symbols of the church's quest. So it is just as well that steeples come down, especially where they have not been permitted to remain either as unadorned fingers pointing to God or as arms holding aloft a cross.

However, if one symbol which confronted the world with the eternal verities has been removed from the outside of the church, within the church the initiate are facing a new challenge: the cross which was denied to the steeple has appeared before the congregation. And chancels, altars, dorsals, gleaming candles—all the accoutrements once despised and rejected—are giving the cross its hallowed setting. The arrangement is called a "Center of Worship" and it has within it the power to carry the church whither it very much needs to go: away from the peripheries to the center of Christian faith.

For it should be quite evident that the change of arrangement from chance to chancels, the shift of vision from chaos to crosses, is vastly more than an aesthetic movement. If mere prettifying is the objective, then the center of worship will become nothing more than an artist's vanishing point—to be rubbed out of consciousness as soon as the novelty is passed. The pew-holder would then be faced with a beautifully proportioned, ar-

tistically satisfying relationship of objects but would be left as religiously cold as before a well-balanced study in still life. The sensitive soul would cease to be affronted by ugliness but he would not thereby be confronted with God. However worthy aesthetic satisfaction may be, the center of worship must be created for worthier ends and those ends will be attained only as the minister and congregation bring before them a religion commensurate with the holy purposes to which the altars and the crosses are dedicated.

What is this challenge which the altar presents? What is the center toward which the cross draws? And is that challenge and that center other than has been constantly present to the worshippers' consciousness? The challenge of the altar is Sacrifice and the center of the cross is Redemption—not sacrifice generically, not redemption as an innate principle, but specifically the Sacrifice of Christ and the Redemption of Christ, offered historically once-for-all on Calvary and offered spiritually in a constant stream of grace to and for sinful souls.

Now this is a faith to which the church's rifle sights were once well adjusted but the winds of circumstance have changed and a deal of shooting has been wide of the mark. Occasionally someone who is familiar with his "Kentucky windage" hits fairly close to the bull's-eye. In large part, however, it would appear that the pulpit-centered church has succumbed to its platform dominance. The evangelical fervor and holy awe with which one ought to approach God has given way to a bored restlessness which may be somewhat al-

layed by anticipation of a good speech to come. But it is demanded that said speech concern expostions of common-sense ethics, discussions on industrial relations, discourses on Communism vs. Democracy, and similar "practical" subjects, that it be presented dynamically—and briefly—and, if there could be a joke or two so much the better. How otherwise thrown in to liven up the proceedings, could people be expected to leave their comfortable beds or their entertaining Sunday newspaper? The pulpit-centered church must instruct, but it must draw the crowd by virtue of Timely Topics, lively expounded, and the people, having been to church will have their consciences quieted by this much.

It is devoutly to be hoped that the cross-centered church will change all that. Smart cracks and flippancies are distinctly out of place before an altar and the topic which, though it may have passing importance for the day, is only trivial before cosmic movements and eternal verities, such a subject will have short shrift before a cross. And the spirit which can kneel (?) carelessly, indifferently, hastily before the symbol of Christ's Redemption, such a spirit deserves whatever anathemas God may see fit to pronounce against him. Indeed it is to be hoped that the installation of a center of worship, wherever it is accomplished, may in itself be a sacramental act: i. e., an "outward and visible sign of an inward and spiritual grace."

And if this movement be of the heart and not merely of the eyes it will show a re-awakening to the sacramental both in the rites of the church and, more, in the church's faith—this latter being the supreme need of the hour. For over the preceeding generation or so there seems to have been an over-emphasis on humanism based upon the synoptic Jesus. The emphases of John's Gospel and of the Epistles have been received with marked hesitancy. "For God so loved the world that He gave His Only Begotten Son." "While we were yet sinners, Christ died for the ungodly." "Be ye reconciled to God." "Christ, the High Priest." These few quotations suggest a point of view by no means common to the present-day church. But they are only brief samples of the pervading spirit in John and the Epistles, samples of that mighty persuasion through which a little band of discouraged men was turned into a conquering host. These men whose deeds and words come down in the New Testament *knew*, knew with a surity and finality which

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

One of the most beautiful benedictions in all the Bible is that found in Hebrews 13:20-21, "Now may the God of peace, who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with every good that you may do his will, working in you that which is pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." There is a sweep of assurance, and a scope of promise that should give each of us faith and courage to do our work in the world.

In this brief message I can only hint at a few things that stir my soul as I ponder so precious a passage. "The God of peace" so needed to be known and received throughout the world today, both in the individual heart and life and in the ways of nations as they seek to set foot on common ground. The God of peace, and with power to bring again from the dead "our Lord Jesus." That is the answer to the cruel cross, that is the hope of the world, the plan of redemption. There is the mandate of "the great shepherd of the sheep," the Saviour of the world, whose fold is as big as God's love, and as sure as the "eternal covenant" sealed in the blood of the Christ. That is big enough, and true enough, to recognize sin in the world, and to provide an eternal covenant for its forgiveness. It may sound old fashion, but it is as up-to-date as the sordid record being written today across the ways of men. It is as up-to-date as the lifting of a load in humble confession, and feeling the creative, redeeming love of God taking hold of one's life.

And to add to that, listen to this: "And now may the God of peace . . . equip you with every good." Yes, God will grant unto us whatever equipment we need to do his will. If he intends us to be a minister he will equip us with the ability to study, to learn, and to advance in knowledge and wisdom, until we are able to serve him—until we are able to serve him with a good heart and a right motive, "working in us that which is pleasing in his sight." Whatever he has for us to do he will "equip us with every good" needed in the doing of the same. Some are equipped to make money, others to "serve tables," others to think the thoughts of leadership and progress

—maybe some to do each of these—but God has a place for all, and a work to be done by everyone. Maybe God needs the kind of life you can live surrounded in the way in which you are surrounded, borne in upon by the things that bear in upon you. Before you decide God has no special thing for you to be, or do, seek to learn of him through prayer, and whatever sources are available to you, what his will is. "And may the God of peace . . . equip you with every good that you may do his will!"

JOHN G. TRUITT.

MILLIONTH BIBLE PRESENTED.

In presenting the one millionth copy of the Revised Standard Version of the New Testament to Pastor Martin Niemoeller of Germany at the opening session of the twenty-fifth annual meeting of the International Council of Religious Education, met in Grand Rapids February 9-15, Dr. Luther A. Weigle, Yale University Divinity School, stated:

Pastor Niemoeller, the book which I am to present to you on behalf of the International Council of Religious Education is the millionth copy of the Revised Standard Version of the New Testament in English, the first copies of which were published one year ago.

It is an authorized revision of the King James Version (1611), the English Revised Version (1881), and the American Standard Version (1901). It has been prepared by a committee of scholars appointed by the International Council of Religious Education, acting on the behalf of the Protestant churches of this country.

This revision was necessary because the King James Version was based upon a faulty Greek text; because the revisions of 1881 and 1901 were made prior to the discovery of the papyri which have contributed so much to our understanding of Hellenistic Greek, a contribution for which we owe much to that great German scholar of the generation just gone, Adolf Deissmann; and because of the meaning of many English words and phrases has changed greatly since the King James Version was made.

It was of the utmost importance, at the time of the Protestant Reformation, when the new invention of printing made it possible that the Holy Scriptures be made available to the

common people in their mother tongue, translated from the original Hebrew and Greek in terms that all could understand. It is no less important today, when the old translations are no longer clear, that the Scriptures should again be translated in terms that the common people can understand. Men and women and children need the Word of God today and in the years ahead, as never before. If people everywhere, and in all conditions of life, can read and understand, and will obey that Word, a new birth of freedom for all mankind is possible in our time.

This book is the gift to you, I like to think, of the thirty-five million citizens of the United States who constitute the membership of the Protestant churches associated in the work of the International Council of Religious Education. We are of many heritages. There are here spiritual descendants of Huss, and Calvin, and Zwingli, and Knox as well as Luther; descendants, too, of Menno Simons and George Fox, and Roger Williams, John Wesley, Alexander Campbell and other prophets and reformers. Yet we are all part of the world-wide Christian Church which is one because it owes allegiance to the one Lord and Saviour of us all. That Church transcends our differences of race, nation, color, and creed; and its unity will in the end prevail in the face of all such differences.

We are mindful as we make this gift of the ringing protest of Martin Luther against the errors and abuses that had become entrenched in the Roman Church, mindful of the classic clarity of his translations of the Bible into German, and mindful of how his work and example inspired and aided William Tyndale to undertake the first translation into English from the original Hebrew and Greek.

We recall, moreover, the great debt which Biblical students throughout the world owe to German scholars. We are glad to remember the many ties of Christian fellowship that have linked us with Germany in the past, and we look with hope to the renewal of this fellowship now and in the years to come. We wish to send through you a message of friendship to the German people. We give to you this one-millionth copy of the Revised Standard Version of the New Testament in token of this friendship.

When we are in possession of thoughts so delicate and beautiful that they become holy, we hold a master key to open for us the inner glory of the greatest triumph of history.

—Vere V. Loper.

News of Elon College

By PRESIDENT L. E. SMITH.

"A MUST."

There are many things needed at Elon College but there is at least one "must." The present power house was built and heating facilities installed in 1904-05. Second-hand equipment was purchased and put to use. How it has served for these forty odd years is difficult to explain. The insurance company has repeatedly called attention to its condition and advised repairs which have been made. A year ago the company stated emphatically that new equipment should be purchased or extensive repairs be made. Our engineer in charge contends that the boilers are unsafe and refuses to fire beyond a certain temperature even in extremely cold weather. It is impossible to operate the school without heating facilities and inadvisable and unsafe to continue with what we have. Plainly and unmistakably we are face to face with a "must" at Elon College.

There is another inescapable fact confronting us. We do not have the cash in hand to build a new power house and purchase and install new equipment. Extensive repairs could be made on present equipment, but the old power house must eventually be moved. To make needed repairs would be like putting a new patch on an old garment. The only safe and sensible thing to do is to provide new facilities and new equipment sufficient to serve the greatly enlarged plant as proposed and when completed. This will require considerable money—money that we do not have for this purpose. If we build, this money must either be contributed or borrowed. We do not want to borrow. No one wants to go into debt. We must provide for adequate heat. There is no other alternative. We are abundantly able to give the necessary money for this purpose. When we are confronted with the facts and the need, I believe that we will provide the necessary funds.

This is an expensive time to build. Labor is high. Materials are high. The price of both is advancing. To delay means greater cost. It is advisable that we build. It is not advisable that we borrow to build. It is our privilege, the privilege of the church, the alumni and friends of Elon to give that this "must" may be met.

We have in hand approximately forty thousand dollars (\$40,000) for

this purpose. As a minimum, one hundred and ten thousand dollars (\$110,000) more will be needed. This would not complete the job as laid out by the engineers but it is estimated that it would meet immediate demands.

A meeting of the building committee and executive committee of the Board of Trustees will be called at an early date to act on this important matter and you will be kept informed.

EASTERN VIRGINIA ALUMNI MEETS.

The Eastern Virginia Chapter of the Elon Alumni Association held its annual banquet February 21, in the Fellowship Hall of the Suffolk Church, with President Roy A. Richardson presiding. Featured on the program were several selections by the Elon Vocal Ensemble, with John Westmoreland directing, and Fletcher Moore as accompanist. Mrs. Robert M. Kimball, of Franklin, gave a dramatic reading; James F. Darden, executive secretary of the General Alumni Association, presented distinguished alumni, including W. Cliff Elder, manager of the Memorial Gymnasium Campaign; President G. C. Mann of the General Alumni Association; Geo. D. Colelough, "Hap" Perry, head coach at Elon, and Mrs. Perry; "Foots" Fessmire of Greensboro; Shields Cheek; S. T. Holland of Windsor, Va., chairman of the Eastern Virginia division of the Memorial Gymnasium Campaign; and Dr. L. E. Smith, president of the College. Principal speakers were: W. Cliff Elder, S. T. Holland, and Dr. L. E. Smith. Newly elected officers: President, Russell T. Bradford; Vice-President, J. Russell Kirk; Secretary-Treasurer, Miss Gladys Yates; and additional members elected to the Executive Board were: Dr. N. G. Newman, Jr.; Mrs. Russell T. Bradford and Mrs. John G. Truitt.

JOHN G. TRUITT.

THE NEED AND THE OPPORTUNITY IN JAPAN.

(Continued from page 3.)

all took occasion to say they felt this was one of the best possible ways in which the churches and Christians of North America could invest time, effort, money and love in the prospect of a Democratic and a Christian Japan.

In brief, I found Japan wide open to the influences of Christianity and all those forces in Democracy which make for responsible citizenship in an inter-related world. I could see and had it constantly urged upon me that by some such strategy of united Evangelical Christian advance and with wide use of the printed word, the moving picture, the radio and other forms of publicity now open to those who strive not to divide but to unite the world in brotherhood, Japan could within the next five years be turned definitely into the moral and spiritual channels of Christian community life.

In conclusion, I wish to give you, not in quotations but in summary, what General MacArthur believes America and Christianity alone can offer Japan today. Certain other philosophies, said the General, offer the people of Japan and the world repression of the human spirit and dictatorship in the name of the State, along with the atheism and materialism which underly all such political and social restraints. Only Christianity, said MacArthur, in an hour of interview that will long be the climax of my visit to Japan, holds out to mankind the prospect of Freedom based upon a high regard for human dignity and undergirded by faith in an all-wise and an Almighty God.

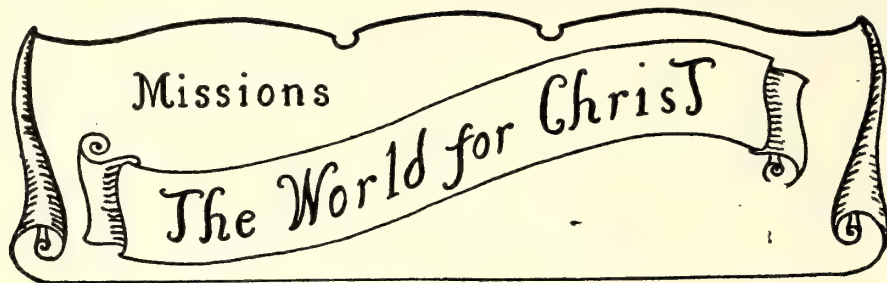
FORMER MISSIONARY SPEAKS.

The determination of the United States to hold permanently the naval bases seized during the war refuted our talk of world brotherhood, Dr. David D. Baker, St. Louis, Mo., former missionary to Japan, asserted in an address before ministers and lay workers in missionary education attending the twenty-fifth annual meeting of the International Council of Religious Education, held at Grand Rapids, Michigan, February 10.

Dr. Baker, now on the editorial staff of the Evangelical and Reformed Churches, called the military occupation of Germany and Japan "with American Army personnel appropriating the best in the land" another bar to world friendship.

"When Germans under our supervision are today living on a diet not much above that of the concentration camps we condemned, it is not an easy proposition to talk of the love of God," Dr. Baker declared.

Speaking on world evangelization, he warned that many American churches are more concerned about "keeping the roof repaired than they are about drawing the whole world, including Russia, into a spiritual fellowship."



A LETTER FROM THE JACKSONS.

Foochow, Fukien, China,
February 5, 1947.

Dear Friends:

At last we have arrived in Foochow. Only one more jump—up the Min River to Shaowu, and we're really there. The trip so far has not been too bad. We were forced to wait three weeks for a ship to take us from Hongkong to Foochow, but it was warm there and we enjoyed seeing the city.

We arrived here last Friday and we will go to Shaowu next Monday. We are spending these days in the Mission Compound here, enjoying it very much except for the fact that it's hard to get used to having no heat in the house. We have been wearing warm clothes, though, and except for getting in and out of bed, it's not bad. The temperature really isn't very low—never below forty degrees, but the high humidity makes it seem like below zero.

Yesterday we had a thrilling experience. Pastor Leao of the Shaowu Church came to see us. We talked for about two hours and had a wonderful time. He can't speak English and there were many things we could not understand, and some we could not say, but we were surprised how much we could say. As he left, he said, "My heart is very full. For ten years I have waited for a missionary to come and help me. Praise God, you have come." He was so earnest and joyful, and I pray we may fulfill his expectation.

We have been fortunate to receive the promise of a truck from CNRRA to take some of our things to Shaowu. Some of us will go by launch to Yenping (half way). There we will hire a truck to take us the rest of the way. Dr. Riggs will go on the CNRRA truck. Miss Burr, formerly a missionary to Shaowu, will go up with us for a few days to introduce us and help us get started. Pastor Leao says the people are eagerly awaiting our arrival. We have been traveling so long, it will be good to get settled.

There is some good news about the hospital you will be glad to hear. Pastor Hwang, the executive secre-

tary of the North Fukien Synod, came to Foochow in October. He went to CNRRA and inquired about supplies for the Shaowu hospital. Through the help of Dr. Yao, a former Shaowu resident, he was able to get thousands of dollars worth of medicines, sheets, blankets, etc. Dr. Riggs is very happy and will definitely go to Shaowu to open the hospital now. Several nurses and a Chinese surgeon have been lined up. The building needs repairs and the expense will be great, especially at first, so all contributions will be joyfully received.

Prices here are very high. Dorothy bought a quart thermos bottle this afternoon for \$18,000 (about \$6.00 in U. S. currency). It is especially difficult to think in terms of thousands and millions of dollars. My salary in Chinese money is about a million dollars a month. That amount actually represents less purchasing power than I received in America.

We can see on every side the effects of the war on China. There is a terrific struggle as people all seek to find security by getting more and more money. Nothing is safe—everyone suspects everyone else. Bandits and robbers are everywhere. Honesty is an unheard-of thing, especially among officials. Poverty, filth and disease is on every hand. Underpaid Chinese pastors struggle to keep their little flocks together. Christians are "not at home" in the midst of graft and greed. Last Sunday we went to church at Fukien Christian University. The village below the campus was celebrating a traditional idol festival. All through the service we could hear the cymbal clanging. The number of Christians in China is still small, but their zeal is great. We are continually impressed with the thousands on thousands of people. They are everywhere—old and young, rich and poor—the vast majority living in ignorance, filth and superstition. I tremble to think of the great responsibility that is ours to bring Christ and a better way of life to them.

It is a comfort to us to know always that you are behind us with your thoughts, your prayers and your gifts.

DICK & DOROTHY JACKSON.

MISSIONARY OFFERINGS. REPORT FOR FEBRUARY 21, 1947.

Sunday Schools.	
Antioch—V. Va.	\$ 6.55
Leaksville—V. Va.	10.58
Liberty Spring—E. Va.	5.00
Newport—V. Va.	13.32
Total	\$ 35.45
Churches and Individuals.	
Isle of Wight—E. Va.	\$ 27.00
Oak Level—E. N. C.	2.00
Rosemont—E. Va.	66.00
Windsor—E. Va.	90.00
Total	\$ 185.00
Shaowu.	
Greensboro, First—N. C. & Va. .	\$ 21.28
Rosemont—E. Va.	12.50
Total	\$ 33.78
Total for period Feb. 15-21 .	\$ 254.23
Previously acknowledged ...	17,122.81
Total since September	\$17,377.04
Respectfully submitted,	
WM. T. SCOTT,	
Superintendent.	

MISSIONARY NURSE HONORED.

Miss Florence M. Ridley, R.N., a graduate of Peter Bent Brigham Hospital, Boston, Massachusetts, and a medical missionary in India under the American Board, has received the Royal Red Cross, First-Class Decoration in the King's New Year's Honor List for six years of distinguished war service with the British Army during World War II. This is the highest award in the power of the Royal Red Cross to confer on a nurse and Miss Ridley was one of two to receive it.

Although born in England, Miss Ridley took her professional training at the Peter Bent Brigham Hospital in Boston and did some private nursing in this city and New York before enlisting for Christian foreign service in India under the American Board in 1929. She was stationed at Wai Hospital, Wai, India, in an Orthodox-Hindu town on the banks of the sacred Krishna River. The hospital is known far and wide for its ministry of healing in the name of Christ.

In her work at Wai Hospital, India, Miss Ridley is the special representative of the Central Congregational Church, Providence, Rhode Island, Dr. Arthur H. Bradford, minister, where she was commissioned for life service when she entered foreign missions work.

Every man has some peculiar train of thought which he falls back upon when he is alone. This, to a great degree, moulds the man.

—Dugald Stewart.

CHURCH WOMEN AT WORK

With Emphasis on Missions

Mrs. F. C. LESTER, Editor

EASTERN VIRGINIA WOMAN'S MISSIONARY CONFERENCE.

As we are entering the mission period, we are re-thinking the challenge of the church to go beyond its local boundaries. The women of our Convention are appreciative of the letter which Dr. H. S. Hardeastle, chairman of the Mission Board has directed to all pastors and leaders throughout our Convention, calling attention to the strategy of the presentation of missionary thinking and giving during this period. Helpful also have been the letters of Mrs. W. E. Wisseman, president of our Woman's Convention which have gone out from her office to many of our leaders.

Eastern Virginia women are already shaping their plans for making a definite contribution in this missionary emphasis.

On Sunday afternoon, January 26, I met with the presidents of the missionary societies of the Waverly District at our church in Wakefield. We had a good afternoon together discussing the work of our Conference, and making plans for attaining the best results. The prospects for effective advancement in that District are good.

Mrs. James C. Lynch, the Superintendent of Young People for our Conference, has arranged for Miss Elizabeth Chicoine to meet and hold conferences with all young people's groups of our Conference. We are very grateful to Miss Chicoine for the splendid work she is doing for our young people, and we appreciate the work of Mrs. Lynch in arranging these two weeks of conferences with our young people.

The Executive Board of our Conference, President, Secretary, Treasurer, and District Superintendents met in the office of the Suffolk Church on Thursday, February 20, to plan the program for our District Rallies to be held as follows:

Norfolk District—Wednesday, April 8, at Shelton Memorial Church.

Suffolk District—Thursday, April 9, at Suffolk Church.

Waverly District—Friday, April 10, at New Lebanon Church.

Program of District Rallies.

Theme: "That They All May Be One."

10:30 Hymn: "All Hail the Power of Jesus' Name."

Worship Service.

Roll Call of Churches.

Recognition of Ministers and Visitors.

District Superintendent's Message.

Special Music.

Address: "As I Saw India"—Miss Pattie Lee Coghill.

Offering.

Hymn: "In Christ There Is No East or West."

12:30 Recess for Lunch.

1:30 Hymn: "Jesus Shall Reign Where'er the Sun."

Prayer.

"We Speak for Our Departments"—(Dramatization).

The Missionary Emphasis for 1947-1948—Mrs. John G. Truitt.

Informal Interview with Miss Pattie Lee Coghill.

Report of Committees.

Hymn.

3:15 Benediction and Adjournment.

"And this commandment have from Him, That he who loveth God loveth his brother also."—I John 4:21.

Norfolk District—Shelton Memorial Church, April 8. Mrs. F. L. Lewis, Superintendent.

Suffolk District—Suffolk Church, April 9. Mrs. William T. Harrell, Superintendent.

Waverly District—New Lebanon Church, April 10. Mrs. W. C. Seely, Superintendent.

* * * * *

Let us women be in prayer that the entire membership of our churches may catch the spirit of this special emphasis on missions, and meet the challenge of our day as never before.

Mrs. JOHN G. TRUITT, Pres.,
Eastern Va Woman's Conference.

A CHINESE AUTOBIOGRAPHY.

[The following article was written by Paul Huang, a friend of Guy Thelin's, Foochow, China, now in his last year at Fukien Christian University. Paul is still on the Union High School staff and wrote the following autobiography in order to qualify for a scholarship at Fukien Christian University. Mr. Thelin says that Paul is "quite a remarkable chap, a good teacher, a good farmer, a good business man, a good musician, a good citizen, a good preacher, a good evangelist and a good Christian. He can do most anything. Thanks to folks who contributed to Student Aid during his high school days, these gifts from overseas have paid out well in many cases."]

"I am a native of Lutu, Mintsing. For many generations my forefathers were farmers. My father had four brothers and he himself was the second. Not being fond of farming, he became a boatman, going to and fro on the Min River, and sustained the

family well through long hours of hard work. When I was four years old, my mother died after a long illness. Though there was great lamentation among the members of the family she seemed to me only to be sleeping not dead, Alas! Afterward the stepmother arrived, though she is gentle and kind, the affections of mother were never regained.

When I was eight years of age, my father sent me to a private school for two years. Then at the age of eleven, stimulated by the arrival of foreign education, I resumed studying at a primary school preparatory to Tieng U Junior Middle School. After two years I graduated from the primary and entered the Junior department. At the close of a semester there came a strong Anti-Christian Movement. Where the storms swept over there was damage to the Christian institutions; so Tieng U was compelled to close and I stayed at home without a chance to study.

Since my studying was interrupted, my father consulted with stepmother about my work, and in accordance with their decision I became a farmer and cowherd for more than one year. Seeing it was not a good way to make a living, he bound me as an apprentice to some trade, in the hope that I might find the means of making a living. Although it was only two months, I had suffered reproach and ignominy sufficiently without getting anything. The plight was so bad as to make me to flee and hide in the house of maternal grandmother. I sent men to plead with my father for his permission to let me resume studying. Just at that time my uncle came home from Chung-An, having resigned from his position as the head of the bureau of education in that city. Upon considering my plight he decided to send me to Tieng U again. While I was in the junior second year class chaos broke out in the city so that I became a refugee once more.

During this time there were many robbers and brigands in the city and many inhabitants who could not bear the trouble and danger migrated to other places; therefore, my family moved to Foochow and I transferred to the junior department of Union High School. After graduation I intended to enter the senior high department, but just then because of the dividing the inheritance with my uncles, my father's vocation met with difficulties which almost brought about bankruptcy. In addition to this there were oppressions, anxieties, and owing to the causes he died in the prime of life. While at the time of mother's death I did not under-

(Continued on page 13.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

Some of you Virginians have twenty-seven inches of snow I hear! We are snowed in here in Asheville, too. First, there was sleet and then the snow came and covered the ice. Many activities here were cancelled. The city children did not have to go to school one day. The county children got two days off.

Bob sleds have been having their outing for the first time this winter. The boys and girls have been having wonderful times down the steep streets of Asheville.

Our Larchmont had its group of boys and sleds. What pleased Rebecca most was a little black Scottie dog that came with his little master. When his master's sled would start down the steep hill he would try so hard to keep up with his master on the sled. The little dogie plowing downhill in the deep snow with more falling on him thick and fast made a very lovely picture. I'm sorry that I can only send it to you in words. I'm sure that you have seen some lovely pictures during the snow. I wish that you'd send me some word pictures of what you have seen.

Be good to yourselves and don't forget to keep Lent.

A LITTLE CHILD SHALL GUIDE THEM.

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them.

In hearts too young for enmity
There lies the way to make men free.

When children's friendships are
world-wide

New ages will be glorified.

Let child love child, and strife will
cease;

Disarm the hearts, for that is peace.

Prayer—Dear God, help children everywhere to be friends of one another and help to be friendly to the children of all lands. May we remember that they are thy children, as we are, and so with us a part of God's family on earth. Teach us ways in which we may share our best with them, and in knowing them better, learn to love them more. This we ask in the spirit of Jesus, who came a little child to earth to reveal thy love to all peoples. Amen.—“*The New Hymnal for American Youth.*”

THOSE STORMY-DAY BLUES.

By IRMA DOVEY.

Issued by the National Kindergarten Association.

Mrs. Jordan sank into a chair as the door closed on the last member of her family—some going off to school and some to work. What a morning! In spite of the hindrances they had had in finding the things they wanted to wear, most of them had been ready for breakfast before she had it on the table.

Bill couldn't find his Algebra and upset the house generally looking for it, although it was under his pillow all the time! Marjorie, who worked in an office, discovered at the last minute that her raincape was torn past all wearing and she would have to change to her suit. The twins grumbled and fussed all during breakfast: “Who is going to take us to school?” “Where are our rubbers?” “Do we *have* to go to school today?” It had finally descended to, “He hit me first,” and Mrs. Jordan had been obliged to take firm measures.

“Why,” she wondered, “doesn't someone invent an alarm clock that will ring a half-hour earlier on mornings when it is storming? With extra garments to be found and an unusually early start needed, due to crowded buses, stormy mornings require much more time, as well as more energy and more patience. Here I am worn out already, and the day has scarcely begun.”

She forgot her troubles for a few minutes in glancing through a new magazine; then she began washing the dishes. When they were done, there were dusting and sweeping to do. She put down extra rugs by the door for wiping muddy shoes. “These rugs are clearly visible to me, but they probably won't be *them!*” she thought.

As she worked, she considered what might be done about the problem of stormy days. She had tried a box of *stormy-day* games for the twins—beanbags, dominoes, and pictures to cut out—all the quiet games that seem less enticing on bright sunny days. That had helped somewhat, but it was hard to keep the contents of the box reserved for such times.

If she could only manage to awaken earlier on those mornings, so as to have time to prepare something extra special for breakfast; that

would give the day an air of festivity and would help to soothe the ruffled feelings that came from hurry and the breaking of precious plans.

Perhaps everything now in the hall closet could be taken out and that entire space kept exclusively for bad-weather paraphernalia. If rubbers, umbrellas and raincoats had one special place, they might really be *kept* there. It would make it easier to check on their condition, too, and to make necessary replacements in time.

She was still planning when Bobby and Benny, all aglow with the pleasure of splashing through the puddles in their new rubber boots, came in for lunch.

“Well, how did school go?” she asked mechanically.

“Oh, only so-so,” answered Bobby. “We had to stay inside for recess.”

Mrs. Jordan remembered her own teaching days. That had always been a difficulty. Even with generous play-space, the children did not work off their energies in the school building as they did out-of-doors.

“Miss Johnson wore her red dress. Boy, is it pretty!” Benny contributed, over his bowl of soup.

In college, Mrs. Johnson recalled, prospective teachers had been advised to wear bright colors on stormy days. Perhaps gay colors were a tonic for everyone. Mothers might well take this advice, too, and not choose the old brown print because it is such a damp day and the pretty dress might get limp or soiled.

“I don't suppose I'll remember them all, nor put half of them into practice,” Mrs. Jordan told her husband that evening, “but I have made some good resolutions for the next stormy day.”

I know of no manner of speaking so offensive as that of giving praise, and closing it with an exception.

—Steele.

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Dayton, Ohio.

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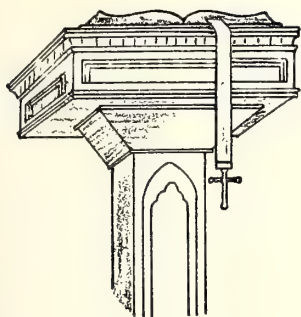
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THE CHRISTIAN PUBLISHING ASSOCIATION.

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**GRACE, COMFORT, HOPE, PEACE.***

By REV. PETER YOUNG.

The Second Epistle of Paul to the Thessalonians is made up of three short chapters and it can be read in its entirety in fifteen minutes. It is one of the shortest letters Paul wrote. But in it we find such familiar words and phrases as these:

"Grace to you and peace from God the Father and the Lord Jesus Christ." "Now our Lord Jesus Christ himself, and God our Father who loved us, and gave us eternal comfort and good hope through grace, comfort your hearts, and establish them in every good work and word." "The Lord direct your hearts into the love of God, and into the patience of Christ." "Now the Lord of peace himself give you peace at all times." "The grace of our Lord Jesus Christ be with you all."

The whole epistle reads like one glorious benediction. Now why did the Apostle write a second letter to this church and take such great pains to emphasize over and over again such words as these: grace, comfort, hope, peace, patience, love? For two reasons mainly, and you find them as you read the letter.

First, the members of the church in Thessalonica were suffering persecution. This little band of the followers of Christ were being hounded to death because of their faith. Their faith stressed four great beliefs: a belief in God the Father, creator and sustainer of the universe; a belief in Christ the Son of God as saviour and redeemer of the world; a belief in purity as the way of life; and a belief in the resurrection. All this seemed strange in that day and the Christians were called heretics. They were punished with insults, thrust into jail, and some of them put to death.

Second, these church members suffered disappointment. They had thought life would go easier with them because of their new-found faith in Christ. They had expected God to stand by them in a miraculous way—"A thousand shall fall at thy

side, but it shall not come nigh thee." When it didn't turn out that way they were sorely disappointed. We all expect a few special favors from God when we do his will. We experience some unusual trouble and we say, What have I done to deserve this? Nothing, very probably, but we needly only to realize that even the best of us have no inside hold on the mercy and goodness of God. Christ himself was given no special favors, and asked for none.

Yes, life was going hard for these Thessalonians in spite of their Christian loyalty, and because of it. Their pain was real enough. They had those terror-stricken eyes that look at you and want to know what sense life makes. They were persecuted and disappointed.

And Paul didn't give them anything light and merry to try to get them to stand up to their woe. He appealed to them in terms of the love of God, the patience of Christ, the grace of our Lord Jesus Christ, the God of eternal comfort and good hope. He didn't promise them any easy relief from their troubles. He didn't hold out to them the hope of more peaceful days to come in this world, and the prospect of everlasting joy in the next. Paul simply reminded them of the power of high religion to hold them steadfast and true. Be loyal; be faithful. So he admonished them in tones of the spirit of heaven itself. And in the end, it was exactly as Paul said it would be. Grace, comfort, hope, peace came into their lives from the vast and powerful resources of Almighty God to bless them. Indeed, they became one of those little bands of early Christians of whom it was said, "The blood of the martyrs is the seed of the church."

O you Thessalonians, loyal followers of Christ under tribulation, how we need your example in these days on which we have fallen!

For we, too, live under the sense of great disappointment. No people can experience the tragedy of two world wars within the lifespan of one generation without coming to feel the sense of frustration and disappointment. What hopes we had for God's fair world only a few years ago! "The Kingdom of God on earth in one generation," was our slogan. It seemed as easy as that when I was a freshman in college. But instead of the Kingdom of God we have the devil's kingdom of ruin and suffering.

The resulting sense of frustration is doing something to us. We are like drowning men clutching at straws. Hoping to salvage something from the general wreckage, we look after

our own physical comfort. There is a hurry and a strain and a stress about us, as we seek the security of this world. We are uncommonly excited most of the time. We can't even rest when we are supposed to be quiet. We finally break under the strain. Our psychiatrists have a story to tell us with respect to the mental sickness of our time.

Moreover, a lot of people are resorting to drink. Trying to get away from the awful sense of personal frustration in a world at sixes and sevens, they seek refuge in alcohol. They may find a momentary release, but the end is bitter indeed. Did you read in the February *Reader's Digest* the article about the increase of drinking among women? It is one of the saddest pieces of writing I've ever come across.

We need an Apostle Paul to send us a message from heaven—the love of God; the grace of our Lord Jesus Christ; the patience of Christ; the God of eternal comfort and good hope!

In the year 1864, while our country was still in the throes of the War Between the States, Samuel Longfellow wrote a prayer-poem. It is found in most of our hymnals, though it is seldom sung. Listen to it:

I look to thee in every need,
And never look in vain;
I feel thy strong and tender love,
And all is well again;
The thought of thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road;
But let me only think of thee,
And then new heart springs up in me.

Thy calmness bends serene above,
My restlessness to still;
Around me flows thy quickening life,
To nerve my faltering will;
Thy presence fills my solitude;
Thy providence turns all to good.

Embossed deep in thy dear love,
Held in thy law, I stand;
Thy hand in all things I behold,
And all things in thy hand;
Thou leadest me by unsought ways,
And turn'st my mourning into praise.

In these meaningful lines Samuel Longfellow was trying to make sense out of a way which was sorely afflicting the daily life of every American citizen. He went about it in the large manner of thinking in terms of the eternal God. Always in the face of the woes of earth, the spiritual leaders of humanity have rendered a similar service. Listen to this old-time prayer:

"Almighty and everlasting God, we who are frailty itself hail thine omnipotence. We whose breath is in
(Continued on page 14.)

*A sermon preached in the Congregational Christian Temple, Norfolk, Virginia, February 2, 1947.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS WASHES THE DISCIPLES' FEET.

LESSON X—MARCH 9, 1947.

MEMORY SELECTION: *A new commandment I give unto you; that ye love one another; even as I have loved you, that ye also love one another.*—John 13:34.

LESSON TEXT: John 13.

DEVOTIONAL READING: I Peter 5:5-11.

Going Home.

Those who fear death will do well to ponder the words which are used in one sense or another in reference to the passing from this world of Jesus. For instance in today's lesson there are two such references within a few verses. "When Jesus knew that his hour was come that he should depart out of this world unto the Father. . . ." He lived in intimate association with the Father here. He knew that he would be with the Father there. Nothing was to separate him from God, not death nor life. A couple of verses later we read "and Jesus knowing that he came from God and went to God. . . ." To use a homely phrase, and to put it in terms of a familiar and beloved song, death for Jesus was "going home." It is that for the Christian. He simply changes domains and dwelling places—he leaves the world of the seen and the temporal for the world of the unseen and the eternal, he moves from the earthly house of this tabernacle into the Father's house of many mansions, the building of God eternal in the heavens. One of the blessed ministries of Christ is to deliver those who through life are in bondage to the fear of death.

Shadows Over the Sacred.

They had gathered for the Passover, the most sacred of the Jewish feasts. It was a time of high privilege and spiritual possibilities. But darkness hung over it. The disciples in general, like petulant children, were squabbling over the places of preferment, and over the positions of prominence. And Judas in particular was there with a dark sin in his bosom, the determination to betray his Master. How subtle the devil is, how subversive are his tactics. He dares invade the holy of holies of life, he tries to defile the sanctities of the spirit. But even at that, one should bring these things into the presence of Christ, that they

might be seen in their true light, and that, by grace they might be cast out. Those who habitually absent themselves from public or private worship thereby deny themselves of an experience that every man needs if he is to live at his best.

The Saviour, But the Servant.

"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God . . . took a towel and girded himself . . . and began to wash the disciples' feet." That is one of the most remarkable and in some senses the most unbelievable event in history. Here was Jesus Christ, the Son of God, conscious of the fact that he had come from God and was going to God, humbling himself, taking upon himself the form of a servant, and doing the work of a slave or household servant. Here is a new ideal of greatness, a new insight into the grandeur of service. It was when he was most conscious of his divinity or his deity that he stooped most low. How this scene ought to humble us, and cause us to "pour contempt on all our pride." It was simply a dramatization of the statement of the Master that he that would be great must be the servant of all, and that even the Son of Man came not to be ministered unto but to minister and to give his life a ransom for many.

It Was Too Much for Simon Peter.

It was, of course, an embarrassing experience for the disciples—to see their Master and Teacher doing in such a fine spirit, what they because of false pride had refused to do. But none of them said anything, except Peter. It was just too much for the old fisherman. He cried out that he just could not stand for it. It must have broken the old fellow's heart to see his Lord on his knees washing his feet. But it must be so, and in characteristic fashion, when Peter found out that Jesus was minded to do just that, he cried out almost in agony, that he wanted Christ to wash not only his feet, but his hands and his head. There did not have to be any more object lessons on the greatness of service after this scene in the upper room.

Ye Ought Also To Wash One Another's Feet.

These are the words of Jesus, and they cannot easily be read out of the

record. There are those who think that they are to be taken literally, and they still have a service of foot-washing in connection with their religious services. Let every man be fully persuaded in his own mind. But Jesus was here stating a principle instead of merely giving a rule. He was saying that those who are his followers must be willing to lay aside their dignity—that is their false dignity—and be willing to do even the humblest tasks in the spirit of their Lord. If he, our Lord and Master had this spirit, how much more ought it to characterize our lives.

The Secret of Joy.

"If ye know these things, happy are ye if ye do them." To be sure there is joy in knowledge. The scientist thrills with joy when he makes some new discovery, and the student is happy when he learns new truth. But ultimately joy comes from doing the things we know we ought to do. Most of us, indeed all of us, know better than we do. Our lack is not of knowledge, but of will. The emotion waits upon the performance. There are many folks who are waiting as they say until they feel like a Christian ought to feel, before they are willing to join the church. But that is not the divine order. If we would know the joy, we must do. If ye know these things happy are ye if ye do them.

One of You Shall Betray Me.

He was talking to his disciples, not to the multitudes, to those who had been with him and those who had shared most intimately his life. But even one of these was to betray him and another was to deny him. We have this treasure in earthen vessels. Privilege involves peril. It is not how much privilege a man has, but what he does with his privileges. It is not how much a man knows about Christ, but how he responds to Christ that is determinative. Come to think of it life is pretty serious business after all. And the greatest disaster that can happen to the human soul is to be separated from God. Let no man idly speculate whether others will betray his Lord. Let every man search his own heart, and ask his Lord, "Is it I?"

The treatment of those who wrong us is a crucial problem in human relations. Jesus commands us to meet such situations by loving our enemies. This approach which can be simply phrased as returning good for evil, is either sentimentality or insight.

—Vere V. Loper.

THE ARCHITECTURE OF LENT.

(Continued from page 5.)

made martyrs of many of them, knew that God was "in Christ, reconciling the world unto Himself." And they were assured that no merely human figure could arouse such knowledge any more than such could have aroused a Thomas, his doubts stilled at last, to cry, "My Lord and my God."

The whole New Testament needs to be taken into account if Christianity is to be known—at least New Testament Christianity. The fact of Christ cannot be divorced from the interpretation of the fact. The two are inextricably bound together. To try to separate the one from the other is either to emasculate the Christ or to leave the interpretation of the Apostles hanging in mid-air. Unless the Apostles' interpretation is accepted, the central meaning of Christmas—Emmanuel, *God with us*—is lost. Unless the voice of Christ is more than that of a Prophet, however pre-eminent, the cross becomes solely a pathetic commentary on man's ethical myopia and the resurrection becomes little more than a fanciful parable of man's wishful thinking—a newer myth of Phoenix arising from the ashes—or a type for those recurrent renewals which are presumed to be natural to humanity. A truncated, synoptic Jesus cannot account for the Apostles nor can it adequately account for the rise and the persistence of the church.

Why, then, should there be so much apparent hesitancy when speaking of Jesus in any other terms than as Leader of Men, Exemplar of Noble Living? Even "divine" must be suggested in a qualified sense and forever printed with the initial letter from the lower case. Does one expect to broaden the appeal of Jesus by reducing him to the lowest common denominator? That was not the Apostles' way. That is not the way the New Testament presents Jesus. With whatever christology one attempts to explain it, the Apostles knew the immediacy of God in Christ, knew their redemption because He was their Redeemer. They knew the awful weight of guilt when searched by His eyes, God's eyes, and they knew the exultation of release from that guilt through God's grace given in Christ's act on Calvary. One thing was certain to the Apostles: when they had dealings with Christ, they had dealings with God.

It will be necessary for the new crosses and altars in the churches to revive a similar sureness of the God-Christ, Christ-God awareness if whole-souled worship is to be estab-

lished. For there is nothing in Humanity-At-Its-Best, however capitalized, which can induce worship. An honest man cannot be struck to his knees by contemplation of the high potentialities which lie within himself, or within the human race, or within a Representative Man. There can be little worship when a man scorns his knees altogether as instruments of prayer and feels that true religion is properly expressed by standing erect, eyes open, searching for inspiration in those lofty achievements which mankind hopefully projects ahead of himself. With such a mental attitude worship can never be more than strained and unnatural. But put the cross and the altar back in the center. Renew or, if need be, come to ones own original discovery that "God is in Christ reconciling the world unto Himself." Then one can—he must—worship. That is the way it happened to the Apostles. At first they did not understand. They followed afar off even to Calvary. But later they understood what the Cross meant, what Jesus is. They gloried in it, lived in it, died for it, and passed on their knowledge of their Redemptive Faith as the priceless gift to the world. Christianity remains at heart that same Redemptive Faith or it has little to offer which cannot be found elsewhere.

By all means the cross should be placed in the center of the church, much more, placed in the center of Christian consciousness. And, perhaps, some day even the steeples may be re-erected and Protestants be eager to place on them, confronting the world, a cross rather than a weather-vane.

A CHINESE AUTOBIOGRAPHY.

(Continued from page 9.)

stand the meaning of the lamentations I now fully realized the loss of both mother and father. Alas! how pitiable, miserable, lonely an orphan was I! Therefore, all the burden of the family was put upon me. Just then there was peace in Mintsing, and I immediately came back to teach in the Mai Cing primary school for two years. Through frugality I had saved a good sum out of my scanty earnings and after estimating that it might be enough to cover the expenses of a semester, I started to study again at Union High School. But at the beginning of the next term, as I had used all my money and had no other source of income I decided to take nurses training at the Union Hospital. However, Principal Yang and Mr. Thelin considered me to be good

in character and ability and worthy of further education, so I was given two scholarships, one from the Foochow Rotary Club and one from the school, and with extra work in the Dean's office. During my third year I was given a chance to teach in the primary school so there were no more financial difficulties until I graduated for which I gratefully thank God because He is gracious and kind to me. After graduation I taught chemistry and physics at the Uk Cing Girls Junior Middle School and was simultaneously head of the primary school of the same institution. This was very helpful in introducing me to engage in education work. Thus as the years passed, the need of marriage increased proportionately; so in 1937 I married Miss Lau Hua-Nguk. I now have two boys.

Once while teaching at Uk Cing, a friend asked me to do some important business for him. I rode a bicycle too hard, which brought on a very serious illness, which seriously affected my stomach. According to the report of the doctors there was much bleeding from my stomach, which several times made me fear it would end my life. For God's salvation by glory, majesty, thanksgiving to the only God our Saviour forever!

At the beginning of the Sino-Japanese war there was great danger along the coast. Because of the emergency the Union High School moved to Lutu where I had the opportunity to teach in this institution. After a short time the government ordered all schools to move inland. I followed the school to Tsiangloh where I continued my work for three and one half years. During this time a yearning for further study came over me. Being encouraged by friends and stimulated by the help of a scholarship from the school I began my college life at Fukien Christian University in the autumn of 1943. During the past three years I had the good fortune to obtain the International Scholarship and to be chosen as Model Student.

Now I am on tiptoe of expectation that my dear teachers may edify and polish me, a dullard, to fulfill my purpose to become a useful instrument for my country. It is my aim to carry out the instructions of my teachers in order that I may repay them for their kindness; so I write this autobiography to admonish and encourage myself.

PAUL HUANG.

It is where a man spends his money that shows where his heart lies.

—A. Edwin Keigwin, D.D.

The Orphanage

CHAS. D. JOHNSTON, *Supt*

Dear Friends:

On February 20 we had snow, rain and sleet falling at the same time. It made us feel that a real pinch of winter weather was here. It pinched us more from the fact that we had been enjoying such warm balmy days all winter. Except for about a week sometime ago when the thermometer dropped to twelve degrees one morning, we have had a very mild winter. But this morning, February 21, it is clear, with ice covering the trees and snow covering the ground; it is slick as glass. I drove my car out and started to the orphanage and got along all right until I got to the end of the driveway and could not turn in there. So I just left the car and walked in.

Dr. Jesse H. Dollar, our full-time pastor of our Elon Community Church, and his assistant, Miss Browne, are taking right much interest in the orphanage children. They have a service at the orphanage each Wednesday night at seven o'clock. The children from all the buildings gather in the old building where the service is held. The larger ones sit in chairs and the little tots sit on a large rug. It is a beautiful sight to watch, especially the little tots sitting there with their ears open in order to catch every word. Dr. Dollar reads an appropriate section of scripture and has prayer. Then he makes a suitable talk to the children. Then Miss Browne takes over with a beautiful Bible story, which the children enjoy very much. Miss Browne has a wonderful way in getting her story across to the children, and they get its meaning. We feel that Dr. Dollar and Miss Browne have a wonderful opportunity to do lots of good with our children here. The services they put on are inspiring as well as interesting, and are enjoyed by us older folks as well as the children. Dr. Dollar and Miss Browne have already won a very warm place in the hearts of the entire orphanage family, and we hope much good will be accomplished.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 27, 1947.

Amount brought forward \$2,101.84

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Beulah\$ 4.40
New Elam 25.00
New Hope 19.64
Oak Level 2.00

51.04

Eastern Va. Conference:
Centerville\$ 33.75
Cypress Chapel\$ 8.50
Liberty Spring 7.00
Christian Temple 10.00
Rosemont 25.00

84.25

Western N. C. Conference:
Ether\$ 6.31
Shady Grove 2.00
Shiloh 34.96

43.27

Va. Valley Conference:
Antioch\$ 8.20
Leaksville 11.71
Newport 12.35

32.26

Total for week \$ 210.82

Total from churches for year \$2,312.66

SUN'S PULPIT.

(Continued from page 11.)

our nostrils, who are but passing shadows, hail thine everlastingness. Give us that faith, we beseech thee, that enables us to exalt in thine immeasurableness. We bless thee for deliverance from the thoughts of Deity that are like unto ourselves, and thank thee for the width, and the height, and the depth of the majesty of God."

Doesn't this old prayer give us the sense of God—good, powerful, eternal; in contrast to man—sinful, weak, limited in so many ways, doing the things he would not do, and leaving undone the things he would do, here today and gone tomorrow? In other words, this prayer, and the hymn of Samuel Longfellow, and this letter of Paul to the Thessalonians indicate that our chief business at all times, and particularly in a time of spiritual stress and strain, is to lay hold on God. For only so, do the great benedictions of life come—grace, comfort, hope, peace.

If religion means anything at all, it means that God can come into our lives and bless us. It is only necessary for us to adjust our ways to him, in whom we live and move and have our being. God never comes into a person's life in the way a stone is dropped into a basket. He has to do with our spirits. He comes to us through our love, our friendship, our loyalty, our devotion. You can't live an immoral life all your days, and then expect to be taken up by the everlasting arms on your death-bed. A legalistic religion may offer some such hope, but the moral aspirations of men are against it.

All Capone died last week-end. He was a notorious character, as we all know, wrapped up with every form of illicit business, including murder itself. The newspaper accounts of his death tell us that he received the sacraments of the Roman Catholic

church a few days before he died. In terms of Roman Catholic logic, his spirit was thus prepared for an ultimate place in heaven.

Another world-famous person, Grace Moore, died last week-end also. She was a lovely singer, a beautiful character, and brought joy and happiness and life to millions of people through the ministry of song. In connection with her death, newspaper stories pointed out that she had expected soon to return to this country, and that upon her return she hoped to join the Roman Catholic Church. But Grace Moore never got back. She died before she received the ritual of the Roman Catholic Church which would have made her a member. Are we, therefore, to infer that her soul was not properly prepared for heaven? This must be the logical conclusion of a church which claims to hold exclusively "The Keys of the Kingdom." It seems that it makes no difference what kind of life a person lives; the important thing is to be lucky enough to receive the correct ritual.

But the religious aspirations of men are better emphasized in the scriptures: "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" Our own denominational leaders put it this way: "Christian character is a sufficient test of fellowship and church membership," the implication being that it is also a sufficient test of heaven itself.

Paul told those Thessalonians simply to follow Christ. He would give them grace, comfort, hope, peace, in this world and in the next. For Christ himself knew the rewards of high religion. As a boy he committed to memory: "The Lord is my shepherd; I shall not want." It was his custom to attend divine services on the Sabbath. He sang with the congregation: "Fret not thyself because of evil-doers; rest in the Lord; wait patiently for him, for he shall give thee thy heart's desire." God was not far away. The presence of the Father fell across the busy days of his life. He was the calmest soul that ever walked this earth. And how he steadied the souls of countless millions throughout life and death, and into eternity!

So he comes to each one of us in our disappointments and says: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

No wonder the Apostle Paul ended his letter with the benediction: "The grace of our Lord Jesus Christ be with you all."

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Marriages

KLINE - EARLY.

A lovely wedding was solemnized on Thursday evening, January 30, at 7:30 o'clock at the Bethlehem Christian Church at Tenth Legion when Miss Jean Eloise Kline, daughter of Mr. and Mrs. Ervin Kline, of Tenth Legion, became the bride of Mr. Kermit Early, son of Mr. and Mrs. O. K. Early of Route 1, Harrisonburg, Va.

The ceremony was performed by the Rev. Guy H. Veazey before a candlelit altar of evergreens and palms, set off by two huge baskets of white lilies and snapdragons on either side.

During the ceremony, Charles Bazzle of Harrisonburg, played "Through the Years" and "O Perfect Love," and Mrs. Helen Early of Harrisonburg, sang "Always" and

"I Love You Truly." "Liebestraum," "Intermezzo" and the traditional wedding marches were played.

The bridegroom had as his best man, Eldon Lineweaver, while the ushers were Lloyd Miller, and Elwood Kline, brother of the bride.

Following the reception the couple left for a wedding trip to Sebring and Tampa, Florida.

On their return from their wedding trip, the couple will make their home at Pure Village, south of Harrisonburg, Va.

The bride is a graduate of Broadway High School and Madison College, and is now employed as a receptionist at the offices of the Zigler Canning Co., Timberville. The bridegroom is a graduate of Bridgewater High School and served fifteen months in the Navy. He is now a senior at Bridgewater College.

In Memoriam

WRIGHT.

On September 7, 1946, God in His infinite wisdom took from Seagrove Christian Church one of our beloved members, Walter E. Wright.

He joined the church when a young man and served faithfully until his death at the age of sixty-five years.

He was always ready to lend a helping hand. We will greatly miss him in the church and community.

We extend to his family our sincere and heart-felt sympathy and commend them to the all-wise God who said, "Come unto me all ye that labor and are heavy laden and I will give you rest."

Mrs. R. L. MACON,
Mrs. B. A. KING,
Mrs. IVEY LUCK,
Committee.

COOK.

Evelyn Florence Newland was born September 27, 1893, near Edinburg, Virginia; spent her entire life in the same community and died February 5, 1947. She married Elmer W. Cook, June 3, 1911. To this union were born two children, Alfred and Helen, both of the home. She confessed faith in Christ at fifteen years of age and joined the Palmyra Christian Church and remained true and faithful for almost forty years. Funeral services were held from the Evangelical U. B. Church in Edinburg by her pastor, this writer, and the Rev. O. R. Kesner, pastor of the U. B. Church. Burial was in the Cedar Wood Cemetery, Edinburg. She was a good neighbor, a very faithful companion and mother. The Christ who was the source of her strength will bless and comfort those who mourn her passing.

GUY. H. VEAZEY.

MCCURDY.

In loving memory of our beloved sister, Mrs. Burdella McCurdy, many years a loyal and faithful member of the Winchester Church, and member of the Woman's Missionary Society, who passed from the earthly life to her eternal reward, November 25, 1946.

Therefore, be it resolved:

1. That while we shall miss her in the sweet fellowship of our work together, we will always cherish the memory of her friendship and her faithful service.

2. That to her loved ones we tender our heartfelt sympathy in the name of Him who is the Resurrection and the Life and who will comfort them in their sorrow.

3. That in humble resignation we bow to the will of our Heavenly Father who hath given us the assurance of Eternal Life through His Son, our blessed Savior, where those who trust in Him may dwell in His home of many mansions forever.

Respectfully submitted,
MARTHA SIRBAUGH,
FRANCES H. COOPER,
VIOLET PUGH,
Committee.

CATHER.

"Blessed are the dead that die in the Lord." Such is the end of the Christian's earthly existence. Such, we believe, marked the end of the earthly life of our beloved sister, Mrs. E. W. Cather, charter member of the Winchester Church, many years a member of the Woman's Missionary Society, who died on December 6, 1946. She was patient in her suffering and with calm resignation, which reflected a firm faith, passed into the shadows, unafraid.

Therefore, be it resolved:

1. That we rejoice in the triumph of her release from the burden of pain, to enter into the life more abundant, to be forever with the Lord.

2. That we share the sorrow of her loved ones, but comfort them with the hope which we have in Christ of meeting loved ones again in the land where flowers never fade and where sorrow and separation never come.

3. That while we shall miss her presence, we will be consoled by the thought that our loss is her eternal gain.

Respectfully submitted,
MARTHA SIRBAUGH,
FRANCES H. COOPER,
VIOLET PUGH,
Committee.

BRICKHOUSE.

Mrs. Lulu F. Brickhouse, widow of the late Edward J. Brickhouse, passed away Saturday, February 15, at her residence, 2 Greenwood Apartment, 623 W. Princess Anne Road, Norfolk, Va.

Mrs. Brickhouse, who was in her ninety-first year, was the daughter of the late William H. and Mary Frances K. Haynes. She was a life-long resident of Norfolk County and Norfolk.

Well known for her generosity to civic enterprises as well as the church and missionary interests, she was a devoted Christian. At an early age she united with the church, and throughout her long life her chief desire was to follow in the footsteps of her Master. Her many friends through the years have been impressed with her cheerfulness, her sweet smile so expressive of the radiant spirit within, and her great faith in prayer.

In recent years she had published four booklets of verse expressive of her Christian ideals and a book of Daily Texts and Prayers. Through these it was her earnest desire to help others find comfort, strength and inspiration.

She is survived by three daughters: Mrs. G. F. Birdsong, Miss Fanny Brickhouse, and Mrs. S. M. Atkinson; three sons: T. E. Brickhouse and Edward J. Brickhouse; five grandsons and one great-grandmother.

K.

Christian Teaching for a New Day

By NEVIN C. HARNER*

Excerpts from an Address before the International Council of Religious Education

What are the emphases which should predominate if we are to prove equal to our responsibilities and our opportunities?

1. First, and perhaps foremost, we must ground children, youth and adults in the Christian faith more effectively than we have done heretofore. There is a Christian faith despite many diversities of interpretation. Was there ever a time when this faith was so sorely needed? People need it as a refuge in the face of personal and social disaster, actual and threatened. They need it equally as a touchstone in the manifold moral perplexities of life, and millions of them do not have it. And so a first claim upon our attention is the presentation of this faith in all its fullness with the aid of the finest methods we can devise, and out of hearts convinced that it is the pearl of great price for us and for all men. This is the first commandment with promise for Christian education.

2. We must undergird Christian family life and recapture the home as the primary agency of religious nurture. It is not news that the family as an institution has been increasingly beset by many trials in recent years. The result is not merely crowded divorce courts, but widespread unhappiness also, and millions of tomorrow's home makers with no memories of normal home life. Here is a ministry for Christian education that both challenges and staggers the imagination. We have forgotten, on occasion, that God made homes before He made churches, and that it is the home where the basic business of Christian nurture is transacted, or is not, as the case may be. It is safe to say that we shall see a new emphasis upon the **home**, not merely as an **object** of Christian education, but as the major **instrument** of Christian education. This is the second commandment with promise for the forces of Christian education.

3. We must fit people for effective corporate membership in the world-wide church of Christ. We who stand within the Christian education movement have not been very good at this. One of the finest things we can do for the individuals in our care is to make them "very members incorporate in the mystical body of Christ," and one of the finest things we can do for social betterment is to catch persons up in a revitalized Christian community from

which they can work outward toward the social ills that surround them. And the world-wide church is looming before us with a new clarity. When a United States soldier writes home to a Chicago paper that he has been converted to vital Christianity by a South Seas native, the world-wide church is upon us. And so, the times call for a new teaching about the church—its past history and its present scope and reality. They call also for new strategies of introducing children helpfully to the church as they find it around them—its worship, its organization, its finances—but the first step is for us ourselves and the many teachers and leaders throughout the country to see the church, high and lifted up, as it is, and as it can be under God.

4. We must fit people of all ages for intelligent world citizenship. It has been a long time since a book title so readily slipped into the common speech as was the case with Wendell Willkie's "One World." The reason is that this title epitomized both the reality which we have seen taking shape around us, and our desperate hopes for what we feel must be. But this "one world" will not be realized automatically. And surely Christian education has a solemn responsibility to prepare people for one world under God with all its might, because we are the followers of the Prince of Peace and the original custodians of this very dream.

5. We must redouble our efforts to reach the millions who are untouched by any systematic Christian teaching. We need once more the old evangelistic fervor implemented by new methods suitable to the new day. We are called upon to put forth aggressive recruiting efforts in every church and church school, and to make full use of the weekday church school, and the vacation church school, which have proven themselves to be valuable evangelistic agencies. But it seems clear that we must go beyond all this and not rest content until we devise a formula for including religion in non-sectarian fashion within the public school itself. Surely this can not be done in terms of doctrine nor in separate courses in religion, but there are able minds which say it can be done as part and parcel of many courses. Here, indeed, is a major task which will require the maximum of Christian statesmanship, but until it is done, all efforts to Christianize our populace will remain partial and be only partially effective.

*Dr. Harner is President of Heidelberg College, Tiffin, Ohio, and one of the leading educators of the Evangelical and Reformed Church.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

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NUMBER 10.

An Audience with the Emperor

By Miss Alice E. Cary

Some of you have seen accounts in the newspaper about the audience four of us had with the Emperor, and have asked about it. It all came from an idea of Dr. Kagawa who thought it would be a fine thing for the Christian movement here in Japan if a group of missionaries could have such an audience. It would have been such a new departure that I must say I did not take the suggestion very seriously, for I did not think it would ever happen. Imagine my surprise when the word came that four of us were to be ready to go to the palace the day after Christmas, and that I was to be one of the four. This can truly be counted a unique occasion: first, because we were missionaries and not members of any diplomatic corps; secondly, because women were included in the audience, for the first time except for Evangeline Booth, I am told, who was received because of her rank as a General; and lastly, because of the informality of the whole meeting, one at which we sat and talked to the Emperor in a most friendly and uninhibited sort of way. The entire lack of stiff formalism was a surprise and a pleasure. We were not even told how we should dress, nor when we got there, what to do or what to say. The only suggestion made at all came after we had been ushered into the room where the audience was to be held, and had been seated in the circle of chairs placed at the far end before a pair of gorgeous gold screens. The central chair, the same style as the ones we were sitting on, was left vacant, and the interpreter, Mr. Goto, quietly said we might rise when His Majesty entered. I think we would have known that anyway, but we appreciated being reminded.

We were not kept waiting at all, the Emperor coming in with two aides directly over to where we were standing, shaking hands with us each in turn, with a friendly word of welcome. Then we all sat down, something never done in the presence of the Emperor in the past, you may be sure. Turning from one to the other of us, he asked all sorts of questions through Mr. Goto, showing that he had acquainted himself with our work and our plans, and that he was interested in all we were doing. For about twenty minutes he wanted to know about the proposed Christian University, the work of the Commission of Six, and expressed appreciation for the long years of service of Mrs. Topping and her husband here in Japan. Mrs. Topping is a veteran missionary here who was one of the four. It was remarkable how much he knew of what we had done, and how eager he was to send messages of thanks and good will to the people of America, especially for the food that had saved the lives of his people this past summer. At the close he went out of his way to send a special word of congratulation to John R. Mott for being awarded the Nobel Prize. With that he rose, shook hands around once more with words of farewell, wishes for a safe trip to those soon returning to the States, and of hope for further meeting to the rest.

NEWS AND VIEWS

Rev. and Mrs. M. A. Pollard of Greensboro are spending a brief vacation in Florida.

Dr. C. Rexford Raymond has begun his seventh year as pastor of the Circular Church in Charleston, S. C.

Carolina Church, near Burlington, has recently secured pledges from its members for \$1,600 for a new heating system for the church.

Mrs. Joe A. French has returned to her home in Reidsville after undergoing a successful operation in the Baptist Hospital at Winston-Salem.

The Pastor's School and Rural Church Institute will be held at Duke University June 2-6. Dr. Stanley C. Harrell is vice-chairman of the board of directors.

Happy Home has a substantial amount on hand for the erection of a parsonage and has a committee at work on plans for erection of the parsonage by the fall of 1947.

Needham's Grove, near Hemp, N. C., has recently organized a Young People's Society with twenty-five members. Rev. Mack V. Welch, senior at Elon College, is the pastor.

Haw River Church recently organized its men into "The Men of the Church." Their first meeting was held on Saturday night, February 22, when the organization was effected. Eighteen men were present for this supper meeting. They will meet monthly for a program and business. The officers elected were: Karl Bason, chairman; Thomas Terrell, vice-chairman; J. R. Barker, secretary-treasurer. Rev. Earl Farrell is the pastor.

The program as prepared by Mrs. Isobel Caleb for the National Council of Church women was used by Palm Street in their observance of the World Day of Prayer with Mrs. W. F. Worsham as the leader. Four churches of the community joined in the participation with the Rev. C. W. Russell of the Methodist Church leading in prayer. Miss Betty Murchison and Mrs. A. J. Harris were the soloists accompanied by Mrs. Douglas Wilson. The Rev. M. A. Pollard was the host minister.

WHY GO TO CHURCH AND WORSHIP WITH OTHERS.

I. It is good for *you*. True. But that is the least reason. Would you say, "I love mother because it's good for *me*?" Self culture is a result of worship in the church; but that is only a by-product.

II. It is good for the *church*. True. But that's not the chief reason. Your neglect won't kill the church. Though you stay away, others will keep the church alive. But the church must say about any vagrant, absent member what Browning said in his poem, "The Lost Leader":

We shall march prospering—not through
his presence;
Songs may inspirit us—not from his lyre;
Deeds will be done—while he boasts his
quiescence,
Still bidding crouch whom the rest bade
aspire.

If all able-bodied members, free to come, will do so, attendance will double; and such an assembly would attract and hold others. The growth of your church depends on your faithful, regular attendance.

III. Come for the sake of *Christ*. Worship is not addressed to the people in the pews but to God revealed in Christ. Worship is not provided so that folks can enjoy music or a sermon. Worship is not a lecture or a concert. The music, prayers and sermon are offered to God. Don't call the congregation an audience. God is the audience. Dr. Coffin's book, *Christian Worship*, says: "Worship is appreciation. It is the awed and glad spontaneous response of the spirit of man confronted by the God of Christian revelation. . . . Because worship is appreciation, we worship best in a devout assembly. In a Christian congregation are stored memories and a corporate devoutness which exceed the religious feeling of all its members. The ardor and the expectancy of the assembly augment the warmth and wistfulness of each worshipper."

C. REXFORD RAYMOND.

"THE SECOND MILE" DRAMATIZED IN "THE GREATEST STORY EVER TOLD."

Christ's admonition, "If any man sue thee at law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him two," is the theme of the ninth episode—paranetically titled "The Second Mile"

—in "The Greatest Story Ever Told" series to be heard Sunday, March 9, at 6:30 P. M., EST, over ABC.

As the story opens, young Daniel—son of an executed leader of the Hebrew's underground resistance to the Roman conquerors—reluctantly agrees to his poverty-stricken mother's plea that he seek employment from his wealthy but cowardly uncle. The latter desperately hopes that the vengeful youth will break his appointment for an interview and thus will keep from the uncle's door the stern eye of the legionnaires.

But the heedless youth, en route to his appointment, harangues a bullying Roman soldier and as a result is forced into service as the tyrant's batman. While he marches before the sadistic trooper, they come upon the Master speaking to the multitude. He singles out Daniel for his admonition to bear humbly the oppressor's burden. And the youth, inspired by the Master and remembering his father's plight, determines to be silent and to bear passively the Roman's taunts and jeers.

However, as the journey progresses, Daniel, goaded by outraged pride, desperately weighs his devotion to his mother and the desire to avenge his martyr father.

This modern language dramatization of the New Testament parable is faithfully translated in today's idiom by the noted editor, Fulton Oursler.

JUST ANOTHER CASE—WHOSE CHILD IS IT?

A nurse came out calling for boiled water, or boiling water. As I went into the hospital I saw Dr. Wang going into action. From Mr. T'ien, the accountant, I learned about it—an eight-year-old boy had just been carried in, his left hand blown off at the wrist and a big hole blown into his abdomen. Little chance of saving him. But if the hospital were open and equipped, if there were an adequate staff, if there were medicines on hand—sulpha drugs, anti-tetanus, etc.—maybe he could be saved. And maybe he would grow up to be of outstanding usefulness in the China-that-is-to-be. Who knows?

A familiar story in this part of the world—dry grass and weeds had been raked up for fuel. The grenade must have been raked up along with the rest. And when it was put into the fire, unnoticed, it exploded, and this tragic sufferer was carried in to what used to be our Fenchow Hospital. Only the opening of a dispensary has been authorized since we

(Continued on page 15.)

WITH, OR WITHOUT, CHRIST.

Dear Fellow-Worker in Christ:

The choice is ours—to make—a happy, peaceful, friendly, victorious world in Christ, or a war-torn, starving, sinful, sick, and fearful world without Christ!

“Enlightened, rich, powerful, we Christians of the United States, possessors of the atomic bomb, are in a position either to save or destroy mankind!”

The Congregational Christian Church members of the Southern Convention must accept their share of that responsibility! What can we do? What we will, we can do!

You have charged your Mission Board with the responsibility of being your agency for extending the spirit of Christ to the world. We are committed by the Gospel and by tradition to the boundless mission of the Christian Church—the mission of redemption through Christ and good-will among men in Him.

Your Mission Board enters upon the Mission Period—March, April, May, June—with a concern for its grave responsibility to raise \$27,000 with which to help make America Christian through Home Missions, and to share our Lord and Saviour Jesus Christ on the Foreign Field. We are especially committed to strengthen our churches, to organize and build new churches where they are needed within the Convention. We are committed to support our missionary representatives in the Shaowu Mission, China.

The following is a radiogram just received by us: THE JACKSON'S AND DR. RIGGS RECEIVED GREAT WELCOME IN SHAOWU; GREAT REJOICING AT THEIR ARRIVAL. GREAT HOPES—GREAT PROMISES.

Then, we have the larger missionary responsibility of helping carry the Gospel to more than forty million people without Christ in the areas of the world definitely committed to the Congregational Christians. If we fail, these people will be without Christ and we will be without victory—for the other denominations have their work to do as great or greater than ours. But we will not fail! We cannot fail!

The Mission Board asks the Congregational Christians of the Convention to contribute a penny-a-meal each day during March, April, May, June to help make a Christian world. Our people can and will respond to this opportunity if it is presented to them. We shall have to depend upon you to present it and lead the way.

After long and diligent search, we have been unable to find regular

boxes or coin collectors for these gifts and we suggest that our people take a glass jar or a box, paste the Sticker on it, and place it upon the family table to receive the offerings for the extension of Christ's Kingdom throughout the whole world.

We are depending upon you to help make the penny-a-meal plan a success. You can and will help us succeed. Gifts should be sent to the Southern Convention Office, Elon College, North Carolina.

Write to the Convention Office for Stickers and other information.

WM. T. SCOTT, *Supt.*

VALEDICTORY AT PORTSMOUTH.

With a Communion Service in the morning and a Consecration Service in the evening, a Sunday came to a close in Portsmouth, Virginia, and it marked the end of my three-year pastorate there.

For the Consecration Service I had tried to buy red roses, symbol of the blood of martyrs. The theme was: “Ye have not yet resisted unto blood, striving against sin.” Those present who were willing to consecrate themselves to continue as faithful members of the church, whatever the sacrifice, were asked to come forward. Nearly everyone in the church did so, including two people who joined the church that night. All were given red carnations, substituted for the red roses, as a symbol of the degree of their consecration. It was an inspiring service and an inspiring day. It is my belief that they will remain as soldiers of Jesus Christ in that church.

These are they who, it may be through real tribulation, will yet cause that church to be the blessing to the community which it can be. It has had all of my life for the past three years. It will be in my heart always. I shall miss the church and its members and the whole community, for it became a part of me.

It was not necessary that anything else be done to cause me to have warm feelings toward them. Yet we could not help but be moved by the many cards and personal good wishes expressed. The young people prepared a paper which I shall always cherish which they read during Sunday school. As we drew near the Little Creek Ferry, hot coffee and home-made rolls were there to make our going a little easier. We enjoyed the eatables but how much more the 4:00 A. M. thoughtfulness which prompted it.

Before we left, the Ladies' Aid had a party for us. Herbert Council, a

former pastor, was present and offered words of kindness. He and his wife, who are now at the Rosemont Church, helped to make the event a more honorable one.

At the party, a beautiful floor lamp was presented to us by the Ladies' Aid. The following Sunday the Official Board of the church presented me with one month's salary with their best wishes.

The young adult group of the church gave a most helpful check and there were several individuals who in like manner presented us with gifts, including a fine set of Bible dictionaries. This same group also gave a party which was well planned and most friendly.

On the previous Sunday night a delegation of more than one hundred from the HI-Y and the Tri-Hi-Y Clubs of Portsmouth were present. During the evening the president of the HI-Y Council brought the greetings of the members and also presented me with scrolls which were signed by the members of all the clubs and thus made me very happy once again in my association with these fine young people. The club of which I was religious adviser further presented me with a jeweled tie clasp.

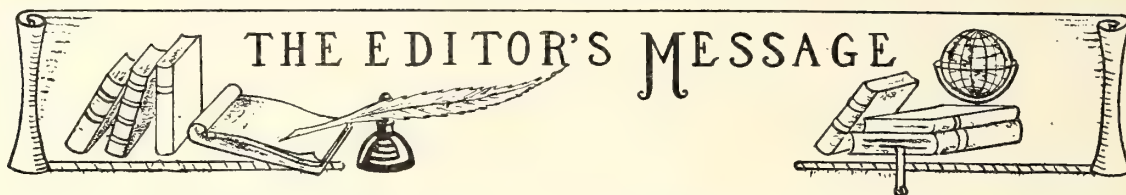
While Mrs. Mason shared in all of these gifts, she was the particular recipient of a large woolen blanket which is even warm enough for New Jersey, yet light enough that she can hardly feel its weight.

To all of these things we could easily say, “That's just what we needed” and mean it literally. Yet an even greater blessing was the warmth of good feeling made known to us in so many less obvious ways.

We shall probably never be wealthy in a monetary way. But we shall always feel rich while we have so many fine friends, and this is especially true of Portsmouth. If the Lord leads, we shall someday be back in some church in the South. Meanwhile, we shall follow his guidance and do his will in the First Congregational Church of Paterson, New Jersey. The address is 461 Ellison Street, for those who may wish to write to us.

RANDALL C. MASON.

Knowledge of that Living Presence here and now is the essence of the Christian life. I don't know how you interpret the doctrine of the Second Advent—but never so emphasize the wonder of a future glorious day that you forget the thrill of the real presence of the Saviour with you in every moment of the present.—G. M. McAdam, in “*Australian Baptist*.”



ON THE SHOULDERS OF GIANTS.

"There were giants in the earth in those days . . . men of renown."—Genesis 6:4.

Our study of the Bible has shifted largely from anthropology to theology. We are more interested in the moral and intellectual stature than in the physical stature of those giants. And giants they were! Deprived of all modern educational paraphernalia, they forged mighty intellectual and moral precepts. With unaided powers they laid the enduring foundations of civilization. Men of imperishable renown they were!

"The dwarf sees farther than the giant when he has the giant's shoulders to mount on." This statement of Coleridge has great significance for all our generation. Dwarfs are we, but we have giants' shoulders to mount. Many of us do not mount easily, and since we are not mounted securely we do not remain mounted permanently. It is the task of religion and education to help us overcome our trepidation at high altitude and accustom our sight to the far view. Oh yes, there is standing room yet on those broad, lofty shoulders!

We, like the children of Israel, have been obsessed with the consciousness of our giant enemies, but our strength and our hope lies in our literary, political, financial and spiritual giants. Each century has had its giants, and we have the giants of the centuries. History provides a host of shoulders upon which we may stand for needed perspective. We should be able to see as no other generation has been able to see. Ours should be an age of vision. Like a colossus, we should stand astride giants and peer into the future. The wisdom of the centuries is ours, but atomic power must be matched by ethereal vision.

What do we see? Do we see the "peril of unlearned lessons?" Do we see that injustice leads invariably to violence? Do we see that sin is both personal and social? Do we see with the prophet that God requires "goodness and not sacrifice?" Do we see with St. Paul that God "hath made of one blood all nations of men for to dwell on all the face of the earth?" Do we see with St. John that "the Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ; and he shall reign forever and ever?" Vision is more important than television, for "where there is no vision the people perish."

GOD'S ETERNAL PURPOSE

"Man may deface it, but he can never permanently efface it," so declared Dr. Joseph R. Sizo at Union Seminary in Richmond last week.

"Man may deface it." How true! Through man's carelessness the lovely forest is burned. Through man's failure to live by the Golden Rule slums appear and remain. Through man's thoughtlessness fields are eroded and forests are denuded. Through man's recklessness the children of God are bruised and maimed. Through man's ignorance and laziness God's blueprint for the

Kingdom is not realized. Through man's inhumanity to man God's earthly garden is turned into a battlefield and graveyard. Yes, man may and does efface God's plan, God's creation. The Cross is the crowning example of what man's worst does to God's best.

"But he can never permanently efface it." Hitler tried—desperately. He decried God's plan, defamed God's name and defaced God's creation. But "After the bomber comes the builder," we are reminded by Bishop Oxnam. Man's extremity is God's opportunity. This is the reiterated faith expressed in the Scriptures. After man has done his worst, "The Kingdom's of this world are become the Kingdoms of our Lord and of His Christ."

CONTEMPORARY MARTYRS?

Yes, believe it or not, there are contemporary martyrs. It is a bit difficult to believe here in comfortable America where we are relatively free from persecution, where faith expresses itself too generally as intellectual assent than volitional commitment. Pastor Martyn Niemöller has been telling his American audiences about the Christian martyrs in Germany. Here is his sobering testimony:

"It is astonishing that 2,000 years after Christ, men should become martyrs for their religious faith. Pastors and laymen who were killed by the Nazi S. S. and the Gestapo died, not merely because they believed in Christ, but because they drew the consequences of that belief—they lived their faith.

"One of the earliest Christian leaders in Germany to be murdered for his Christian witness was Dr. Hans Weissler. He was a lawyer who was secretary of the Confessing Church in Germany. He was imprisoned in connection with a memorandum which the Confessing Church addressed to Adolf Hitler in 1936; protesting concentration camps, so-called mercy killings, persecution of the Jews, and the breakdown of justice in the German courts, and other matters rightly termed political by National Socialism. Weissler was charged with releasing the text of this protest to the Foreign Press. He was murdered at the Sachsenhausen concentration camp.

"Another martyr witness who gave his life was Pastor Paul Schneider of Dickensied. He was killed for protesting the murders practiced in concentration camps. From his cell window, every time the SS led a prisoner to the gallows, he cried out, 'The Word of God says, "Thou shalt not kill."'

"One of the most brilliant younger churchmen in Germany, Dr. Dietrich Bonhoeffer, was murdered for a prolonged opposition to war. Bonhoeffer, who was a graduate of Union Theological Seminary in New York, spent many years in underground activity against Hitler. He was arrested with the attempt to overthrow Hitler in July of 1944.

"Like these three martyrs who have been mentioned out a great number, every responsible person

in Germany had to make a decision as to whose side he was on. Whether he was for Hitler with his doctrine of supermen and force, or whether he was for Christ and his teaching of righteousness and love. "No man can serve two masters."

Ours has not been an easy faith. "The blood of martyrs is the seed of the Church." During this Lenten season our minds should be saturated by the memory of those "who have come up out of great tribulation"

and of him "who was perfected by the things which he suffered." Our comfortable living and fractional stewardship do not perpetuate the witness of the martyrs. The Cross has become an ornament rather than an experience for many of us. Our concerted willingness to suffer and sacrifice for Missions during Lent would help to heal the wounds of the world. Are we willing? Our Easter offering will tell the story.

R. L. H.

The Judgment of Lent

By CARL HERMANN VOSS*

"The time has come for judgment to begin in the House of God." During the Lenten season that judgment traditionally has been of self: sackcloth and ashes, fasting and self-denial, the hermit's flagellence in the cave, the medieval monk scourging himself. The judgment begins with the self, but inevitably it includes society.

Today, the critique by religion must embrace the world. Today, during this Lenten season, we must throw the light of religion not only on self, but also on the nation and the society of the nations.

Such light reveals ugly areas at home. On the American scene there are at least four spheres in which judgment will be visited:

FIRST: There is abroad in respected circles an effort to create a Western bloc of nations under Anglo-American leadership—or its variant of a Union of Western European countries—to offset an Eastern bloc of nations within the Russian orbit of influence. These efforts, if successful, will split the world in two and make impossible for many generations the achievement of even an approximation of the One World idea. War, not peace, will ensue if we consent to suggestions which would parcel out the world to orbits of influence, either Soviet or American, British or any other national group. Against such easy but dangerous solutions we must be adamant. The UN is the internationally achieved and internationally acknowledged agency through which the world's peace is to be achieved. If we try to circumvent it, we run headlong into war.

SECOND: There is the danger that witch hunts against socially-minded men will, in the coming years, be the rule and not the exception. In back of the red-baiting heresy trial of the

the effort of bigoted men to mold American policy along purely national lines. These individuals blithely disregard our international responsibilities.

THIRD, the reciprocal trade agreements have been opposed by profit-hungry men on both sides of the aisle in Congress. The painstaking work of razing trade barriers was started almost fifteen years ago and was carried on successfully in the 1930's to make possible the world trade so essential to world peace. That program was retarded by six years of war. Now it is jeopardized by the chauvinistic impulses of men who have not learned that America's prosperity is dependent up the world's prosperity.

FOURTH, there are isolationist-minded men at work seeking to sabotage the effectiveness of the International Trade Organization now in process of formation. To place crippling reservations on American membership in the ITO, as is the design of certain forces in this country, will undermine the entire structure of that organization and ultimately destroy it.

These are only four of the several areas in which we endanger the peace. They are sins of omission and sins of commission which impel us to say anew: the time has come for judgment to begin in the House of God.

If in the spirit of Lent, we plumb deep into our souls, we know that America is involved in a number of mortal sins—such sins as pride and envy, wrath and greed, sins which are opposed to the cardinal virtues.

In this hour, America faces the threat of these four dynamic dangers. If they are unrestrained, they may tend to make of America, paraphrasing Wordsworth:

" A fen
Of stagnant waters: altar sword,
and pen,

Fireside, the heroic wealth of
hall and bower,
Have forfeited their ancient
. . . dower
. . . . We are selfish men."

The secret of Lent is this: the prophetic spirit is revived. Like an Isaiah and a Jeremiah, we are awed by the vision of God which helps to save us from our sins of the spirit. We are saved, by the grace of God, from such sins as a careless acceptance of the good or a callous acceptance of the bad.

Honest soul searching and condemnation of the base motives in both self and society would in the 1920's and 1930's have helped to avoid—or at least to postpone for many years—the tragedy of World War II. There is indeed a dismaying parallel between the post-war eras of World War I and World War II. If we are to avoid the debacle of a quarter of a century ago, we must submit our motives and our acts to rigorous scrutiny. Once again we must listen to the Biblical imperative: "Choose ye this day whom ye shall serve."

At the close of this second winter after World War II, the greater part of the world is still suffering desperately in the cruel aftermath of a titanic struggle. Much remains to be done. With the aid of an American leadership characterized by humility and understanding, a livable, tolerable world can be created. We have a reasonable chance under the aegis of the United Nations to banish war and want.

In the Lenten season the churches must create in the minds of men and women an honesty of mind and an integrity of spirit without which the peace will be jettisoned. The time has indeed come for judgment to begin in the House of God!

If we try to understand, we also must become living words. We refer to such a process when we say of a man that he is kindness itself. As we incarnate Christian virtue, we develop sensitivity to the inner drama of Holy Week. Meanings open to loving hearts which brilliant minds cannot understand.—Vere V. Loper.

Perhaps Jesus went before his bewildered followers to the city of his execution without feeling the impulse to flee to safety. We cannot know. At all events, the disciples who followed were afraid. We have a fellow-feeling for them and can even forgive them for deserting after the Last Supper, remembering that eventually they disciplined their fears and died the death of martyrs.—Vere V. Loper.

*Dr. Voss is Extension Secretary of the Church Peace Union, and Editor of the "World Alliance News Letter."

CONTRIBUTIONS

SUFFOLK LETTER.

The sound of a very heavy pile driver by day, and the steady hum of an engine day and night, pumping water from some twenty wells driven more than twenty feet deep, keeps me quite conscious of the fact that a new telephone building is going up next door to the Suffolk Church. Much that goes on about us here now is novel and interesting. And being next door to us we can see it from the parsonage, and from scores of windows in the church and education building—and when we cannot see it we can hear it.

Before Christmas they began work on their lot which was covered, much of it, with young trees, bushes, briars, and a wilderness of vines and discarded bric-a-brac. It was something to see their mighty engines push away trees and topsoil as easily as a snowplow handles snow. Following such clearing came a giant machine that lifted nearly a cubic yard of solid clay like a boy eating icecream. Never had our quiet little city seen such might. An old peacan tree, fifty-two inches at the stump yielded to the onslaught, and in a little more than an hour's time tree, trunk and stump, were deposited in the valley in the rear, almost as easily as a gardener would have moved a shrub from his lawn. For several weeks while the fifteen foot basement foundation was being dug "sidewalk superintendents" were in abundance. At night when the machines were still I wrote a little verse I entitled: "Power"—

With great machines they dug the clay,
With power they pushed the trees away,
And those who watched were wont to say,
They'd never seen such might.

But when at last machines were still,
And silent stars obeyed His will,
A great power their hearts did fill
Than all man's toys at night.

The architects are demanding a strong foundation—cement piling fifty feet deep bound together with many cubic yards of cement, making a solid foundation of reinforced steel and cement. Then, too, I like to reflect on the fact that there is cooperation—precision-like in many ways—by civil engineers, architects, draftsmen, excavators, pile drivers, plumbers, metal workers, carpenters, bricklayers, roofers, machinists, electricians, cabinet-makers, and many other workers.

There is the demand for coopera-

tion and patience and business integrity on the part of many. It is just a little birdseye view of modern construction but it has its lessons for those of us who would build a Christian society in our modern day. We, too need long hours of painstaking planning, the patient laying of solid foundations, and the close adherence to the commission and the blueprint. Each one on the lot next door does his part, and they work as though there was contentment and joy in the teamwork which they see accomplishing something more every day. Let us work even more patiently and steadily for the Master Builder and with a song in our hearts do every day's work as it comes.

JOHN G. TRUITT.

LEADERSHIP TRAINING CLASSES CONDUCTED FOR ALAMANCE COUNTY CHURCHES.

The week of February 10-14 was one of outstanding value to some of our churches in Alamance County, North Carolina. During this week a group of Leadership Training Classes were conducted in the Burlington Church for Sunday school officers, and for church officers and members. All our churches in the county were invited to share in these classes, and eight churches sent representatives. About seventy-five were enrolled in the three classes, and about half of this number attended every one of the five sessions. The average attendance was about sixty.

The classes met for one hour each evening, Monday through Friday, and the full hour was given to instructions through lecture and discussion. The three classes conducted were: (1) "Teaching Children in the Sunday School;" (2) "Teaching Young People in the Sunday School;" and (3) "Churchmanship." The courses of teaching children was led by Miss Lula Browne of Elon College. Miss Browne is an instructor in Religious Education in Elon College and Director of Religious Education in the Elon Community Church. She is a very effective teacher with a good knowledge of her subject and an excellent Christian personality.

The course on teaching young people was led by Miss Elizabeth Chicoine of Elon College. Miss Chicoine is Field Director of the Southern Convention in the field of Young

People's and Women's work. She is a very energetic and tireless worker with a love for young people and the church.

Dr. Scott, Superintendent of the Southern Convention, led the class on Churchmanship. Dr. Scott has an excellent understanding of, and love for, the work of the church and a zeal for the advancement of the Kingdom of God through the church.

The quality of the leadership in these classes made them an outstanding success. It is evident that those who attended these classes are better leaders because of them. At the close of the classes on Friday evening the group expressed the desire that similar classes be conducted each year.

One of the highlights of the week was on Tuesday evening when Dr. Albert W. Palmer, Moderator of the General Council, spoke to the entire group on Evangelism.

W. MILLARD STEVENS.

TWENTY-FIFTH ANNIVERSARY.

At the close of worship services Sunday morning (February 16) at Timber Ridge Church, the congregation was again called to order by Mr. A. C. Oates, chairman of the Board of Trustees, and little Ruby Seldon marched up the isle and presented the pastor and wife with a beautiful basket decorated with silver paper. The basket contained fifty-one silver dollars, most of them dated 1922—the year of the pastor's wedding.

After services, the pastor and wife, together with Mr. and Mrs. A. C. Oates, were invited to the home of Mr. and Mrs. Roy Larrick, (Mr. Larrick is the president of the Central Virginia Valley Conference) where they were again surprised with an anniversary dinner. The dining room was decorated with silver bells, the table was placed with beautiful crystal and silver. In the center was a large white cake with the wedding figurine, and lighted silver candles.

Mrs. A. C. Oates, whose birthday was also remembered, was presented with a fine box of stationery from Mr. and Mrs. Larrick. Mrs. Coulter was presented with a beautiful solid silver server as an anniversary gift.

Both pastor and wife were very pleasantly surprised, as no inkling of the church's intention had come to their ears. Many cards of congratulations from friends throughout this Conference helped to remind us of the good friends which the passing years have brought.

May God richly bless you, everyone! This is our prayer as the years go by.

ROY D. COULTER.

News of Elon College

By PRESIDENT L. E. SMITH.

ELON COLLEGE PERIOD IN THE CHURCHES.

The purpose of January and February of each year being designated as the College Period is to give pastors and Sunday school superintendents an opportunity to talk to their people about the college, to acquaint them with the superior advantages in Christian higher education offered by their own church college, and to influence them to select Elon as their own college.

If our people could realize the benefits that will accrue to our church as a whole by having our own young people attend our college, they would be more concerned about this question. Our school is crowded at present, but our church is not sufficiently represented. I believe that parents are more capable of selecting a college for their children than are high school classmates. If you would sit down and talk with your son or daughter about the kind of education today needed for the opportunities and responsibilities of tomorrow and the type of school in which such training is available, I believe that you would render a fine service, not only to the ones about to enter college but to your church, your country and civilization as well.

It is a fine thing to be schooled in English, history, science and the like, but don't forget that the leader for the new day that is here will require character and wisdom as well as knowledge. Christian principles and Christian teachings are the forces that mold character necessary to stem the tides of selfishness and superficial philosophy that would undermine good government and a wholesome civilization. It stands to reason that this needed advantage in educational processes is to be found in our own church school. Here we employ only Christian men and women as professors. Our curriculum must include a study of the Bible and related subjects. Religious services for instruction, inspiration, and guidance are opened to and required of all. Here in our own college distinctive religious advantages as well as technical and scientific training equal to any are offered and required of every student who graduates.

Then, too, during this College Period all churches and Sunday schools are asked to acquaint their people with the financial needs of the Col-

lege and receive offerings for the same. In this respect we have done reasonably well. As of February 14 we had received a total of 2,136.41, as compared with \$1,246.76 received last year during the same period. If we could maintain this rate of giving, and I am sure that we could, we would have no difficulty in securing the college's full quota this conference year. Don't forget to acquaint your people with our college's needs.

APPORTIONMENT GIVING.

Contributions from the churches on the college apportionment have been very good—much better than in previous years. A number of our churches have paid their apportionment in full. This is a great help to the college, and we are most appreciative. One thing, however, that we hoped to accomplish during the College Period was to interest a larger number of our Sunday schools and churches to make monthly contributions to the college. The college expenses, of course, are daily and bills must be paid at the end of each month. With the help of all of our Sunday schools and churches, we would have no difficulty in meeting our bills.

Appreciation is expressed to all that have contributed and an appeal is made to others to cooperate generously with the Convention's plan for the support of our college.

Previously reported	\$2,136.41
Church.	
Eastern N. C. Conference:	
Youngsville	15.00
Grand total	\$2,151.41

SCHOLARSHIP COMPETITION.

Elon Colonnades, the college literary magazine, has announced that it will this spring begin an unusual Writer's Workshop Competition for the Junior Colleges of the State of North Carolina with the winner of first place receiving a tuition scholarship from the college.

Authority for the entering of manuscripts will be sent to each Junior College in the state. Works to be submitted may be of three kinds: poetry, prose essay, or short story.

Final date for the acceptance of manuscripts to be entered in the contest will be April 1.

First place award will be given to

the best work submitted, regardless of whether it is a poem, an essay, or a short story.

Additional awards of medals and certificates of merit will be presented to the authors of the best manuscripts of each class, exclusive of the work to which first honors are given.

Professor G. A. Johnson of the Department of Economics at the college will offer two of the three secondary prizes, and the college through another donor will sponsor a third.

Judges will be the senior editor of *Colonnades*, the chairman of the Department of English at Elon, and one guest authority to be selected by the college Publications Committee. Winning selections will be published in the spring number of *Colonnades*.

Criteria for judging entries submitted will include the rating of manuscripts as to originality, clarity, beauty of style, logic, imagistic qualities, melody or cadence of words, or use of humor and dialogue, depending upon the type of work entered.

PARENTAL RESPONSIBILITY ESSENTIAL.

A Christian "shock treatment" to make American parents feel a real sense of responsibility for the problems of the home was urged by Dr. Earl F. Zeigler of Philadelphia, Pa., before the opening session of the Adult Work Section of the International Council of Religious Education. Dr. Zeigler spoke from the reports of the National Adult Work Planning Conference held at Lake Geneva, Wis., last summer.

Dr. Zeigler asked that adult workers and pastors give straight facts to parents in "sick families that they may recognize their condition, find out how they got that way, and what they must do to get well and keep well."

"The urgency of the situation is felt," Dr. Zigler said, "if it is remembered that today's juvenile delinquents will become tomorrow's parents, devoid of a sensitivity to our society."

Dr. Zeigler expressed optimism in the future of the American family despite the divorce rampage, and offered both immediate and long-range objectives which must be used in the education of all parents. Among them he listed a new sense of vocation in marriage to counter the claims of drudgery, deprivation, and monotony which many seek to avoid through childlessness. He asked that pre-marital and marital counseling stress the having of an adequate number of children as a goal in marriage.

(Continued on page 10.)



THE PENNY-A-MEAL PLAN.

WHAT IS IT?

It is a plan by the Mission Board of the Southern Convention whereby each family (or member) may dedicate a special gift to our church during Mission Period—March, April, May, June—toward the goal of \$27,000.00 for the relief of suffering mankind, and to help make a Christian world. The Mission Board needs \$27,000.00 "Over and Above" the regular Conference Apportionments for Missions in order to meet the obligations and needs of the Board. (However, the Board will give Conference Apportionment credit where requested.)

The Penny-A-Meal plan is your opportunity to help answer Christ's prayers, and to help fulfil our Christian commission to give Christ to China, Japan, Africa, India, the Philippines, the Islands of the Seas, and the far flung stretches of our United States.

It is an opportunity for dedication of self and possessions to Christ. It is setting value on small things. . . . It is neither a dollar, nor ten dollars, but the smallest coin minted by our government—a penny—that each family (or member) is asked to help make a Christian world. Here the privilege and opportunity of giving to the support of the greatest undertaking of the church is brought within the reach of us all.

It is fulfilling the Spirit of our Lord, who set store by "small things": "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;" "The giving of a cup of cold water," "The widow's mite cast into the treasury box," "The grain of mustard seed, smallest of all herbs"—even so, the copper penny, smallest of all our coins, will lead us forward with renewed faith, vision, and victory.

WHAT WILL IT DO?

It will deepen the spiritual life of members and families who participate in it. It is an act of partnership with God.

It will be a recognition of God's goodness: The very act of dropping in a coin for such a high purpose says

—"We are thankful to God, the Giver of every good and perfect gift, who has blessed us with a Saviour, with food, raiment, homes, friends. We acknowledge that it is not only blessed to receive but also it is a blessed thing to share what we have with others." It may be indeed a "blessing box."

It will bring joy: Any investment made in God's work is never lost. "What we give we have." Through our gift in the Penny-A-Meal plan we put our money into a bank of which God holds the key. All of us know folk who have put money elsewhere and are poor today. All those who invest in the enrichment of the world's life have the assurance and joy that they have shared in the greatest undertaking in the world. They have placed their treasure where neither moth nor rust doth corrupt, nor can thieves break through nor steal therefrom.

It will enable us to fulfil our financial commitment:

1. To support Rev. and Mrs. Richard L. Jackson and the Shaowu Mission in China, where over two million souls are looking to us of the Southern Convention to help them to Christ and health.

2. To support the Mountain Mission in Carroll County, Virginia; and to help make America Christian.

3. To help organize, build, and maintain churches within the Southern Convention where our witness is needed.

There are 33,000 members of our churches within the Convention. Think what a penny-a-meal given by each member would mean. You are invited to join in this venture. Write the Convention Office.

HOW TO START IT AND MAKE IT A SUCCESS.

1. Make a public announcement of the need of funds for Missions; that we, as Christians, are under commission of Christ to carry the Gospel to the ends of the earth. Each Sunday during the Mission Period—March, April, May, June—give some missionary message in a public service of the church or Sunday school.

2. Emphasize that it is good for the soul to form the habit of giving

some practical expression of gratitude and sharing; that in this act of giving regularly, each person is joining hands with Christians everywhere who thus express their faith in the necessity for the ultimate triumph of the Message of Jesus Christ.

3. Distribute the Stickers of the Penny-A-Meal plan, asking those who take them to place the Sticker on a glass jar or a box, placing upon the dining table or at some other convenient place the container, and at each meal drop in at least a panny.

4. Take the name of each person or family receiving a Sticker and furnish the Southern Convention Office a list of them.

5. In some churches the pastors will promote the plan; in others there will be a Penny-A-Meal Committee; and in others the promotion will be made by the Missionary Society or the Sunday School superintendent and teachers. Adopt the plan which will enlist your people in this worthy undertaking. By all means follow up the plan—keep it alive!

WHAT TO DO WITH YOUR GIFTS, AND WHEN?

On the last Sunday of Mission Period—June 29th—your gifts should be brought to the church in special envelopes which will be provided, when the gifts will be dedicated in a special service. The church treasurer, or individual contributors should send the gifts to Rev. Wm. T. Scott, Superintendent, c/o Southern Convention Office, Elon College, N. C.

MISSIONARY OFFERINGS.

REPORT FOR FEBRUARY 22-28, 1947.

Sunday Schools.

Bethlehem (Nans.)—E. Va. . . .	\$ 4.40
Ether—W. N. C.	1.65
Flint Hill (M)—W. N. C.	2.21
Liberty—N. C. & Va.	2.10
Mayland—V. Va.	4.50
Mt. Pleasant—W. N. C.	14.00
Newport News—E. Va.	22.00
Oakland—E. Va.	15.00
Pleasant Hill—W. N. C.	59.52
Windsor—E. Va.	.25

Total \$ 125.63

Churches and Individuals.

Big Oak—W. N. C.	\$ 7.82
Happy Home—N. C. & Va.	6.71
Oak Level—E. N. C.	1.00
Pleasant Grove—W. N. C.	25.00
Pleasant Union—E. N. C.	5.00
Winchester—V. Va.	16.96

Total \$ 62.49

Total for period Feb. 22-28 \$ 188.12
Previously acknowledged . . . 17,377.04

Total since September \$17,565.16

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

Our World-Wide Mission

NEW MISSION BOARD COMMITTEES

When the Mission Board of the Southern Convention met in Winston-Salem last September it set up committees for work. These are listed as: (1) Aids and Grants, (2) New Fields, and (3) Promotion.

Members of the board were divided into these committees, and additional members were coopted to work with the members of the board.

The Committee on Promotion, Mrs. W. E. Wisseman, chairman, met in December and planned for its work. Specific tasks were given to the several members.

The work is now under way, and it is expected that during the Mission Period, which is now beginning, the churches will receive the benefits of the committee's efforts.

While the committee as a whole takes responsibility for whatever may be done, it is just possible that materials for this page will sometimes bear a personal stamp for which the committee should not share any blame.

BEGINNING AGAIN

This item is a bit personal. From time to time there will be information that is of far more value.

Writing for THE SUN has been a long-time habit for me. Four years of editorship, and many other years with a page or miscellaneous information to prepare, gave me the high privilege of writing much for this paper.

Since leaving the Convention Office last July, I have been doing a local church missionary job in Asheboro, North Carolina. There has seemed to be no time for writing for our church paper.

But it is good to live in the land of "Beginning Again," so one may return to old friends and familiar places. Such experiences enrich the soul, and make life delightful.

If you have read this far, then, greetings and good wishes. Let us meet again, and often.

F. C. LESTER.

MISSION BOARD BUDGET—1946-1947

The Southern Convention set the Income budget for the Mission Board. The Board is responsible for presenting the claims to the churches, and for distributing that part of the money not designated by the Convention.

Expected Income		
Foreign Missions:		
Regular gifts	\$ 12,000	
Special for Shaowu	10,000	
		\$ 22,000
Home Missions:		
Regular gifts	12,000	
Special for New Churches	10,000	
		22,000
World-Wide Reconstruction (War Victims and Reconstruction)		
	7,000	7,000
Total Hoped-For Income		\$ 51,000

Proposed Disbursements		
Convention Office	3,000	
"The Christian Sun"	1,000	
Promotional Expense	200	
Board Meetings	150	
Treasurer's Fee	50	
		\$ 4,400
Denominational Home Boards (10 per cent of Home Missions)		
	1,100	1,100
American Board of Commissioners for Foreign Missions:		
Regular gifts	9,800	
Special for Shaowu	10,000	
		19,800
Committee for War Victims and Reconstruction	7,000	7,000
Southern Convention Missions:		
Aid to established churches	8,700	
New church projects	10,000	
		18,700
		\$ 51,000

Aid Voted to Churches		
Asheboro, salary	\$ 1,500	
Asheboro, building fund	5,000*	
		\$ 6,500
Bay View, salary	650	
Bay View, building fund	3,000	
		3,650
Carroll County Work, salary	1,390	
Carroll County Work, expenses	500	
Carroll County Work, repairs	610	
		2,500
Chapel Hill, salary	1,200	1,200
Damascus (Sunbury), building	1,200*	1,200
Elon College, pastor's salary	1,200	1,200
High Point, salary	600	600
Lynchburg, salary	600	600
Valley Conference, salaries	1,500	1,500
Winston-Salem, salary	1,200	1,200
Western N. C., salary	2,000	2,000
Totals	\$ 22,150	\$ 22,150
Insurance on property	100	100
Grand totals	\$ 22,250	\$ 22,250

*Voted previously.

It is easy to see that the board appropriated more money than is in the Convention budget of expected income. Even so, very urgent calls had to be denied.

THE WORK NEEDS TO BE DONE!

APPROPRIATIONS WERE MADE WITH THE FAITH THAT THE CHURCHES WILL RESPOND

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

Today, in Asheville, March came in with a rush. Rain against the window screens of our bedroom awoke me. When I went to put out the bottles for the milkman, the sleet was fast covering the street. All the while that we were eating breakfast Rebecca was watching the white snow flakes as they fell to earth. The sun shone a bit and melted the sleet and snow so that people could get up and down the street. Now a cold wind is blowing and it is cloudy.

Our postman brought us news of the "Cent-A-Meal" plan! Oliver was very eager to get the jar, get the blue strip of paper pasted on, and start putting the pennies in. We will have to just put a cent a meal for the family, I fear. But I hope that we can be faithful in that much. If you have not heard about it, and if you don't have a blue "To Help Make a Christian World—I will give at least a Penny - A - Meal—During Mission Period — March-April-May-June" Sticker in your family, be sure to ask your minister about it. He can get them for you from Superintendent Scott at Elon College, N. C. I want to appoint each child who reads this Children's Page to be a guardian of the "Penny-A-Meal" box or can. Remind your family to remember those of the world who are so needy. See that there is at least a penny for each meal during this Mission Period.

Two Sundays ago we had Mrs. Ruth Gage Colby from St. Paul, Minn., as a guest in our pulpit. Her husband is a doctor—a child specialist. All of their lives they have been interested in children and child welfare. During the war they kept two English children in their home. She and her husband are members of our Congregational Christian Church in St. Paul. Mrs. Colby has just returned from a six-month tour of Europe under our State Department. In her talk to us she told us about the things which she saw in Europe and which she could not forget. If you could have heard the pictures which she painted for us with words, you would be glad to share your pennies for the children of Europe. Tears filled the eyes of all who heard her as she told of the children of Europe who have suffered so much, seen such terrible sights, and are now living with the constant fear that there will not be any bread tomorrow! Chil-

dren of America—you who have not heard the dreadful noises of war; you who have food to drive off hunger; you who have lovely clothes to warm your bodies! I know that you will give your pennies to help bring back Christ's love into those war-torn, war-weary childish hearts. Mrs. Colby says that everywhere she went National boundaries had melted away. People were the same; in the same great need; thinking the same thoughts. They all had two stark fears. First, that there would not be enough food to keep them alive until tomorrow. Second, that there might be another war.

Mrs. Colby was here to attend "The World Federalist Convention." She says that we must have a World Government to save the world for the world's children. This month she starts on a tour of forty-one cities of our Nation to give her message.

"All of our lives my husband and I have worked to make life safer and happier for children. But we realized unless some sort of World Government was brought into being that all of our work would be lost. So I have left my home to try to do my bit so that our world might continue to be a place where children might have happiness, and the lovely things of childhood."

I hope that some of you may be able to hear her while she is on her tour. She is one of the most challenging speakers I have ever heard.

WITHDRAWING HER APRON STRINGS.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

"A few years ago I found my two children becoming much too deeply attached to me and too dependent on me. To make them more self-reliant, I deliberately planned a weaning process," a mother confided to me recently.

Knowing her tall, handsome Jim and her lovely Sally, I replied, "That must have been a difficult thing to do."

"Yes, it was. But since I had discovered that gradually a really too-binding relationship had developed, I was sure it must be done. We three—you know my husband died five years ago—had unintentionally formed a sort of closed corporation.

I learned that the children had been declining invitations to entertainments and little parties. 'We have a better time with you,' they told me when I asked about it. Although this was very flattering, it struck me as being not quite normal. I saw that their close attachment to me and to their home was psychologically crippling."

"How did you manage to loosen this tie?" I asked, deeply interested.

"Well, I *was* puzzled just how to go about it. Of course, I went to the library and secured many of the helpful books on child development that are available. Almost the first one I opened showed me I was right in my theory. I took notes from some of the books, and after much reading and thinking I called a family conference. Frankly and lovingly I explained just how I felt."

"What was the reaction?" I inquired.

"At first Jim and Sally looked hurt and mystified; they said little. The next day they came to me.

"'Mom,' said Jim, 'We've been talking together about what you told us last night; we think you're right.'"

"That helped a lot?" I asked.

"Yes, indeed! We all had the same viewpoint from that time forward. I insisted that Sally and Jim do more of their own shopping and that they start helping me with a few of the smaller financial problems. Of course, they always had done some of the work in the house and garden. Socially, they began to make many new friends and they 'polished up' some old friendships."

"And you?"

My charming neighbor smiled. "I had so much more time for myself. As you know, I met and married the children's 'other father,' as they call him.

"The chief difficulty of being a parent is that we mothers and fathers do not clearly understand our task. We *all* need to read and study more—yes—and to apply what we learn."

PARENTAL RESPONSIBILITY.

(Continued from page 7.)

The church was advised by Dr. Zeigler to turn its attention with greater care to the building of the Christian family, able to withstand the shocks of the day. This program should not only serve those within the parish, but must go beyond that circle to have a real concern for the spiritual illiteracy which is back of juvenile and parental delinquency, he said.

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, Editor.

MISS CHICOINE VISITS ROSEMONT.

About forty young people turned out to greet Miss Betty Chicoine on her visit to Rosemont, Tuesday night, February 25th. I call them all young people; there were two of us ministers there, and a few adult youth counsellors. But we were all just as young in spirit as the youngest boy or girl present. Nine people came over from Little Creek and the rest were Rosemont people.

The meeting opened with a worship service conducted by the young people of the host church under the leadership of Henry Hodges, president. Then the meeting was turned over to Miss Betty Chicoine, Field Director of Young People's Work in the Southern Convention. She brought a very informative and helpful message, speaking first of our denominational youth program, then presenting helpful materials available to youth leaders, and closing with some excellent suggestions about how best to conduct a successful youth program in the local church. This was followed by a period of recreation at which time Grace LaRock introduced the Play Party Game, "Captain Jinks." The youngsters were quick to catch on to the game and soon even the adults present were in on the game and everybody was having fun. This prepared us just right for the next and final course on the evening menu. After a few rounds of "Captain Jinks," we were a bit tired, a little thirsty, and somewhat hungry. Some mothers, under the direction of Mrs. T. F. Liverman, Rosemont's excellent Youth Counsellor, had prepared delicious refreshments consisting of hot cocoa, tuna fish sandwiches and potato chips. When these were brought out the young folks were quite willing to relax a bit and talk to one another while sipping their cocoa and eating their sandwiches.

By this time in the evening the clock had almost reached 10:30. The mothers and fathers present were putting on their coats, getting ready to go home, while the youngsters were clamoring for more of "Captain Jinks."

On the way home a boy who had attended the basketball game that

night (Portlock was playing Wilson) found himself walking home behind a group of girls who had attended the youth meeting at church. He overheard them saying, "Gee, we had so much fun tonight." And he broke in by asking, "For Pete's sake, where were you, to have had so much?" The girls replied, "At church." He said, "Oh," as if to say, "Well, I didn't know it was possible."

HERBERT G. COUNCILL, JR.

"YOUTH OUTREACH."

Have you subscribed to *Youth Outreach*, the new publication for the young people of the Convention?

Published every two months, it furnishes you and your young people's group news of rallies, meetings and what other young people are doing; suggestions for programs and inspiring articles written especially for young people.

A newsletter was a foremost need in the opinion of many young people in a poll taken last summer at Camp Crabtree. We have now begun publishing a newsletter which can be of real value to you.

The subscription rate is 25c a year for single subscriptions, and 20c a year for five or more subscriptions sent to one address. Send your subscriptions to Jimmy Madren, Elon College, N. C. Subscribe now!

PPAFFTOWN.

Back in November the Pfafttown Pilgrim Fellowship met and elected its officers for the new year. Those on whom the responsibility of the work rests, are: Bobby Jordan, president; William Dane Cline, vice-president; Mary Barr, secretary; Dorothy Rae Luper, treasurer; Rex Cline, program chairman; K. W. Long, social chairman.

YOUNG ADULTS AND THE CHURCH.

The failure of the church to give its young adults a responsibility in its program was scored by Dr. Richard E. Ulummer of Philadelphia at the Adult Work Section of the International Council of Religious Education annual meeting at Grand Rapids, Michigan.

"It is foolish of the church to try to make an assistant Sunday school secretary out of a twenty-year-old who has been trusted with a \$200,000 bomber over Europe," said Dr. Plummer. "Instead, the church must demand that he be as expendable for Christ as he was for the government."

From his experience as director of adult work for the Presbyterian Church, U. S. A., and from interdenominational sharing, Dr. Plummer stated that the movement among young adults is potentially one of the most stirring and gripping dramas in America. The return of the G. I., the growing family life consciousness and the hunger for decent fellowship were listed as reasons for this reaction.

That young adults look to the church for action is evidenced on every hand, according to Dr. Plummer. This is shown, he said in the desire to share in the management of the church and in the fruits of the church as expressed in personal, family, and vocational problems.

"Many veterans have returned with a definite sense of mission," he reported, "only to discover that the church is playing at the 'fringe' of life. They want the church to stand up and fight sinister forces instead of proving helpless."

In order to meet the challenge of this untapped source of service and leadership, Dr. Plummer stated, church leaders must lift their programs above mere fellowship, social activities, and recreation for young people. Instead, hard-hitting programs of vital concern to young adults, cutting across the interest and experience areas of their life must be shaped. These programs must be developed by the young adults themselves to merit their participation.

Countering the criticism of the young adults, Dr. Plummer pointed out that the church does ask that they assume responsibility and make available their resources for church work.

"Young people must recognize that they are the church. They should not stand on the balcony and toss bricks at the passing parade of the church."

Dr. Plummer asked that care be taken to root the new young adult movement in the church and in the fundamentals of the Christian faith, avoiding a separation of mutual interests of young adults and their church.

Speakers before the Young People's Section agreed that youth must
(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

INTIMATE WORDS WITH HIS DISCIPLES.

LESSON XI—MARCH 16, 1947.

MEMORY SELECTION: *Ye are my friends if ye do the things which I command you.*—John 15:14.

LESSON: John 14-16.

DEVOTIONAL READING: Jn. 14:12-21.

Tender Words for Troubled Hearts.

Turn to the Bibles of older people, and especially those who have had their share of trouble and you will probably find that the pages are most worn around the fourteenth chapter of John. "Let not your heart be troubled"—how often and how repeatedly people have turned to these tender words in troubled times and under tension, and especially in the hour of bereavement.

"Ye believe in God, believe also in me." If God is like Christ then we can trust him. If Christ is the revelation of God then we can trust Him. Here is assurance that we may have a God we can trust, we can worship and we can love.

"In my Father's house are many mansions if it were not so I would have told you." It is a building of God, not made with hands, eternal in the heavens. It is spacious—there is room for all. It is well-appointed, the Master went before us to prepare a place for us. It will be blessed with the presence of the Master himself—"that where I am there ye shall be also." Here are words that are spirit and life, these words as recorded in the opening verses of John 14.

The Way, the Truth, and the Life.

"I am the Way, and the Truth, and the Life," not one of the ways, not a way, but *the way*. No man comes unto the Father but by Christ. There is salvation in none other. Christ is the way, walk it. He is the Truth; in Him there is no gulf or even rift between the ideal and the real. He is the truth, God's truth, revealed, the Word made flesh and dwelling among men. He is the Life, and that life is the light of men. He that hath the Son hath life and he that hath not the Son of God hath not life. Jesus Christ is not an accessory of life; he is an absolute necessity.

Greater Works.

"And greater works than these shall ye do, because I go unto the

Father." He hardly meant greater miracles—if He did the prophecy has not been fulfilled. But greater works than He was able to do in His earthly life have been done by His disciples. His Spirit has given to men the intelligence and skill to do things that Jesus himself did not do. The prophecy has found literal fulfilment in the lives of His followers through the centuries.

Prayer in His Name.

"And whatsoever ye shall ask in my name, that will I do." It looks like a blank check and in one sense it is. But it must not be misunderstood. The things we are to ask are to be "in his name," in harmony with his will, in keeping with his character. We must abide in him, we must have his words abiding in us. But here is a great incentive to prayer.

The Comforter.

Christ promised not to leave his disciples, or us, comfortless or alone. He promised to come again to those who loved him. He used a word which means "one who is called to the aid of another." It is one who is called to one's side. But more, the Comforter was to be in as well as with Christ followers. God's living presence was to be with and in believers. Christianity is more than a set of rules and an order of service and a round of ceremonies; it is an intimate, living, personal relationship with a living and ever-present Lord. He is unseen by the world, but to a great host of Christians he is real and near.

Good for Something.

Christians are to be good, of course. Creed is to find expression in conduct. But faith is to find expression in fruitfulness. Christians are to be good for something. If Jesus spoke in a comforting way in the fourteenth chapter of John he spoke in a challenging way in the fifteenth chapter. His disciples are to bear fruit, more fruit, much fruit. Their fruit is to remain. By their fruits shall men know them, but more it is as they bear fruit that God is glorified. When a man begins to feel somewhat satisfied with himself and his goodness, let him examine himself as to his fruitfulness. That is the acid test.

The Test of Love.

"If ye love me ye will keep my commandments." "Ye are my friends if ye do the things I command you."

Not profession, but performance is the ultimate test. It is easy to honor God with our lips while our hearts are far from him, as all of us know from personal experience—we do not have to observe others to know that. We have the Master's own words for it that our love is shown by our obedience to his commandments.

Joy Not of This World.

"These things have I spoken unto you, that my joy may be in you, and that your joy may be made full." Strange and haunting words indeed. They were spoken on the very evening before he was betrayed and when he knew what awaited him on the morrow. He had none of the things on which men set so much store and to which they look for happiness and joy. And yet he talked about his joy, and about a joy which no man could take away from them. There were deep springs of reservoirs of joy in the Master's life which circumstances could not touch or taint. We need to tap these deep, inner resources if we are to live radiantly and joyously.

The Peace Which Passeth Understanding.

"My peace I give unto you, not as the world giveth, give I unto you." It is the peace of God which passeth all understanding.

"I STUDIED IN ROME."

Mr. Liu is chairman of the local Relief Committee, so he went with me to see the Catholic priest, Father T'ien. Father T'ien is treasurer of the committee, so we turned over to him the million-and-a-half dollars I brought for the committee from Tai-yuan. (It sounds like a lot, but it won't buy much in these parts today!)

Fenyang is the seat of a Bishop—the diocese covers, perhaps, about as much as our Fenchow Station "field"—maybe less. But I was told that they have forty-five priests and a bishop in this diocese. It gives one a little idea of the thorough way in which the Catholics are "set" to carry on their work in China today—a more thorough-going set-up than ever before, I judge.

Father T'ien told about his seven years of study in Rome, and other parts of the world, studying together, to carry forward a world-wide program. (Maybe we Protestants had better enlarge our thinking, and better do much more getting-together in a much better coordinated world-wide program.)

ALFRED HEININGER,
Fenchow, Shansi, China,

CHURCH WOMEN AT WORK

With Emphasis on Missions
MRS. F. C. LESTER, Editor

THE WORLD DAY OF PRAYER IN WINSTON-SALEM.

I am glad that I have had the experience of helping with the World Day of Prayer service in Winston-Salem because that experience enables me now to pass on to other women some first-hand information. No doubt, many of you women have had this same opportunity, but I pass this on to you for whatever it may be worth.

First, I would like to say that I am extremely grateful to have had the privilege of working with the women of Winston-Salem and having such an excellent opportunity of knowing some of the fine church people here. Since I am rather new here, I didn't think I should undertake such a job, but the executive committee of the Council of Church Women pledged such wonderful support, I could hardly turn it down. Time and again I called upon them when I would be stuck, and they always came through with great help.

Of course, the first thing we did was to have a meeting of our committee and plan our program, listing people for different jobs. We tried to have the best people we could possibly get for each job and yet represent different denominations. For instance, we had the city supervisor of public school music as chairman of music for the program, one of the Bible teachers to give the inspirational interpretation, and a lady from the Little Theatre in charge of the readers. After deciding on the chairmen of different things such as promotion, publicity, music, arrangements, readers, offering, and so forth, it was my job to call each one and ask if she would do her part. I had only one refusal, so from the beginning I felt enthusiastic over the job.

One of the most helpful things we did in our planning was to have a retreat for all chairmen, musicians, readers, ushers, executive committee, and all who had any part with the actual program of the World Day of Prayer. We had about twenty women to leave the "Y" at 12:00, on Thursday, February 13, and drive out to Sunny Acres, about ten miles from Winston-Salem, for lunch. Sunny Acres is a lovely, large house owned by the Methodist Church and used for just such things as retreats. After a delightful lunch, we ad-

joined to the living room for our inspirational meeting. We were using as our guide a leaflet provided by the United Council of Church Women, letting each chairman take the part provided for her on the leaflet. Our President of the Council in Winston-Salem opened the service by making introductory remarks about this being our first retreat, what the program is all about, and something about our planning for the service on Friday, February 21. Following this, I, as General Chairman, led a meditation on the daily prayer for 1947 and ended with remarks on "Our Trust" this year. Then, the different chairmen: promotion, publicity, arrangements, music, made a summary of their plans. We tried to make the rough places plain" by open discussion of suggestions, questions, and so forth, including our decision to invite the Negro women. To conclude our service, a lady from the Episcopal Church led us in an inspirational interpretation of our program for the World Day of Prayer. The entire service lasted about an hour, and the total time spent on the retreat was about three hours. We felt it was time that was spent in a highly profitable manner.

On Wednesday, February 19, we met at the First Presbyterian Church at 4:00 P. M. for a rehearsal. This was the beginning of the snow and bad weather, but we had most everyone there for practice, and we do consider this an important part of the planning for your service.

In the meantime, our promotion and publicity chairmen had been busy at their jobs. The promotion chairman had distributed one hundred posters throughout the city, placing them in store windows, business places, and, of course, one in every church. Also, each church bulletin carried an announcement on Sunday the 16th, of our service on Friday, the 21st. Another part of her job was placing the Call to Prayer leaflets in hospitals and sanitariums to be used on trays on Friday.

The publicity chairman had been in charge of radio and newspaper. In addition to newspaper articles, she had succeeded in getting some very good radio publicity. Besides spot announcements, we had one feature announcing time, place, readers, musicians, etc. (fifteen minutes),

on Wednesday at 9:45 A. M. A special children's program for the World Day of Prayer was given Thursday at 10:00 A. M. with children doing the reading and music. Incidentally, this went over so well it was repeated on Saturday for Brotherhood Week. We had a program of music and meditations on Thursday evening at 8:15. We had hoped to have a mayor's proclamation, but it didn't come through—maybe next year.

On Friday, the 21st, church bells rang at 11:30 and 12:00 for the service. We had First Presbyterian Church open at 9:00 A. M. and it stayed open until 6:00 P. M., with organ music all day. A Moravian minister's wife arranged for different organists in the city to play an hour each. Hostesses in the church took care of programs and offering during these hours. This was the day after our big sleet and snow and we knew the crowd would be small. However, when our service began at 12:00 o'clock, we were surprised to have about one hundred or more people, who stayed through the two-hour service, others coming and going at intervals. The program opened with the solo, "The Voice in the Wilderness," sung by a soprano soloist from the Presbyterian Church. The words were the exact words of our program, "Prepare ye the way of the Lord, make level in the desert the highway of our God." Just before beginning the first section of responsive reading, our Bible teacher in the city schools gave a very stirring exhortation to prayer. There were different readers for each section of the program. At the end of section one, a soloist from Centenary Methodist Church sang the solo, "My Hope Is Built On Nothing Less, Than Jesus' Blood and Righteousness." This lovely old hymn stirred the listeners as they joined in the chorus. When a section did not last thirty minutes, we finished out the time with organ music, so that business people could come in for a half hour and hear one section of program. To begin the third section, a high school girl sang in a sweet, lovely manner, "God Made a World," the very appropriate words telling of how God gave us a world and how we have misused it to destroy and mistreat people. The fourth section was conducted almost entirely by youth from the high schools. There were five readers and ten girls to sing. As each reader would finish, we had a period of silent meditation, followed by the girls singing one verse of "Spirit of

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The Board of Trustees of the Christian Orphanage met in its regular annual meeting in its office at the Christian Orphanage on February 18, to hear the report of Charles D. Johnston, Superintendent, of activities of the orphanage during 1946.

The report showed that the orphanage gave 29,204 days of care to children during the year, and had rendered service to ninety-five children during the year. The report also showed that the farm and dairy produced more than any other one year in its history.

The Superintendent called the Board's attention to much needed repair work that needed to be done, but which we have not been able to do on account of not being able to get the necessary material. The Board instructed the Superintendent to have all necessary repairs made as rapidly as material could be bought.

The orphanage has never had any fire protection. The Town Board of Commissioners of the town of Elon College has made a contract to extend a six-inch water line to the Newman corner, close to the orphanage campus, and they agreed that the orphanage might connect with the town. The orphanage board voted to extend a six-inch water line up to the old building, which will then put all our buildings and barn within the 500-foot limit. This will not only give us fire protection, but will reduce our fire insurance rate, which will be quite a saving.

The Board voted to set aside \$10,000, or as much of that amount as needed, to do all necessary repair work.

The board voted to place fire escapes on the baby home, so in case of fire, the children would have a better chance to get out. The other two buildings already comply with the state requirements. In these two buildings the children have two stairways to use—one in each end of the building which leads out to the ground.

The board voted to employ an executive secretary who will assist the Superintendent in his office work, and who will perform any other duties which she might be called up to do. This will relieve the Superintendent of much detail work, and will give him an opportunity to get out more and look after matters claiming his attention on the outside.

The board voted to have two meet-

ings each year instead of one—one to be held in the month of February, and one in the fall of the year, probably in September.

Easter will soon be here and the good women have for many years been real good to us in sending in many beautiful dresses for the girls to wear on Easter Sunday, and also suits for the little boys. We know this year will be no exception to their rule, as we have had inquiries already as to sizes, etc. We have girls all ages from three to sixteen years, and boys from three to twelve years. So we can fit any size you see fit to send us on some child.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 6, 1947.

Amount brought forward \$2,312.66

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Oak Level	\$ 1.00
Pleasant Union	38.00
	39.00
Eastern Va. Conference:	
Bethlehem (Nans.)	\$15.32
Christian Temple	13.04
Oakland	15.00
Windsor	19.03
	62.39
N. C. & Va. Conference:	
Durham (Thanksgiving)	171.57
Western N. C. Conference:	
Flint Hill (M)	\$ 1.70
Hank's Chapel	11.44
Pleasant Hill	41.52
	54.66
Va. Valley Conference:	
Winchester	20.64
Ala. Conference:	
East Alabama Conf.	\$ 70.91
New Hope S. S.	2.34
	73.25
Total	\$ 421.51
Total for this year from churches	\$2,734.17

PILGRIM FELLOWSHIP.

(Continued from page 11.)

be challenged to be aggressive in their belief and action if they are to face a non-Christian world. They urged youth workers to recognize that adequate solutions of modern problems will not be found by turning back to the past.

Granting that hymns, creeds, and worship forms are important to the church's pattern, the speaker expressed the hope that youth would be given better preparation for Christian living in the face of deepening paganism.

Dr. James Smart of Philadelphia, editor-in-chief of the new curriculum of the Board of Christian Education of the Presbyterian Church, U. S. A., stressed the need for the acceptance of a theological responsibility on the part of leaders of youth that doctrine

may be clearly viewed as the content of teaching. He called for the end of negatives in approaching youth and pleaded for the teaching of the positives of God's purpose. Dr. Smart also asked that the Christian faith be defined for the knowledge and use of young people, and that it be buttressed by careful teaching of the Bible. He insisted that Bible study must be honest and thorough in the light of questions which the Bible raises.

Dr. Nevin C. Harner, president of Heidelberg College, Tiffin, Ohio, added to these principles by declaring that youth will find their faith not only in the affirmations of faith and Bible references, but also in the lives of the leaders of youth.

The Bible must be made understandable to youth and be injected into the daily experience of youth," Dr. Harner said. "It must be wrapped up in the lives of the Christian leaders with prayer and fasting."

WORLD DAY OF PRAYER IN WINSTON-SALEM.

(Continued from page 13.)

God, Descend Upon My Heart." The reading and the words of the hymn blended, as "Lead Us, O Father, In the Paths of Right," "Lead Us, O Father In the Paths of Truth." After the audience had sung the final hymn, and the benediction had been said, the girls sang "The Lord's Prayer," ending a beautiful service and a deeply spiritual experience for us all.

We were disappointed in the crowd and particularly the ministers, since only two came. Maybe we women are to blame for not having men come. Let's invite them next year. Now, as a final act, we are planning an evaluation meeting soon, to see what we could have improved and what we can do next year to make our service better. I only wish that all our women could have been at the service on the World Day of Prayer. Our city would be an entirely different place in which to live.

CAREY ANDES, Supt.,
Interdenominational Cooperation.

Sharing is the great and imperative need of our time. An unshared life is not living. He who shares does not lessen but greatness his life, especially if sharing be done not formally nor conventionally, but with such heartiness as springs out of an understanding of the meaning of the meaning of the religion of sharing.

—Rabbi Stephen S. Wise.

The Christian Sun
Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

- Our Principles.**
1. The Lord Jesus Christ is the only Head of the Church.
 2. Christian is a sufficient name for the Church.
 3. The Bible is a sufficient rule of faith and practice.
 4. Christian character is a sufficient test of fellowship and Church membership.
 5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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- Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

WEST.

In grateful appreciation of Colonel J. E. West, the one who organized and taught the Senior Philathea Class of the Suffolk Christian Church for thirty-three years, the organization dating from October 13, 1913, with a charter membership of thirteen, seven of whom are now living.

In the minds of this class there was nothing in the church dearer to the heart of Col. West than the Senior Philathea. We so vividly recall, when a busy Statesman in Richmond, each Sunday, he returned to be with this class.

Even as the death angel was hovering over his couch he dictated letters of ap-

preciation to members of this class for their kindly thought of him.

"He wielded the Sceptre of Love
'Love cannot die
Its holy flame forever burneth,
From Heaven it came
To Heaven returneth.'"

Therefore, be it resolved:

1. That his memory will ever be sacred to our hearts. That as we assemble in this classroom that we may be inspired to follow his leadership, that he may still be the shepherd of our souls.
2. That the Senior Philathea may continue through the years as a living memorial to our beloved teacher, Col. J. E. West.
3. That we need not eulogize on the virtues of Col. West, his life was an open book, read of all men, his zeal for Missions was outstanding.
4. That to his wife and daughter and brother, those to whom he was nearest and dearest, be the Sustaining Grace of God the Father.
5. That a copy of these resolutions be sent to the family, a copy spread on the class record and a copy sent to "The Christian Sun" for publication.

Respectfully submitted,
Mrs. C. B. DUKE,
Mrs. A. E. RAMSEY,
Mrs. A. A. TURNER,
Committee.

BEALE.

We, the members of the Carrie Beale Bible Class of the Franklin Congregational Christian Church were saddened January 10 by the passing of our beloved teacher, Carrie Vaughan Beale.

The inspiration, devotion and consecration of her many years of active service will live on in the lives of those who knew and loved her.

Therefore, be it resolved:

1. That we feel most keenly the loss of our faithful teacher.
2. That we hold in fond remembrance her Christian character and shall try to emulate her life.
3. That we extend to her family our deepest sympathy and commend them to the Heavenly Father's care.

Respectfully submitted,
Mrs. M. H. MATTHEWS,
Mrs. J. H. DAUGHTREY,
Mrs. E. P. JONES,
Committee.

WORRELL.

On September 25, 1946, God in His infinite wisdom saw fit to call from our midst Mrs. Maria Byrd Worrell, widow of George E. Worrell. Mrs. Worrell was a faithful and loyal member of her Sunday school, church and missionary society, and was regular in attendance until failing health prevented her. She leaves to mourn her passing a daughter, Mrs. Jasper Gomer, Whaleyville, Va.; three sons, Harvey L. and Geo. Lee of Holland, Va., and Edward of Suffolk, Va.; eleven grandchildren, and two great-grandchildren.

Therefore, be it resolved:

1. That we bow in humble submission to God's will.
2. That we as Christians emulate the Christian spirit shown in her life and service and strive to be more Christlike in our daily living.
3. That we extend to her loved ones our sincere and heartfelt sympathy and pray God's blessings may rest upon them.

4. That a copy of these resolutions be sent to the family and one to "The Christian Sun" for publication.
- Mrs. H. E. CRUTCHFIELD,
Mrs. JUNE D. DAVIDSON,
Mrs. JOHN NORFLEET,
Committee.

TURNER.

WHEREAS, Our Heavenly Father in His wisdom has seen fit to take unto Himself our friend, "Miss Mat" as she was affectionately known; and,

WHEREAS, Though she was blind for many years the light of Jesus shone on her countenance, and it can be said that she bore her afflictions as one who had faith in their God, who doeth all things well.

Therefore, be it resolved:

1. That we bow in humble submission to her Master's will.
2. That we extend to her family our deepest sympathy and earnest prayers that God's promises may give them comfort and consolation in their sorrow.

Mrs. W. T. COX,
Mrs. OTIS V. JOYNER,
Mrs. JULIAN CARR,

JUST ANOTHER CASE—WHOSE CHILD IS IT?
(Continued from page 2.)

got the Japanese out last March. We are short of money in our North China work; and inflation makes the little money go only a sixth or an eighth as far. It will cost money—real money—and lots of it to get our hospital going again. But here is "just another case" which calls loudly for the help that is so obviously needed. And just a dispensary does not meet the need, for you just can't give the boy a pill or a salve and send him home! If that had been my boy, I would want a hospital here—a real hospital, well-equipped, as Fenchow Hospital used to be. If it had been your boy—well, you probably have a hospital or a choice of hospitals where you are!

ALFRED HEININGER,
Fenchow, Shansi, China.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

"Oh, You've Come Back!"

By Laura B. Cross

Travel in China is not what it once was. Civil war has torn up the railways. The military has taken over the Chinese boats and the government has withdrawn the rights of foreign ships to ply between Chinese ports.

For a week we visited travel agencies, shipping companies, but everywhere we received the same answer, "No passage north, no guarantee for baggage. It might go within one month, or perhaps three." To our question, "But we're here, what can we do?" one man said a bit tartly, "All I can say is that you shouldn't have come here."

Then one day the unexpected happened. A friend agreed to let us two have a thousand pounds on the Lutheran plane going to Peiping. The Lutheran Mission had bought this C-47 because their work is scattered far and wide and their missionaries, often in inaccessible spots, have found this new way of travel a real boon. As we climbed into the Lutheran World, we felt that St. Paul certainly was starting on a 20th Century journey.

This was my first flight by air. Formerly I'd taken four days to get to Peiping, changing from boat to train. But this time we had lunch in Shanghai and dinner in Peiping with an hour at Tsingtao enroute. We flew over great cities like Shanghai, Tsingtao, and Tientsin, sometimes above the clouds, much of the way over the ocean. As we neared Peiping, familiar sights came into view—the old city walls, the Temple of Heaven, the golden tiled roofs of the Forbidden City. I shouted as I saw our own church steeple and school tower. Then out over Yenching and on we sailed over the Summer Palace, a gem of golden roofs on the hillside of green with the sunset lighting up the lake.

Then we came down and our bus and truck awaited to take us right to our gates. What a welcome we had! the old familiar gateman rubbed his shiny head, gazed at us, and then his whole face smiled with a smile worth coming across the Pacific to see. "Oh! you've come back!" he said, and rushed forward to help us with our baggage. And that has been the constant remark of teachers, pastors, students, and friends, "You've come back!" It's not so much that they think only of me, it's a symbol to them that we are returning, that life is going to take on new hope.

We've been picking up the news of people, some dead, some moved away, others still carrying on. For six years of silence have given time for great changes. Little girls we left are now college women. High school graduates are now mothers of several children. But Bridgman Academy is still one of the important educational institutions with nearly 900 girls cramming its doors. Peiping, one of the present areas of safety, must help in the training of women leaders. And so I'm glad I have come back after two months of travel to take up my part in this training.

Each one of us Americans out here will cost you at home far more than ever before, for our travel and living expenses have mounted. But our part in building for better understanding, helping enrich lives, and participating in training leaders seems more vital than ever. We will try to do our part if you at home will not let us down. Remember us in your prayers and support us through the American Board.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, MARCH 13, 1947.

NUMBER 11.

OUR TASK

THESE MISSIONARIES HAVE HEARD THE CALL OF CHRIST
IN CHRIST'S NAME WE HAVE SENT THEM
TO SHAOWU, CHINA



Richard Jackson



Dorothy Jackson



Frances Whitaker

CHURCHES OF THE SOUTHERN CONVENTION ARE PLEDGED
AND COMMITTED TO MAKE IT POSSIBLE FOR THESE
AMBASSADORS OF CHRIST TO SPEAK, LIVE, AND
HEAL AMONG 2,000,000 CHINESE IN SHAOWU



\$10,000 a Year is Needed—Support This Program With Your Gifts
Through the Penny-A-Meal Plan and the
Easter Offering

NEWS AND VIEWS

The SUN's Editor and Mrs. House were in Newport News this week due to the illness of Mrs. House's mother.

Rev. W. M. Lake, who now gives half-time service at Franklinton Center will become the full-time Director on June 1.

Dr. Wm. T. Scott, Superintendent of the Southern Convention, was a caller at the Office of Publications on Wednesday of this week.

Two hundred and seventeen Ohio churches gave \$29,957.28 in 1946 to the Committee on War Victims and Reconstruction. The 1947 goal is \$100,000 from 340 churches.

Rev. Thurman F. Bowers, pastor of Christ Temple (Interdenominational) of Greensboro, N. C., and an ordained minister of the North Carolina and Virginia Congregational Christian Conference, has accepted a call as supply pastor of Happy Home Church. Mr. Bowers served as chaplain in the United States Army for three years.

The Legion Post at Kittery Point, Maine, has taken the name Keith Harris Post. Keith was an Elon College student, the only son of Rev. Basil Harris who now preaches at Greenland, N. H., Federated Church. Keith was the first Kittery boy to give his life in the recent war. The Kittery Christian Church has an enrollment of over two hundred in the Sunday school. Rev. Elgin Green is the pastor.

Paul H. Veith, professor at Yale University Divinity School, has been appointed advisor on religious education to General MacArthur's general headquarters staff in Tokyo. Professor Veith, whose appointment is effective May 15 for one year, will assist in the "removal of military ideologies, development of research, and long-range plans for the undergirding of democratic religions in Japan."

More than one hundred men and women of the United States and Canada who have been in religious education work for twenty-five years or more were honored at the recent meeting of the International Council

of Religious Education held during February in Grand Rapids, Michigan. Representing the Congregational Christian Churches were the following: Charles A. Butts, Lucy M. Eldredge, Ross W. Sanderson, Edwin L. Shaver, Paul H. Veith, Luther A. Weigle, and Sidney A. Weston.

Rev. B. J. Earp has presented his resignation as pastor of the First Congregational Christian Church, Albemarle, N. C., effective June 1, 1947, after a ministry of seven years. Under Mr. Earp's leadership the Albemarle Church has made much progress—including attaining self-support from missionary aid, payment of a church debt of \$5,000, purchase of a parsonage paid for in full, installation of a furnace and heating plant, improvement on the Sunday school facilities, a growing church and Sunday school membership. Brother Earp is one of our most consecrated ministers. He will be available for services in a church or group of churches after June 1. Any interested should address him at 338 Concord Road, Albemarle, N. C.

REV. S. E. MADREN MOVES INTO NEW PARISH.

The group of churches consisting of Mt. Olivet (R), Mt. Olivet (G), and Bethel, are more than thankful to have in their parsonage now, the Rev. S. E. Madren and family, originally of North Carolina. Our group has been longing for a pastor to live in the parsonage and be a leader and guide to us in times of sickness or health, and we feel that we have a pastor that can truly fulfill all of our desires, and really be a "Shepherd to his Flock." Rev. Madren's sermons have been very inspiring so far, and have been enjoyed by everyone. We are indeed grateful to have as our minister a man that possesses such qualities as friendliness, sincerity, truthfulness, honesty, a God-like disposition and many others, that must qualify to make a true pastor to his people.

The churches have remodeled the parsonage and a new kitchen has been built. The bathroom equipment is to be installed this week, and there are some finishing touches to be done yet. There has been plastering, papering, painting, new closet built in each bedroom, and a new opening between the living room and dining room.

The outside of the parsonage is to be painted in the spring. The three churches have worked splendidly and very cooperatively in this work, and it is with this hope and expectation that we may be able to continue on as this, for we realize that unity and cooperation are very essential to any group and their pastor. So we are hoping that with God's help and our cooperation together, that we can always make our parsonage a comfortable and a desirable place for Rev. Madren and his family. We also are trusting that with our pastor's leadership and our working with him that we may be able to make our group a more Christlike group of churches and do more for the upbuilding of God's kingdom here on earth, than ever before.

So again we can say that we are thankful to our Heavenly Father for our new pastor, for his nice wife, who is a true Christian worker, and for his family.

WORLD DAY OF PRAYER SERVICE.

The two churches, Mt. Olivet (R) and Bethel met in a joint meeting in the home of Mrs. Joe Frazier and observed the World Day of Prayer service. This was an all-day service, with a bountiful and delicious dinner served with each one bringing a covered dish. The program in the morning was led by Mrs. Warren Good, the theme being, "Be Still and Know That I Am God." The pastor, Rev. Madren, gave a very interesting and inspiring talk on prayer, which was enjoyed by every one. During the service sentence prayers were offered by the group. The afternoon service was led by Mrs. Carroll Monger, the theme was on missions. We, indeed, felt that it was a day well spent, and pleasing in the sight of God. We learned from our pastor's talk the importance and necessity of prayer in our lives.

We are grateful to Mr. and Mrs. Joe Frazier for the use of their home and for the gracious hospitality that they extended to each one present.

In Lent, we must offer a life. Prayer and thought are good but not sufficient. Outward ritual and superficial self-denials can be no more than symbols and reminders. Will the giving up of certain foods and pleasures enable us to understand a man who surrendered life itself? Giving for the hungry of the world, a parent's self-denial for a child, moral fidelity at great cost—acts such as these will make real the fellowship of our Lord.

—Vere V. Loper.

Book Reviews

MARGIE. By Kenneth Irving Brown. New York. Association Press. 1946. 254 pp. \$2.50.

This book records a very personal story. It is filled with the romance of youth is concerned that young men and women, especially when in a Christian college, shall devote themselves completely to the work of God's Kingdom.

I find myself wondering whether the letters of Margie and Dien have enough carrying power to appeal to college youth today. They are more likely, I believe, to want to discover their own way into the fullness of a love experience, even though both are fully committed to the Christian way of life. President Brown has done a beautiful editorial job.

EDWARD H. HUME.

* * *

BEYOND DARKNESS. By Roger L. Shinn. Association Press. \$1.00.

The author of this little volume waived his ecclesiastical exemption while a student at Union Theological Seminary and became a soldier who, after Officers Training School, advanced to become a Captain of Infantry in the Battle of the Bulge. He became a prisoner of war, saw death and tasted hunger. Out of this he came haunted with a sense of living "on borrowed time." He has a new sensitivity about the privilege of living and a feeling of the burden to justify the good fortune of having come out alive. He witnesses to the types of faith that he saw and draws the conclusion of what should be the objective of those who returned.

"Those who died—almost all of them—had a faith of some sort. Varied and contradictory though the faiths were, they were usually related to an ideal of democracy and justice. We owe it to them to make democracy and justice as true and as real as we can. Our responsibility is to be true to the best of their faith."

Few books have as vital a sense of relationship between a dynamic Christian faith and the experiences of war and the hopes of peace.

CLARENCE KILDE.

* * *

KILVERT'S DIARY 1870-1879. Edited by William Plomer. Introduction by A. L. Rowse. Macmillan. New York. \$3.00.

Who can resist a diary? This one is especially irresistible. It records the every-day happenings in central Wales and Radnorshire, as seen by

Francis Kilvert. This young man was a minister who had a passionate love for beauty and a great capacity for living. He died while still in his thirties of an infection that is often cured in these days of enlightened medicine. Even though he died young, Kilvert lived richly and well because of his keen observation and his sensitive spirit.

"Escape literature" is the term that fits it perfectly. It is full of Victorian bric-a-brac and teas and leisure. He wrote: "In the afternoon as I was sitting under the shade of the acacia on the lawn enjoying the still warm sunshine of the holy autumn day it was positive luxury to be alive. A tender haze brooded melting over the beautiful landscape, and the peaceful silence was only broken by the chuckling and grumbling of a squirrel leaping among the acacia boughs overhead, and the clear sweet solitary notes of a robin singing from the copper beech." And later, "A brilliant white frost and hoary meadows sparkling with millions of rainbows and twinkling with diamonds."

And so the Diary depicts English country life. The writer filled twenty-two notebooks and the selections only give a fleeting look at his world described in poetic prose. It has been compared with other great diaries of English literature.

If some respite is desired from the world of the atomic bomb, read *Kilvert's Diary*.

J. J. H.

* * *

COMFORT YE MY PEOPLE. Russell Dicks. Macmillan. New York. \$1.50.

How would you pray for one who knows he is dying? What passage of Scripture would you use? Russell Dicks includes a prayer, a litany and a variety of Scripture passages for such an occasion. An Anointing Service is added for those who desire it.

How helpful have you been in dealing with the bereaved? Do you sense the need of more and better resource material in dealing with people during this critical period? This book will help supply that need. Scripture passages which point with assurance to the life eternal are included.

The average minister overlooks many opportunities for spiritual ministry. Prayers have been added for some of these neglected occasions: the New Member, New Home, Before and Following the Birth of a Child, the Anniversary of the Death of a Loved One. Prayers for the complete cycle of sickness are provided.

The convenient pocket size and the dark blue-binding facilitate its use

not only as a source book, but also as a service book which may be used inconspicuously on many occasions.

R. L. H.

* * *

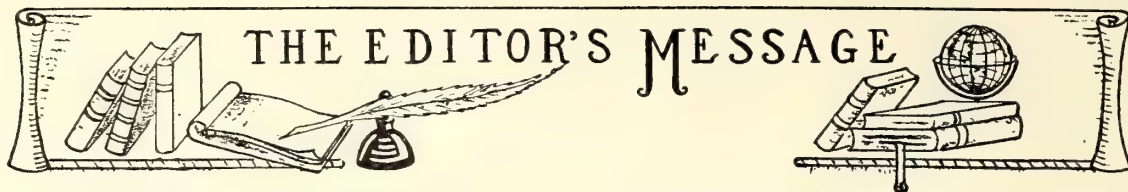
KING JESUS. By Robert Graves. Creative Age. \$3.00.

In comparing King Jesus with other lives of Jesus, one must bear in mind that this is a historical novel and not written from the viewpoint of a theologian. Robert Graves follows the same pattern here as he did in his analeptic novels, such as, "I, Claudius," "Count Belisarius," and "Wife to Mr. Milton." Liberal Christians will welcome this book, not so much because they agree with the underlying story, as because certain findings of critical research are for the first time put into popular form.

The fact of the polemic against Pharisees by the early Gentile Church and the resultant discrepancies in the Canonical Gospels, has long been recognized and taught in seminaries, but this is the first story of the life of Jesus that has attempted to make this clear to the general public. Ministers and students also know that certain sayings which have been attributed to Jesus were not original with him, but the laity has been denied this truth. It is also believed by liberal Christians and Jews that Jesus followed in the line of the great prophets and spoke as the mouthpiece of God, rather than for himself as is believed by the ultra-conservative; but this is the first popular novel on the life of Jesus that takes cognizance of this act. The illogical and clumsy editorial work done on the Gospel stories is pointed out and the correct versions, according to Graves, given. Although one may not agree with his interpretations, one is forced to admit that certain stories, such as the Good Samaritan, are made much clearer and more meaningful.

Naturally, the majority of the adverse criticisms will come from the traditionalists who think that it is blasphemous to doubt the Virgin Birth of Jesus. Viewed from the standpoint of its value as a novel, one must admit that Graves' answer to the problem of Jesus' birth is more logical than that given by many religionists, even those who disagree with the supernatural story. As to why Herod should have been so disturbed by the birth of Jesus as to kill all the babies in Bethlehem has never been satisfactorily explained by the traditionalists. Certainly the king would not have gone to such extremes if he had thought of Jesus merely as

(Continued on page 10.)



ADVERSARIES vs. OPEN DOORS.

St. Paul wrote to the Corinthians: "A great door and effectual is opened unto me, and there are many adversaries." Fortunately, Paul was more concerned with the open door than with the adversaries. A pre-occupation with his adversaries, however real or numerous, would have frustrated his missionary program. His "many adversaries" were dealt with for the most part by the method of indirection: by recourse to the open door. That is to say, he solved his problems not by evading them, but by concentration on essentials, not by argument but by achievement.

Just the opposite is true so frequently with us. Being oppressed by and obsessed with our many adversaries, we become blind and oblivious of the open door. How true this is in the field of evangelism. We spend fruitless hours shadow-boxing with adversaries real and imaginary, but overlook open doors on every hand. We are hypnotized by adversaries in the field of church extension and while we tremble and procrastinate, others enter the open door which we overlooked. We have become addled by adversaries, paralyzed by problems, and spiritual myopia leaves us marking time on the very threshold of an open door.

The perspective of St. Paul is needed. He concentrated on the open door, entered it and obviated many of his adversaries. Every difficult situation has an open door through which order may be brought out of chaos. The open door must be found. Frustration must give way to fortitude, adversaries must give way to adventure and achievement.

THE OPEN DOOR IN JAPAN.

American Protestant churches are planning to send five hundred missionaries to Japan within the next three years, it has been announced by Dr. Luman J. Shafer, chairman of the Japan Committee of the Foreign Missions Conference of North America. The Conference represents 123 Protestant mission boards and agencies in this country and Canada.

The new missionaries, according to Dr. Shafer, will supplement the 65 Protestant workers already in Japan. Most of them, he explained, will be qualified, permanent missionaries; some will be specialists in medicine, agriculture, and science; and others will be short-term workers assigned to definite teaching tasks.

Dr. Shafer expressed the hope that during the same period 30 or 40 Japanese students might be permitted to come to the United States for advanced study in theology or other subjects.

Plans are under way, Dr. Shafer announced, for sending a deputation of at least eight North American Protestant church leaders to Japan this summer or early fall. Purpose of the visit, he said, will be to confer with Japanese Christians on details and procedures involved in sending the new missionaries and to discuss future projects.

"The opportunity for preaching Christianity in Japan is extraordinary," he declared, "but it will amount to nothing unless we move in aggressively to present the Gospel in a definite way. Japanese Christians are vigorously pushing an evangelistic campaign at this very moment. The missionary forces in this country must aid the impoverished Japanese Christians and at the same time send as many missionaries as can be trained and prepared for the work."

To assure living quarters for the new missionaries, Dr. Shafer pointed out that the Japan Committee has under consideration a plan to ship 100 quonset huts and prefabricated houses to Japan in cooperation with Church World Service, Protestant relief organization. Missionaries now in Japan, he said, are urging military government authorities to release for residence and worship purposes all buildings no longer needed by the Army.

The Committee is already financing, through its affiliated Protestant denominations in this country and Canada, the erection of 50 temporary church buildings in selected areas, he said.

Dr. Shafer also disclosed that Mr. John H. Reisner of Agricultural Missions, Inc., who is now on a nine-month tour of the Far East in the interest of rural rehabilitation, will go to Japan late this month to confer with church leaders regarding the proposed establishment of agricultural training institutes and demonstration centers in rural areas.

ANENT PROTESTANT WORSHIP AND RACE RELATIONS.

Protestantism faces a crucial hour in America. Alarming inroads are being made upon its historic domain. Competition within and without place it in a precarious position. Profound study, wide experience and fraternal treatment are essential to its salvation.

Dr. A. T. B. Haines, Director of Kay House, in Pittsburg, suggests an interesting and practical affinity between Protestant worship and race relations. His views are set forth in a letter to the editor, from which we quote:

"Two items in your issue of 'The Christian Sun' for February 27, impel me to drop a line to you. The items are your editorial on 'Southern Negro: Catholic or Protestant' and the article, 'Cross or Weathervane?'"

"I believe there is a close relation between these two, for my three years of experience as a missionary in the West Indies where I had the happiest relations with both white and colored people taught me that the latter are 'naturals' for light, color, music and pageantry and that much of our worship is too cold and lacking in imagination for them. The result is that they either veer to Roman Catholicism or to Pentecostal sects in both of which there is more warmth.

"They are attracted to the former by its mystical and sacramental qualities expressed in a colorful ritual,

and to the latter by its fervor and its opportunities for oral and physical expression, rather than any love of the papacy on the one hand, or any deep affection for Protestant principles on the other.

"It is not necessary to adopt either of these extremes to win them, but it is necessary to make use of every possible sacramental and external expression of the faith, and to incorporate color, warmth, and ordered movement into our worship. Not only Negroes but other folks of all nationalities can benefit by symbolic

expressions of the basic truths of Christianity to supplement our oral ministry, and as Pastor Besselievre points out we need to recover a balanced emphasis of the truths symbolized by the Cross and the Altar to replace the humanistic teaching which has weakened our churches.

"Work here has permitted me to conduct services and missions in various churches emphasizing these truths and it is amazing how eagerly people respond to the whole New Testament faith and to Cross-centered worship of the Redemptive Christ." R. L. H.

The Use of the Chancel

By DR. JOHN R. SCOTFORD.

This discussion of the proper way to conduct a service in a chancel is directed at three groups of people.

Some churches have installed chancels because it was "the thing to do" without any understanding of how they should be utilized.

Ministers who inherit chancels frequently need suggestions as to what their procedure should be.

There are those who shout "chancelitis" in a tone of scorn whenever they discover a pulpit which has been moved from the central position. If they will read what follows with patience and a will to understand we believe that we can convince them that the chancel is not an invention of the evil one.

Three considerations lie behind the current vogue of the chancel in the non-liturgical churches.

The first is *psychological*. It is mutually embarrassing for two groups of people to stare at each other. Where the minister and the choir face the congregation the worshippers tend to flee to the uttermost corners of the room. Anyone who has ever been beguiled into sitting down in front in the center knows why. The chancel has the great practical advantage of eliminating the self-consciousness which always results when two sets of eyes meet in direct collision. The smaller a church the more necessary is it that this be done.

The second consideration is *religious*. Our two most active senses are sight and sound. When we go to church our ears cannot displace our eyes. It can be argued that most of us see rather more than we hear. On the religious side the virtue of the chancel is that it places at the focal point of a church something which has both religious significance and beauty. Instead of merely surveying our fellow worshippers, the minister, choir, and organ pipes, a chancel

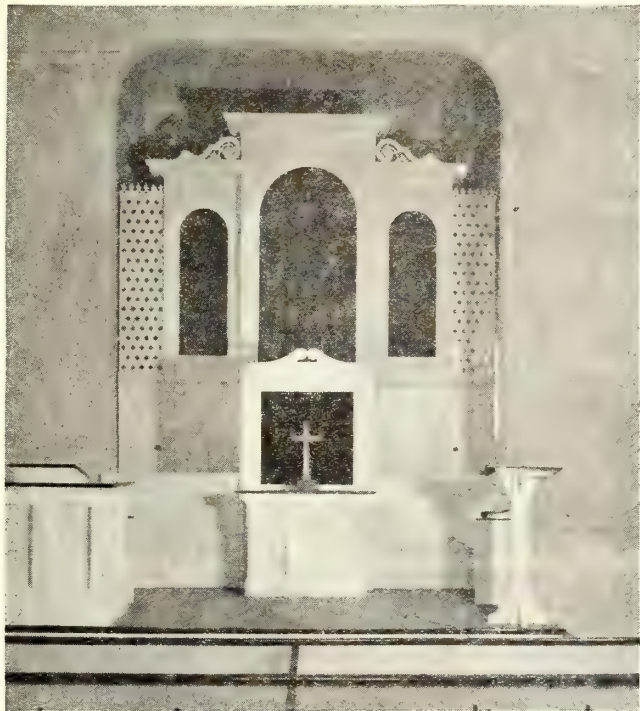
gives us something to look at which affords a lift to the mind and heart.

The third argument for the chancel might be called the *dramatic*.

in an ordinary service. He usually occupies four positions.

When not actively engaged he should occupy an inconspicuous seat against the sidewall of the chancel on the same side as the lectern. His chair should not suggest a throne but rather a simple place of worship. It should be on the same level with the choir. When occupying it the minister should be visible to the congregation but in no way prominent. During the hymns, the responsive reading (if any), and other acts of worship in which the congregation shares he should stand facing the opposite side of the chancel. He should not turn toward the people. The reason is that his role is not that of master of ceremonies but rather that of leader of common worship.

The minister steps to the lectern to read the Scripture, to offer the pastoral prayer, and to give the chil-



THE CHANCEL LENDS WORSHIPFULNESS TO THE SERVICE.

Through the years the theatre has developed certain procedures which have their roots in common sense. One of these is that those who are not actively carrying forward the play should keep out of sight. The curtain never rises on the star; he always makes an entrance. When he relinquishes the center of attention he departs from the scene. One of the difficulties with the center pulpit is that the minister is always conspicuously displayed to the people whether he is doing anything or not. The chancel permits a minister to retire to relative obscurity when he is not actively participating in the worship.

With these principles in mind, let us chart the course of the minister

dren's talk. If there must be notices or remarks they should be given from the lectern, but every effort should be made to prevent such intrusions.

For the offering the minister goes to the communion table to give and receive the plates and to offer an appropriate prayer.

Just before the sermon the minister crosses the chancel and enters the pulpit. This may be a dramatic way of setting apart the preaching from the remainder of the worship. The pulpit is used for this one purpose and for nothing else.

A common objection to chancels on the part of those who are unaccustomed to them is that they look com-

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

Every pastor should have a growing prospect list. On his heart there should be many persons in his community whom he knows are not members of a church in the community. Let him write them down as one of his most important pieces of memoranda. The very fact that he has written them on a list makes them a part of his job from that day on. Suppose someone should walk into the study of the pastor and ask to see his prospect list. Would he be able to reach right over in some convenient place and hand it to him? These are the acres in his farm. These are the ore in his mines. These are the chances of his church growth and strength in the community today and tomorrow.

Has the pastor studied his Sunday school roll? Or does he have access to a really up-to-date roll? How does that roll compare with his church roll? Perhaps there are several men attending the men's class who are not members of his church. Write their names on the prospect list. Maybe there are a number of women attending a class, or even teaching in the school who are not members of the local church. Write their names on the prospect list. The choirs of the church I serve make a good hunting ground for the prospect list. So does the young people's department of the Sunday school and also the junior high, and junior departments. It is too much trouble! Not if you are anxious to increase the church, and to enlarge its power in the community and for the Christ.

Do your members know that you are eagerly seeking week after week to enlarge your prospect list? Today a young housewife called to tell me of two families including children whom she wished to see on my prospect list. Almost every week someone calls my attention to persons who are prospects for our church or Sunday school. But some will say, "Why not make a community survey, and then everything may be had." True, but the pastor and church which have not done much toward making their own prospect list will put off making the survey a long time, and will not use it much after it has been made. If you mean business just get busy right now and list down the two, or three, or thirteen, or thirty-eight, whom you now know that could be placed on the list, and then add to it.

The list fills a very large place in *enlistment*—a central place, but there must follow transforming that list into a daily prayer list, a work list, and a list of those who have been sought for the fellowship of church-membership, and a true and professed faith in Christ as their Savior. The prospect list is a genuinely good beginning—but only a beginning, for the pastor will want to find many ways and a few persons who will help him bring them in. Happy is the pastor and the church that will seek in such forthright manner to win others to the Christ. Let the pastor or member who reads this simple suggestion begin today to do his part about it.

JOHN G. TRUITT.

MUSICAL APPRECIATION.

The choir of the Bay View Congregational Christian Church presented a Musical Appreciation Program Sunday night, March 2. Although there was snow on the ground and more still falling, the attendance was fair and those who attended were well paid for their effort in coming. These programs, arranged and directed by Mrs. H. J. Kivette, choir director, are a regular quarterly presentation by the choir. Their purpose is to create a greater appreciation for the large variety of church music and to acquaint the congregation with the history of the writing of the hymns of the church.

The following is the program presented Sunday night, March 2

Piano Prelude.

Narrative of the writing of the hymn —"Holy, Holy, Holy"—Heber.

Congregational Hymn—"Holy, Holy, Holy."

Anthem—"Holy Is the Lord"—Holton.

Anthem—"The Beautiful Story"—Walter.

Narrative of the use of Scripture in hymns. (Here was quoted, by way of example, the hymns, "The Glory of the Lord" and "God's Law Is Perfect, and Converts"—both of which are based on the 19th Psalm.)

Scripture Lesson—Psalm 19.

Anthem—"To Sing Thy Praise"—Edwards.

Prayer.

Offertory.

Anthem—"That's What Heaven Means to Me"—Chester.

Narrative of the writing of the hymn —"What a Friend We Have in Jesus"—Scriven.

Congregational Hymn—"What a Friend We Have in Jesus."

Anthem—"Take It to the Lord in Prayer"—Schuler.

Piano & Violin—"Ah! Sweet Mystery of Life"—(Here was given a narrative with the musical background).

Anthem—"Out of the Storm"—Benson.

Narrative of the writing of the hymn —"Come, Thou Almighty King."

Congregational Hymn—"Come, Thou Almighty King."

Anthem—"Song of Praise"—Carlington.

Benediction.

Miss Jan Todd was pianist and Mr. H. F. Todd, violinist. There were twelve voices in the choir.

J. EVERETTE NEESE.

MY FIRST FUNERAL.

An aged G. A. R. veteran had died in a mining town of south-central Illinois, where I was serving my first charge—a mission station. Since I happened to be the nearest clergyman, I was called upon to officiate at these services, which, being my first funeral, found me definitely uneasy. Though I have, since then, read the last rites for more than a thousand departed fellow-pilgrims of life's common way, I still cannot take the services lightly. But the first one was the hardest of all.

The young widow almost unnerved me by her demonstration of grief. She wailed aloud, she simulated fainting, she tried to jump into the grave, "to lie with my dear, darling husband," until I forgot the Lord's Prayer!

The sorrow of the broken-hearted widow weighed on my mind from the Sunday of the service until Tuesday, when I decided to pay a pastoral call in the hope of rendering spiritual ministrations. I was received very coldly, at the door: "My husband might be angry if I admitted a man in the house. And he is not home." My confusion cleared when the no longer grieving woman explained that on Monday, the day after the funeral, she had gone to the county seat to be remarried.

JOHN F. C. GREEN.

Many of us are like the little boy we met trudging along a country road with a cat-rifle over his shoulder. "What are you hunting for, buddy?" we asked. "Dunno, sir, I ain't seen it yet."—*R. Lee Sharpe.*

News of Elon College

By PRESIDENT L. E. SMITH.

EXAMINATION QUESTIONS IN A COURSE IN ELON COLLEGE.

"Survey of the Bible—Covering Teachings of Jesus and Acts," taught by Dr. Ferris E. Reynolds, Head of the Department of Religion in Elon College.

Each student is hereby upon his honor to write this examination in accordance with the ideals of honesty and true scholarship.

QUESTIONS.

(Do any twenty.)

1. Outline briefly the book of Acts.
2. What is meant by the day of Pentecost? What events took place, and what significance did they have?
3. Who was the chief leader and spokesman of the Christian community at Pentecost? How did he interpret the death and resurrection of Jesus?
4. What is meant by the Hellenistic Jews in the early church? Name two outstanding ones.
5. What basic Christian idea is illustrated by the experiment in Communism tried by the early Church?
6. Give a word picture of the early Church at Jerusalem with respect to its membership, organization, practices, and order of worship.
7. What facts are there concerning the birthplace of St. Paul that help us to understand his later experience and outlook?
8. Write a brief biography of Paul.
9. What personal problems were solved for Paul by the conversion experience?
10. Upon what authority did Paul base his career as an apostle and teacher?
11. What did Paul mean by the expression, "Living under the Law?"
12. What part did Gamaliel have in shaping the life and career of Paul? Why is his work important for our understanding of Paul?
13. What was the problem of the cross as Paul had to deal with it? How did Paul solve the problem?
14. What did Paul mean when he spoke of Jesus as Lord? (What place did the conception of the

Lordship of Jesus have in his thought?)

15. Compare in detail the four leading conceptions of faith presented in the New Testament writings.
16. From what source did Jesus derive His authority as a teacher?
17. Are all of Jesus' teachings found in the Sermon on the Mount? If not, in what forms are they found?
18. Make a list of the factors that contributed toward making Jesus the greatest of all teachers.
19. What is meant by a parable? Distinguish it from other similar types of literature.
20. Interpret one of the parables of Jesus in terms of its meaning for people today.
21. What do you consider the most important event in Jesus' life? Give reasons for your choice.
22. What did you appreciate most in this course? What could have been omitted without loss to anyone? Please be utterly frank in your answer.

THE USE OF THE CHANCEL.

(Continued from page 5.)

plicated and that they involve "a lot of running around." Actually the vista which greets the congregation in a chancel church is much simpler than with the communion table, pulpit, preacher, choir, and organ pipe combination to which our fathers were addicted. With a chancel the minister is both less seen and less heard than with a center pulpit. His cue is to remain inconspicuous except when he is seeking the undivided attention of the people. He does not open his mouth unless he has something of great importance to say. His necessary movements should be made in such a way as to attract a minimum of attention.

Many people associate the chancel with an elaborate, ritualistic mode of worship, but there is no necessary connection between the two. The number of words uttered in the course of a service is likely to be less in a chancel church than in one with a central pulpit. When the minister stands at the center of interest he is tempted to think that he can make himself impressive by his much speak-

ing, while with the chancel arrangement the beauty of the setting makes unnecessary the multiplication of words. The writer is in many churches in the course of a year. He is unable to discern any tendency to use the chancel as an excuse for a fussy and over-elaborate service; rather is the trend toward simplicity.

The relationship of the choir to a chancel is often misunderstood. The governing principle is that the singers (including soloists) should not face the congregation. The psychological reason for this has already been explained. There is also a religious one. The function of the singers is not to give a concert or to otherwise impress their listeners; their task is to lead in worship. This is best done, not by beaming at the congregation, but by looking straight ahead and concentrating attention on the religious significance of the music.

Two objections will be raised to this arrangement.

Choirs often argue that they cannot be heard unless they face the congregation. This is largely an hallucination. It is true that the individual voice will not be as distinguishable with the choir standing sideways to the people, but the whole trend in church music is toward mass effects rather than solo performances. There may be a few churches where the quality of the plaster distorts the voices of a chancel choir, but they are rare.

A second objection has to do with the direction of the choir. It cannot be stated too emphatically that a competent leader does not need to stand out in front and beat time. This is usually either exhibitionism or inefficiency. If one will study the eyes of the singers he will discover that much of the time they pay little attention to such gesticulations.

In a chancel the proper way to direct a choir is from the organ console, which should be on one side and at the back. From this vantage point the organist, or the director (if they are two people), can look into the eyes of the singers facing him, and can control the others either through a mirror or by the action of those whom he can see. One of the great advantages of a divided choir over one that is strung out in a row is that the singers can see each other, which helps them to keep together and which makes of their singing a common effort.

The simple fact is that in those churches with the most highly developed musical taste and the amplest financial resources the choir faces it-

(Continued on page 10.)

Missions

The World for Christ

A LETTER FROM THE JACKSONS.

Kienyang, China,
(Still Enroute),
February 15, 1947.

Dear Friends:

This last delay is quite a tantalizing one; but we're thankful to be safe and among friends to pass the time to waiting.

While in Foochow we had much to do planning for this last lap of the journey. Everyone helped us and several influential Chinese gentlemen went out of their way to get us transportation.

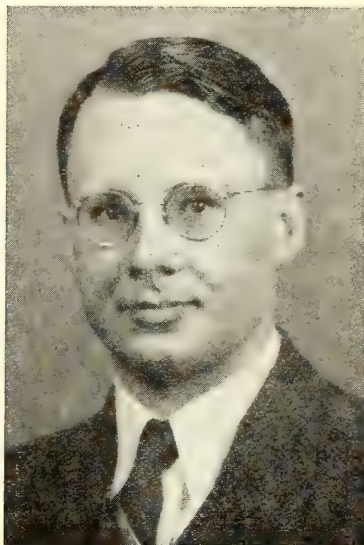
So, early Monday morning in mist and rain (February 10), Dr. Ed Riggs started with two UNRRA trucks, full of medical supplies and some of our household equipment. That afternoon we started, on the launch that runs frequently from Foochow to Nanping (where there's a Methodist mission and hospital).

Miss Leona Burr and her Chinese girl servant (she is more like a daughter than a servant) are with us. Leona began her missionary career in Shaowu, 1919, and was there again from 1940-44. She's always wanted to be there, but even now cannot stay away, since Fukien University still needs her. She is a great help to us with her knowledge of the language and the country. And her girl helps us talk, too.

Our "staterooms" on the launch were a little larger than a Pullman section, so after we got our baggage in, we couldn't get in. But we finally piled things around enough to spread our sleeping bags on the cane bunks. No springs or mattresses, of course, but the woven cane bed has a little more "give" than plain old boards; so we were not uncomfortable. Once during the night the boat stopped so suddenly I was sure we must have hit a rock and were going to sink. Before I had awakened fully I was out of bed and yanking open the door. But by then I realized we had gotten stuck on a sandbar. By the sounds of the pilot blowing his horn, which he literally does with his mouth, I knew he was signalling and sure enough, we were already steaming ahead again. Soon we stopped completely for the night and the next

day we understood why. The Min River is beautiful, winding among the mountains, but it is treacherous with rocks, shoals and rapids. Sometimes we wondered if the boat was turning around to go back or was pulling into shore as it twisted and turned so much to follow the channel.

The sun almost came out and the clouds lifted enough to show us the lumber loaders here and there, the crowded little villages located on the



DR. EDWARD RIGGS.

mountain streams that rush down the forested hills. It is good to see trees—China needs them badly. By the time we reached Nanping in the afternoon, it was pouring rain.

There we had a grand visit with the missionaries, refreshing ourselves with their home and company. We didn't mind waiting over a day when the rain became so hard. Next morning was still wet, but at least the rain was not coming down, so we took heart as we piled into the bus-truck, too full of our baggage (incidentally, some of which is still in Nanping). Our new friends mentioned bandits and bridges washing out, but this road is considered one of Fukien's best.

We stopped often for our driver and mechanic to make repairs. Once a terrible bump jerked off the exhaust. That bit of repair took longer. We were almost stuck in the mud a couple of time and once we got out

and walked up a dangerous and slippery climb. Since the last repair job took over an hour we barely made it to this town before dark.

As we arranged to stay in a hostel and to find someone to guard the truck, we heard that about twenty miles farther on, a truck had gone down when a bridge gave way. Not until the next morning were we relieved to learn that it was not an UNRRA truck, so apparently Ed Riggs had gotten through safely and there was no word of anyone seriously hurt. That was Friday morning, and today, Sunday (I've been writing a bit every day), more bad news has come. There has been great difficulty in repairing the bridge and it will be next Wednesday before we can go.

But now we have moved in with the only foreign woman in town—a young woman of the British-Anglican Church. She is a very nice hostess and it has been interesting to see her work and attend their church service, all in Chinese, of course. But living and sleeping in the same clothes gets a bit uncomfortable after a week of it, especially when it is always cold and rainy. However, Saturday afternoon, the sun came forth and we walked out to a famous shrine to the philosopher, Ju, and our spirits and bodies got a lift they badly needed. We have been thinking of you all. Pray for us.

Your friends,

DICK & DOROTHY JACKSON.

P. S. Dick says he thought he had seen bad roads when driving the Waverly school bus, but this Chinese road far exceeds them all.

MISSIONARY OFFERINGS.

REPORT FOR MARCH 1-6, 1947.

Sunday Schools.

Burlington—N. C. & Va.	\$ 64.15
Durham—N. C. & Va.	12.75
Hank's Chapel—W. N. C.	10.71
Wake Chapel—E. N. C.	26.04

Total \$ 113.65

Shaowu.

Centerville—E. Va.	\$ 35.27
Mt. Zion—N. C. & Va.	5.00

Total \$ 40.27

Total for period Mar. 1-6 .. \$ 153.92
Previously acknowledge ... 17,565.16

Total since September \$17,719.08

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

Never stand begging for that which you have the power to earn.—*Selected.*

Our Home Mission Job within the Convention

Last week we considered the calls that came to the Mission Board in session. The calls were all legitimate. The churches need help, and in many cases they need more than was requested. Let us consider a few cases.

ASHEBORO.

For more than seven years a faithful group of Congregational Christian Church people have been meeting in a public school building. Rev. A. Lanson Granger called them together, instructed, inspired, and organized them into a church.

Now there are forty-seven resident and eleven non-resident members. In February the average attendance at church service was fifty-five, and the gifts of the worshippers amounted to more than \$75.00 per Sunday. The Sunday school attendance reached eighty-four on one February Sunday.

This little group has invested \$13,000 in a parsonage and land on which to build a church. They are not able to build the church for which plans had been drawn, the church which is sorely needed. Hence an architect is preparing plans for what may be within the financial reach of the group and their friends. The building program must begin soon, or we lose our third and last chance in this rapidly developing city in the heart of North Carolina where there are twenty churches of our faith and order within the county—churches with members constantly moving to Asheboro. If a building can be erected soon, we will have a permanent and growing church. Our people in Asheboro are doing their best, but they need help—much help.

BAY VIEW.

Our Bay View Church in Norfolk has made good progress in recent years. Few of our churches can match the giving record of Bay View. The church serves the community. The building is neat, attractive, and paid for, but it is inadequate.

The location is excellent. People live within walking distance—enough people to make a fine church. Our membership is not large, and they were not able to erect the building that was needed to serve the community or to attract the community. Additions need to be made soon.

Our church at Bay View is worthy of aid, and it needs help. It needs help now.

Weak Churches Need Help

New Churches to be Built

CARROLL COUNTY WORK.

Our one really missionary job within the Convention is in Carroll County, Virginia. For more than a quarter of a century our Convention has been serving the fine people of the Blue Ridge Mountains. Progress has been made. The situation today is quite different from what it was when we began the work.

There are no finer missionaries than the Gleasons who represent thirty thousand Congregational Christians at work in the mountains. They have the native ability, the training, and the religion that is necessary to do a superb job. They see the needs of the people, and hope for the time when a Christian doctor will minister to the sick, educational opportunities will be increased, and several churches will be established in communities that now have no church.

More workers are needed. New buildings are needed. Equipment is needed. All of this awaits money. The Mission Board is anxious to expand the work; but that takes money.

CHAPEL HILL.

North Carolina has one of America's greatest universities at Chapel Hill. To this ancient center of culture come people from all over the country, and from foreign lands. These men and women will be leaders of the nation. They are important.

Round about the university campus are Episcopal, Baptist, Methodist and Presbyterian Churches that are commodious, attractive, and aggressive. About a block from the west gate stands our little church supported faithfully by the few Christian Church people who live there. The larger churches have received, and do receive large sums from their denominations. If we want to have standing in these United States, it is important for us to have standing in Chapel Hill, North Carolina.

For us to fail in our support at Chapel Hill now when the church is taking on new life will hurt the church in Chapel Hill, but it will be even more tragic for our denomination.

AND SO WITH THE OTHERS.

In every case that a contribution is proposed by the Mission Board this year the need is urgent. This writer

knows every one of them intimately, and is prepared to say that the askings were far too little, and the grants had to be made on the basis of income, and not according to the pressing needs.

NEW CHURCHES.

Nothing has been said either in this article or in appropriations concerning the needed new churches. There are a dozen places in our two states where new churches could be organized, if we had the men and the money. Baptists are organizing dozens of them. And they are building churches.

The future of our Church depends upon its growth. When we fail to grow, we begin to die. Ours is a choice of life or death. We can expand, build churches where they are needed, or we can take life easy and see our Church disintegrate.

A look at Christ as he moved towards Calvary and Easter compels us to say: **THE NEEDS MUST BE MET! WE WILL ARISE AND BUILD THE CHURCH!**

INTERDENOMINATIONAL COOPERATION.

At the Eastern Virginia Woman's Missionary Conference last fall the Interdenominational Cooperation Department was adopted. I was asked to serve as the superintendent of this new department for our conference. In order for the women of this conference to know something of the plans for this department a meeting was recently held with the District Superintendents to discuss a plan or program of work. It is well for each president to introduce the idea of the United Council of Church Women to each society and wherever possible to become affiliated with the local Council. The suggestion to subscribe to the various magazines is for at least one copy to be in the hands of the standing committee which has been appointed in each group to carry out the projects sponsored by the United Council of Church women. We realize this program will not be adopted by each society but we feel it can serve as a goal toward which we may strive. This program is being printed for your information and if there is anything regarding it in which I can be of assistance I'll be happy to do so if you will write me.

(Continued on page 11.)

THE WORK NEEDS TO BE DONE!

APPROPRIATIONS WERE MADE WITH THE FAITH THAT THE CHURCHES WILL RESPOND

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

LENTEN MEDITATION.

The Fellowship of Love: This is the message that we have heard from the beginning, that we should love one another. He that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen? We know that we have passed from death unto life, because we love the brethren. Let us not love in word, neither in tongue but in deed and truth. Greater love hath no man than this, that he lay down his life for his friend. There is no fear in love, but perfect love casteth out fear.

Now abideth faith, hope, love, these three: and the greatest of these is love.

TRIBUTES TO NATURE FROM POETS OF JAPAN, AMERICA AND EGYPT.

Climbing the mountain pathway,
No lovelier flower I see
Than the shy little violet, hiding
modestly. (Japanese.)

Hast though named all the birds
without a gun?
Loved the wood-rose, and left it on
its stalk?
O, be my friend, and teach me to be
thine! (American.)

All cattle rest upon their herbage,
All trees and plants flourish,
The birds flutter in their marshes,
Their wings uplifted in adoration to
thee.
All the sheep dance upon their feet,
The fish in the river leap up before
thee,
And thy rays are in the midst of the
great sea. (Egyptian.)

A PRAYER.

O Lord, our God, thou art greater than the ocean, more beautiful than the sunset, more powerful than the earthquake, more tender than a mother's heart. Thy mercies unto us are countless, as the sands of the seashore, or the stars of a summer sky. Help us to feel our need and dependence upon thee. May we worship thee in the sanctuary, acknowledge thee in our work, enshrine thee in our homes and praise thee all of the day long. Amen.

A fellow doesn't last long on what he has done. He's got to keep on delivering as he goes along.—*Selected.*

HER NEW FRIEND.

By MARY STARKEY.

Issued by the National Kindergarten Association.

"Mother," said little Dale the other morning, "may I stay away from Sunday school tomorrow? Jean Wilcox wants me to come over to her house. She says her folks never go to church or Sunday school. They think it's old-fashioned."

"Well, dear," replied the mother, "you know Jean has never been to our Sunday school. The family has been here only a few weeks. Did you explain to Jean how much you like your Sunday school—how you enjoy the singing and the Bible stories and what a delightful person your teacher is?"

"Oh, Mother," answered Dale, "I was stupid! I should have told Jean that she would like our Sunday school. If I could only get her to come, I'm sure Miss Mitchell would make her glad she was there. It was wrong for me to forget how Miss Mitchell works to make us happy. I should have remembered to say that she took us all to the lake last summer and that every Christmas she has a party at her house for us."

"Yes, Dale," said her mother. "Miss Mitchell is an unusually devoted teacher. You are especially fortunate in being able to attend such a well-managed Sunday school and to have such a nice teacher as Miss Mitchell is. You will find that long after most of your other teachers have become faint memories she will still be your dear friend. I know, because I had a teacher much like her."

"An important lesson to learn, Dale, from what has occurred, is that we should be open-minded but not make snap decisions. Do you know what that means?"

"Yes, Daddy says things like that, doesn't he? It means listen, but take time to do your own thinking. Daddy explained it to me. I listened, but I didn't take enough time to think. I like Jean, Mother; she is my newest friend. If I could only get her to come to church and Sunday school with me once, I think she would like it. But perhaps her mother wouldn't let her come."

"There's no harm in trying," her mother suggested with a smile. "Put on your yellow dress and go over and ask Mrs. Wilcox if Jean may

come to breakfast here tomorrow morning and go to church and Sunday school with you afterwards. If you say it very nicely, it is not likely she will refuse. If she does refuse, we may be able to think of some other way of gaining her consent later on. You try first, and if you succeed, it will be something you have done in return for all that has been done for you."

"All right, Mother," agreed Dale. "You are a perfect dear. Thank you ever so much."

THE USE OF THE CHANCEL.

(Continued from page 7.)

self and sings without conspicuous direction.

A final objection to the chancel is that it constitutes a mile post on the road to Rome. The best answer to this argument is a personally conducted tour of the Roman Catholic churches of the vicinage. In this country our Catholic friends have nothing comparable to the Protestant chancel. The choirs are in the rear balcony, the pulpit (when there is one) is out in the body of the church, while the "sanctuary" is separated from the nave by an altar rail. Both the setting and the mode of worship differ radically from anything found in our churches.

Practically all new churches of our fellowship are being built with chancels, while hundreds of old ones are remodeled on the chancel plan each year. Some of the latter are makeshifts, while a few of the new churches have been planned by people who did not know what they were trying to do, but the common experience is that no congregation which really understands the advantage of a chancel will go back to a central pulpit.

BOOK REVIEWS.

(Continued from page 3.)

a spiritual king. A convincing explanation of Pilate's secret interview and the superscription over the cross has never been given either. So, until the traditionalists have a more reasonable answer to these problems than has been given, we must credit Graves with the answer that he has given and respect his view, even though it may seem far-fetched to us who have been taught something so far different.

It is commendable that Graves has written with sincere and reverent admiration. Not once does he get light-hearted or frivolous in his treatment of Jesus; and he never questions the religious and moral integrity of Jesus.

AUBREY C. TODD,

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, Editor.

NORTH CAROLINA AND VIRGINIA PILGRIM FELLOWSHIP SPRING RALLY.

Here are the impressions of the North Carolina and Virginia Pilgrim Fellowship Spring Rally held at the Congregational Christian Church, Burlington, N. C., February 15 and 16, as received by one of the Pilgrim Fellowship members attending.

The Rally began with the opening worship, welcome, and response. Then the entire group was divided into four parts and given their schedule to follow in attending the workshops of the four Commissions of the young people—Missionary Action, led by Mrs. W. E. Wisseman and Melva Foster; Personal Action, led by Miss Lula Browne and Louise Sparks; Social Action, led by Rev. W. J. Andes and Jimmy Cates; and Interdenominational Action, led by Helen Cobb. There was much favorable comment from the young people regarding these workshops and the programs that were presented. The Commission Chairmen and their Advisers are to be highly commended on the fine work done.

After a general meeting Saturday afternoon, the visiting Pilgrim Fellowship members who were spending the night were introduced to their hostesses and given time to get acquainted and prepare for the evening's activities. These consisted of a wonderful supper prepared by the Burlington young people, followed by a song session and folk games. The group then met in the church sanctuary for the final service of the day, which was a story of those who have seen the Star through the ages and the effect it had on them, told by solo and choral readers.

Sunday morning, we were all at the church again for Sunday school. The main part of the worship service was a talk by Miss Mildred Kickline, Bible teacher in the Burlington schools on the subject of "Choosing Your Life's Work," who pointed out that everyone is given all the essential parts for making his life, but it is up to the individual as to how those gifts are used. The lesson was taught by Betty Chicoine concerning Brotherhood and being able to get along with people whom we are with daily.

This period was fittingly closed with the offering being given to the Milk Fund of the CWVR.

Following Sunday School we attended church together. Then came another good meal under the direction of John Graves and the young people of the Burlington church. A business meeting was held later in the afternoon and at two o'clock we again met in the sanctuary for our final meeting and the Communion Service. The worship was led by Baxter Twiddy, with Evelyn Moore, Catherine Cooper and Bill Scott joining him with some thoughts regarding interdenominational friendliness and cooperation. The Reverend Ernest Arnold, Executive Secretary of the North Carolina Council of Churches, spoke to us on the work that he is leading in and asked for our working together in making interdenominational work more successful. The Communion Service was led by Rev. W. Millard Stevens and Dr. H. A. Fesperman, pastor of the Evangelical and Reformed Church of Burlington. The young people of the Evangelical and Reformed Churches of the area were guests of ours at this time and shared Communion with us.

This is just a running account of the actual events which took place at the Rally. The inspiring and spiritually blessing messages and events, however, could not be described with words. That week-end of fun, fellowship, inspiration, and study made for a thought-stirring Rally which many of the Pilgrim Fellowship members will long remember.

INTERDENOMINATIONAL COOPERATION.

(Continued from page 9.)

The following is a suggested program for the Interdenominational Cooperation Department of the Eastern Virginia Woman's Missionary Conference:

A. Denominational Program.

1. Merger Plans.

(a) Evangelical and Reformed Church.

B. Promote interest in local Council of Church Women.

1. Participate in local interdenominational projects.

C. Promote interest in Virginia Council of Church Women.

1. Subscribe to *Virginia Council News* (50c a year—1444 E. Main St., Richmond, Va.).

2. Endorse the objectives of the Council.

(a) Urge every woman to pray daily for the success of the United Nations Conference.

(b) Cooperate in raising funds and collecting supplies of clothing, food, bedding and other needs for overseas relief, channel through the Church World Service at New Windsor, Md.

(c) The family unit be safeguarded by sending letters of protest to editors of magazines, newspapers and radio managers objecting to liquor advertising and illustrations with harmful sex appeal.

D. Promote interest in United Council of Church Women.

1. Subscribe to *Church Woman* magazine (\$1.00 a year—156 Fifth Avenue, New York, 10, N. Y.).

2. Place emphasis on:

(a) World Day of Prayer.

(1) A tie which binds people around the world together—the power of prayer may change the world.

(2) The Offering:

a. Ministry for Migrants.

b. Christian Education for the Indians.

c. Service to sharecroppers.

(b) May Fellowship Day—

(1) Gives opportunity for solving problems in a community together.

(2) The Offering:

a. One-third remain in local treasurer.

b. Two-thirds to be sent to state treasurer.

(c) World Community Day—

(1) Planned to stimulate church women to their responsibilities.

a. Peace.

b. Racial Equality.

c. Economic Security.

(2) Offering:

a. Interdenominational religious organizations.

E. One program on the World Church.

MRS. GARLAND SPRATLEY, Supt.,
Dendron, Virginia.

A GIFT.

Jeremiah Harper faithful janitor of the Suffolk Church has completed twenty years of service without failing on a single Sunday to be on the job, and very few times in the week has he missed on account of sickness. In behalf of the church he was recently presented a token of appreciation by the Board of Finance.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS' INTERCESSORY PRAYER.

LESSON XII—MARCH 23, 1947.

MEMORY SELECTION: *Holy Father, keep them in thy name which thou hast given me; that they may be one, even as we are.*—John 17:11.

LESSON: John 17.

DEVOTIONAL READING: Hebrews 7: 23-8:2.

The Lord's Prayer.

We usually refer to the prayer beginning, "Our Father, which art in heaven," as "The Lord's Prayer," and in a sense it might be so called. But that is the prayer which our Lord taught His disciples to say when they prayed, and it might well be called the "Disciples' Prayer." But here we have the true Lord's Prayer. Here we have the prayer which Jesus offered in the Upper Room after the Passover Supper and the institution of what we call "The Lord's Supper."

Intercessory Prayer.

Our Lord's Prayers, both the one which Jesus taught His disciples to say, and the one which He himself prayed, were intercessory prayers. "When ye pray say *our*," said Jesus, "our Father," "our daily bread," "our trespasses" and so on—thus would Jesus have us think of others and take others into the orbit of our prayers and our services. And in this closing prayer of the evening, Jesus prays for others. It is significant, for here He was our Example as elsewhere. It is a fact that can hardly be refuted that too much of our praying is self-centered, if not selfish. In some cases our prayer is like an umbrella which covers only ourselves; sometimes it is like the roof of our house, it covers the members of our family! again it is broader and is like a great tent which covers others; and occasionally there are great souls whose prayers are like the canopy of heaven, they take in all mankind. One's growth in the Christian life can be pretty accurately tested by the scope of one's prayers. It might be said, too, that one reason our prayers for ourselves are so often ineffective is because they are simply for ourselves. We ought to learn how to pray for one another. We ought to be enlarging the circumference and the contents of our prayers.

Christ Prays for Himself.

The first part of our Lord's Prayer actually centers around himself. He prays for himself. He even prays that he may be glorified. But he prays that the Father may be glorified in his own glory. "Glorify thy Son, that the Son may glorify Thee." He states simply and sincerely a fact that those who heard him, and millions since that day, know is true, "I glorified thee on the earth"—He lived and died to the glory of God. And He prayed that He might again have the glory which He had with the Father before He humbled himself and took upon himself the form of a servant and was made in the likeness of man and the flesh.

All of his prayer was not petition. He asserts that to know Him is to have eternal life—this is life eternal that they should know Thee, and Jesus Christ whom thou hast sent. He asserts that He has glorified his Father, that He has accomplished the work that the Father gave him to do. He declares that He has manifested the Father's name, that is He declared it, He had made known the Father's character and nature, that He had kept those whom the Father had given unto him, except Judas the son of perdition. He says that He had given His friends and followers the words that God had given him to speak. And He claims all things as His, and an intimacy of relation between the Father and himself—all things that are mine are thine, and thine are mine.

Christ Prays for His Disciples.

He begins by praying for himself, but He does not end there. And as has been intimated the prayer although about himself, is not selfish. It finds its center and core in the Father's will and work. And then He branches out and prays for His disciples. He prays that God would keep them through his name, that is through his character and power. He prays that they might have his joy fulfilled in themselves. Strangely enough He prays, not that God would take them out of the world—that is no solution to the problem of temptation, but that God would keep them from evil. They are to be in the world, but not of the world. Christians are not deliberately to seek temptation—indeed Jesus taught his disciples to pray, "Lead us not into

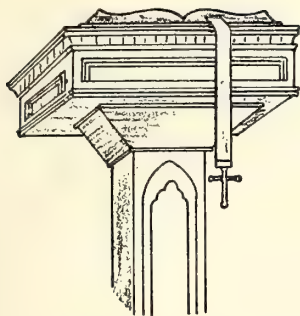
temptation but deliver us from evil"—but they were not to retire from the world because of temptation or of evil. They were to overcome the evil, not ignore it or run away from it. Hermits do not have the answer to saving the world. The world is not going to be saved by a group of saints, no matter how many there are in the groups, who retire from the world, but by saints who are centers of redemptive love and power in the world. Jesus prays that his disciples might be "sanctified." The word means "set apart, consecrated." It did not mean that they would be perfect or sinless in this world, but it did mean that they would be consecrated, set apart to the will and work of God. It was to be done by God's word which was truth, reality. Thus set apart, they were to go into the world even as Jesus had been sent into the world—"as thou hast sent me into the world, even so send I them into the world." And to make their consecration effective, the Master himself set himself apart—"for their sakes I sanctify myself."

Christ Prays for the Church.

And then the circle widens and the circumference enlargens. His vision and his sympathies and his prayer and his love expands until He takes in those who in the coming centuries should believe on Him through the ministry of these His disciples and those should follow them. "Neither pray I for these alone, but for them also which shall believe on me through their word." He so loved the world that He prayed for the world. And He prayed that they might be one, even as the Father and He were one. That is not for uniformity, but it is for spiritual unity. He prayed that they might be made perfect in one. He prayed that they might be with him where he was and that they, too, might behold his glory, the glory which God had given him from the foundation of the world. "That they may be one" that brotherhood might become a reality, that there might be a spiritual unity between all his followers, that there might be a united front against evil. Alas! how the Master's heart must be grieved by our divisions and divisiveness.

SUFFOLK REVIVAL MEETING.

The pastor and deacons of the Suffolk Church have invited Rev. Victor Murchison to be the visiting preacher for the Revival Meeting, and it is planned to have Mr. Murchison for the opening services Sunday, March 23.



**"IN HIS NAME AND FOR
THEIR SAKE."**

A Missionary Sermon

By REV. HERBERT G. COUNCILL, JR.

Roemont's Sunday School Superintendent, Mr. W. H. Farrow, and its pastor, who happens to be the writer, received last Saturday a letter from the Mission Board of the Southern Convention signed by H. S. Harcastle, President of the Board, and Wm. T. Scott, Superintendent of the Convention.

This letter brought very forcefully to our attention the great need for world missions at this strategic moment in its existence.

As our Mission Board enters upon the *Mission Period*—March, April, May, June—there has been thrust upon it because of the great need throughout the world the task of raising \$27,000 "Over and Above" the regular Conference apportionments for missions this year. This is our share of "going the second mile" for our fellow men in a war-torn, starving, sinful, sick, and fearful world both within and without the borders of these United States.

Let us think for a moment about this great need. It's hard for those of us who live here in Virginia and North Carolina in homes of comparative luxury, enjoying all the comforts necessary for our physical existence, and many that are not necessary, to even conceive (say nothing of understanding) the conditions of people in other parts of the world in this period of postwar disillusionment and disenchantment.

Norfolk's *Virginian Pilot* carries this morning, March 5, in big headlines, "Greek Plea for U. S. Help Asserts Nation on Brink of Economic Collapse." Prime Minister D. Maximos and Foreign Minister C. Tsaldaris are quoted as saying, "The need is great. The determination of the Greek people to do all in their power to restore Greece as a self-supporting, self-respecting democracy is also great; but the destruction in Greece has been so complete as to rob the Greek people of the power to meet the situation by themselves. It is because of these circumstances that they

turn to America for aid." Secretary of State, General Marshall, is quoted assaying that this was a "transcendent" problem and that it was a matter of "primary importance to the United States."

We learn from other sources that "fifteen hundred villages were burned in northern Greece alone. In many villages every man from sixteen to sixty was killed. There are 60,000 orphans in northern Greece alone. We need animals—mules and donkeys. We must have looms and raw materials. We desperately need psychiatric facilities—the minds of thousands of people are injured. We need schools of nursing, kindergarten teachers, orthopedic hospitals, and orphanages."

Jan Masaryk, of Czechoslovakia, says, "You know the terrible destruction the enemy caused in Europe. The economic consequences are serious. Our educational and public health services were purposely wrecked and the most pitiful victims are our children—they are so pale. It will take a long time to restore normal milk and fat supplies, to reequip our hospitals and children's clinics. Our nation is hard at work and has already performed miracles. The greatest threat to our future is tuberculosis, which infects sixty per cent of our children. We depend on American relief for our country to send us milk, fats, medicines and hospital equipment which cannot be purchased anywhere in Europe. We admire and love America and I hope you will help to restore our plundered generation to health."

From a hospital in far-off China comes this message: "When finally the Japanese left our hospital in Tai-ku we returned. The charred walls of the administration building were a reminder of what had been happening. Our hospital car would not run under its own power but was drawn by two mules. Doorknobs were missing, glass broken, and many floors had holes burned through. Horses had been stabled in all of the staff homes. The hospital was looted. Medicines, instruments and most of the bedding and clothing used by patients was taken. Now that we are back we need instruments, money to rebuild the front building that burned, and all the houses must be repaired before they are ready for use. We know the churches in America will come to the front and help us."

Dr. Albert B. Coe, who has just recently returned from a world tour of inspection on behalf of our Congregational Christian Churches, tells this story: "One year ago in India,

an Indian minister brought to a group of his brother ministers his story of hunger in his own parish. He said that six of his families went to the ration board for grain. Each family consisted of the father, the mother and six children. When they arrived there was only one measure (one quart) of rice for the six families—imagine it, one quart of rice to feed forty-eight people. The rice was cooked and given not to the adults but to the children of the six families while the adults 'went starving.' That is the story of our world. Men and women and children 'starve' for food, for warmth, for books, for medicine, for hope."

I say that it is hard for us to conceive of such conditions to say nothing of understanding them. We have not come in direct contact with such conditions and we hope that we never will. We are not going over there to find out first-hand if these reports are actually true. I, for one, am going to accept as a true picture of the situation what these people who have seen for themselves are reporting to us.

I don't feel that I have gone far enough, however, when I merely accept these reports as being true. I remember what Jesus said about that man who prayed, "Father, I thank Thee that I am not as other people." And I know what he had to say about those men who "passed by on the other side" when they came upon the man who had fallen upon thieves, and what it was that made the "Good Samaritan" good.

Now I think we are ready to say a few words about the *response* to this great need. And the first question that is going to pop up in the minds of most of us is this: "What can I do, as little and small and insignificant as I am, in the face of such a world catastrophe?" Let me ask you this question, "What did you do when the world became involved in this last terrible and devastating war?" You were called upon to give something far more precious to you than any amount of material possessions—your sons and daughters, or if you were the right age—even yourself. None of us was too small not to have a part in that world catastrophe (World War II) which brought on the global catastrophe now facing us today. So, it is now, none of us is too small not to have a part in setting the world right again.

The world is now facing a crisis so wide in scope, so universal in its possibilities, for good or for evil, that we might well call this the "Moment of

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Our good friend, Mr. R. S. Crawford, the Fuller Brush man, paid us a very pleasant visit a few days ago. We were talking about giving, tithing, and church work in general, and during our conversation I related this story which was told to me first-hand. We had a good friend who lived in Burlington some years ago before Burlington had sidewalks all over town. This man lived on a dirt street. He said he met an old colored woman on the street in Burlington one day who had nursed him when he was a small child. She had grown old and feeble. He said to her: "How is your health, Auntie?" She said, "Marse John, I am all crippled up with rheumatism and my teeth give me a lot of trouble." He said, "If I will pay for a set of new teeth, will you go across the street and have the dentist put you in a set?" She said, "I sure will, Marse John, and thank you, too." He said he got a real joy out of giving the old woman the teeth, which cost him fifteen dollars back in that day. He gave because he just wanted to give. On his way home that day he was walking along on a dirt street and kicked a little turf of grass with the toe of his shoe, and kicked a twenty-dollar gold piece from under the grass. He said it called to mind the verse in St. Luke 6:38: "Give, and it shall be given unto you; good measure, pressed down and shaken together and running over."

Then our conversation drifted to tithing and Mr. Crawford said he never had anything to give, or not much, until he decided to give a tenth of his income. Since he began to tithe his income, he always has something to give. He gave us a nice contribution last year near Thanksgiving, and said in looking over his tithing account he found he had fifty dollars more than he thought he had, so he presented the writer with fifty dollars for the Christian Orphanage. We truly hope that Mr. Crawford will visit us often.

If our people would give a tenth of their income for one year, what a boost it would give the college, missions, the orphanage, and all enterprises of the church.

When our government called on us several years ago to give twenty per cent of our income, we gave it. If we had been called on to give twenty per cent of our income to charity,

we would have though we just could not do it.

Why can't we take God at His word? "Give, and it shall be given unto you; good measure, pressed down and shaken together and running over."

The Easter season will soon be here, and all the girls are looking forward to getting a new dress and the little boys a new suit.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 13, 1947.

Amount brought forward	\$2,734.17
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Wake Chapel	62.92
Eastern Va. Conference:	
Old Zion	14.00
N. C. & Va. Conference:	
Bethel	\$ 6.02
Burlington	64.48
Durham	26.14
Happy Home	6.13
Reidsville	18.00
	120.77
Western N. C. Conference:	
Ramseur	\$ 18.55
Zion	41.24
Total	\$ 238.93
Total from churches for year	\$2,973.10

PROTESTANT FILMS.

The first seven films to be produced by the Protestant Film Commission, interdenominational motion picture agency of Protestant churches in this country, were announced recently by Paul F. Heard, executive secretary, following the second annual meeting of the commission in New York.

In addition to the seven films scheduled, Mr. Heard outlined five series of motion pictures which the commission is planning for future production. These include films on the church and world order; a human relations series designed to aid in making individual adjustments to marriage, family and business relationships; a democracy series to stimulate renewed appreciation of a democratic way of life, and a series on the spiritual insights of selected Bible passages as they are applied to modern life. The fifth series will be correlated to the curriculum of the International Council on Religious Education and will serve to implement churches' educational programs.

The seven pictures definitely scheduled will comprise the 147 production schedule. The first will be a film designed to stimulate the average churchgoer to more creative and aggressive Christian living. The second will be a film to promote Christian education by portraying the basic values of religion in an atomic era and emphasizing the moral values

which play a part in family life. As a companion piece to this, another film will dramatize the importance of the church school teacher, to aid in recruitment of such teachers and stimulate community appreciation of his contribution.

One film to be produced very shortly will deal with the need for basic racial and religious tolerance. Instead of concentration on minority groups subject to prejudice, the drama will relate the origin and development of prejudice in the individual, its harmful effect on the individual himself and the spiritual dynamics which can help effect a cure.

Another film, designed primarily for exhibition in schools and colleges, will be a missionary recruitment picture to show the vocational opportunities in the modern missionary field, its spiritual rewards and qualifications needed for entering this service.

Two other pictures include the subject of the Christian ministry, to serve both as a recruitment film for the ministry as well as enhance the prestige of the minister, and another on Christianity in China.

The Protestant Film Commission was organized a year ago by the national boards of nineteen denominations and thirteen leading interdenominational agencies. The purposes of the commission are two-fold. The first is to produce and stimulate production of high quality dramatic and documentary films with a spiritual theme for distribution in 16mm to churches, clubs, schools and community groups. The other is to encourage the entertainment motion picture industry in the production of films of moral and artistic values, to encourage the production of films on positive religious themes, and to encourage greater depth and freedom of expression on the screen.

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The Christian Sun
Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.
Our Principles.
1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1¢ a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

McEWEN.
1894—1946.

James Henry McEwen lived devotedly and labored constructively. Measured in time, his life was comparatively short, but measured in accomplishments, it was rich and full. It is not possible for us to estimate his constructive contribution to society and to the Kingdom of God; through community institutions, through his business relationships, and through the Church and its enterprises.
He was an accomplished teacher, an outstanding business man of accomplishment and ability, a churchman of devotion and loyalty, a respected citizen and a trusted

friend. Mr. McEwen was zealous for all enterprises which were for the good of humanity. His services to all the enterprises of his church were noteworthy.
His interest in and work in behalf of the Christian orphanage was outstanding. He gave generously of his time, his substance and of his abilities to the work of the Christian orphanage. As a friend to this institution and as a member of its Board of Trustees, he was always concerned with its welfare and the welfare of the children who are a part of the great family of this institution. It is with a great sense of loss that we record his passing.
We, the members of the Board of Trustees of the Christian orphanage, Elon College, North Carolina, wish to express our humble gratitude for the life, labors and influence of James Henry McEwen and express to the members of his family loving sympathy. May God's richest blessings rest upon them.
CLYDE W. GORDON, Sec'y.
VITUS R. HOLT, President.

BAIRD.
In memory of a beloved mmeber of the "Acorn" Bible Class of the Waverly Congregational Christian Church, J. F. Baird, who passed away on the morning of February 26, 1947.

Be it therefore resolved:
1. That even though he was confined to his home on account of ill health for a long time, we will miss him, and will ever cherish the memory of his good fellowship and valuable contribution to the "Acorn" Bible Class as a most loyal and faithful member and teacher for many years.
2. That to the family and loved ones we extend deepest sympathy and earnest prayers that God's promises may give them comfort and consolation in their sorrow.
3. That a copy of these resolutions be sent to the family and to "The Christian Sun" for publication and another copy be placed on the records of the "Acorn" Bible Class.
Rev. J. E. McCAULEY,
HENRY WEST,
LEE B. CARPENTER,
Committee.

JOYNER.
Our Heavenly Father who doeth all things well, has recently seen fit to remove from our midst Edward Thomas Joyner.
Be it, therefore, resolved:
1. That we bow in humble submission to our Father's will who doeth all things well.
2. That we extend anew, our sympathy to his family, praying that in their sorrow they may find the peace of God that passeth all understanding.
Mrs. W. T. COX,
Mrs. JULIAN CARR,

SUN'S PULPIT.
(Continued from page 13.)
Destiny." The future history of the world depends upon its outcome. We are beginning to see with Prime Minister Attlee that, "We cannot make a heaven in our own country and leave a hell outside." The day has passed for that. And I think we are about ready to admit with Former Secre-

tary of State Byrnes that, "There must be one world for all of us or there will be no world for any of us."
Now let us come straight to the point and ask, "What can I do in the face of this great crisis, this world catastrophe?" Here is where Dr. Hardecastle and Dr. Scott enter the picture again. They have already come to our rescue at this point. They have submitted a very good plan whereby we might, in our small way, have a part in demonstrating to the world the truth of that statement: "The hope of the world lies in Christianity." We can accept the Penny-A-Meal plan for Christ and His Church by securing a sticker with these words written on it, "To help make a Christian world I will give at least a penny-a-meal during Mission Period—March, April—May—June"—placing that sticker on a box or a glass jar, then putting the container on your kitchen or dining room table, and every time you sit down to eat remember your less fortunate fellow men by putting aside a penny for them.
On the last Sunday of the Mission Period—June 29—you should bring your gift to your church in a special envelope which will be provided. This money will be sent direct to the Mission Board at Elon College. And the Mission Board will use it to support the Rev. and Mrs. Richard L. Jackson and the Shaowul Mission in China, where over two millions of souls are looking toward the Southern Convention to help them to Christ and health. It will be used to support our mountain mission in Carroll County, Virginia; and to help make America Christian. It will also be used to help organize, build, and maintain churches within the Southern Convention where our witness is greatly needed.
A penny sounds like a very small amount of money. But think just what it would mean if we would all accept this plan. There are over 33,000 members of our churches within the Convention. Think what a penny-a-meal given by each member would mean.
Won't you join in this great venture today? Now is the time for our churches to rise to the occasion, to make a worthy response to this challenge of the hour. To fail would be tragic. To come to rescue would be doing just what Jesus would have us do for our Heavenly Father and our fellowmen.

A lie has no legs and cannot stand; but it has wings, and can fly far and wide.—Warburton.

What Your Gifts Will Do in Shaowu

"I was hungry and ye fed me." "I was sick and ye visited me."

"I was in prison and ye came unto me." "In as much as you did it unto one of the least of these."

- \$5.00** will cure the average case of Relapsing Fever.
- \$5.00** will buy enough medicine to treat ten average patients with sulpha drugs for pneumonia, bubonic plague, bacillary-dysentery, polio myelitis (infantile paralysis).
- \$5.00** will send Dr. Edward C. Riggs, our Medical Missionary, over rough roads to a deserted village of 5,000 souls, that has no doctor in residence.
- \$10.00** will buy diphtheria toxin, enough to cure one or two cases, depending upon their seriousness. Without treatment, however, diphtheria is usually fatal in China.
- \$10.00** brings scattered village pastors together for a day of Christian fellowship with Rev. Richard L. Jackson. A day of conference and counseling with your missionary strengthens national Chinese Christian leadership.
- \$25.00** will send a talented, consecrated, and promising young person from the rural districts of Shaowu to Union High School, Foochow, for a month. Could some class in your Sunday School adopt a youth for eight months? He will become a leader with Christian ideals in a part of the world that holds an important part in the destiny of world peace.
- \$25.00** will help Mrs. Dorothy Jackson carry on a program of worship, hygiene, and Christian home making among the women of Shaowu.
- \$25.00** will buy milk, eggs, and cod liver oil for the special diet of a tubercular patient for a year!
- \$50.00** will provide a program of Leadership Training for Laymen. The strength of the local and universal church depends on the vitality of our laymen and women.
- \$50.00** will give a Theological Scholarship for a student for the Christian Ministry in Shaowu. Shaowu is spiritually poverty stricken. It lacks Christian ministers.
- \$100.00** will adopt a share in the support of Rev. and Mrs. Richard L. Jackson, formerly of our church at Waverly, Va., now our ambassadors of Christ in Shaowu, China. (Each Bible Class and Church that takes a full share will receive a special certificate.)
- \$100.00** will adopt a share in the support of Miss Frances Whitaker, Registered Nurse, an angel of mercy and public health to the 2,000,000 of young people of Shaowu. (There are special certificates for these shares, too.)
- \$100.00** will adopt a share in the support of Dr. Edward C. Riggs, Christian Doctor, and God's messenger of love and healing among our brethren in Shaowu. (There are special certificates for these shares, also.)

SEND YOUR GIFTS TO THE MISSION BOARD, c/o SOUTHERN CONVENTION OFFICE, ELON COLLEGE, N. C.

up
to
the
people
some
should

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, MARCH 20, 1947.

NUMBER 12.

It Must Be Applied

By REV. ANDREW SLABEY

A story goes that a soapmaker and a minister were walking together like good friends even though the soap manufacturer was not a church member nor professed to be a Christian. When the minister asked him the reason why, he replied:

"The gospel you people have preached for the last nineteen hundred years evidently hasn't done much good, for there is still a lot of wickedness and bad people in the world."

The minister was silent for awhile until the two men passed a number of dirty people and came upon some children making mud pies. The children were dirty from the mud. It was the preacher's turn, and so he remarked:

"Look at those children, Evidently soap hasn't done much good in the world. There is still so much dirt and dirty people in spite of the long centuries of soapmaking."

"Oh, yes, but remember, soap is useful only when it is applied," answered the manufacturer.

"True. That is exactly so with the gospel we proclaim," replied the minister, and the soapmaker saw the point.

Do we apply the gospel in our everyday lives? It does us little good unless we do. Jesus said: "If you do what I tell you, you shall be my disciples." St. James said: "Be ye doers of the word and not hearers only."

There are so many opportunities where we can practice the gospel. Here is a neighbor in need. Here is the Red Cross drive, the Community Chest, the war refugees, and your own church with its many needs at home and abroad.

Those are some things we can do on the outside of us, but how about applying the gospel inside of us? The Word of God can change our hearts for the better. Apostle Paul says: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Corinthians 7:1.)

NEWS AND VIEWS

Rev. Shannon Morgan has begun his ministry in the Wakefield, Va., parish.

Damascus Church, Sunbury, North Carolina, has begun holding services in its new structure.

We regret to learn that Mrs. G. H. Veazey has had to return to the Harrisonburg hospital for an operation.

Our sympathy is extended to Mrs. O. D. Poythress of South Norfolk, who sustained a serious injury in a recent fall.

Hunt Bliss, son of Rev. Daniel Bliss of Greenwich, Conn., has been elected president of Damascus College in Syria.

Rev. A. Greig Ritchie has offered his resignation at Chapel Hill and will go to Immanuel Church in St. Louis, Mo.

Three Norfolk Churches: Berea, Rosemont and Second, have set a goal of \$500 each for their Easter Missions Offering.

The Missions Council study group will leave Boston April 7. Visits will be made at Elon College and points South.

Rev. M. A. Carson is assisting Dr. Frank Lewis by conducting the Sunday evening services at Shelton Church, Portsmouth.

Damascus (N. C.) will be the host for a Fifth Sunday Rally of churches this month—Chapel Hill, Martha's Chapel, and O'Kelleys Chapel.

Rev. Anthony M. Wallock, Congregationalist minister of Lawton, Okla., creator of the celebrated Easter Pageant, is recovering from a recent illness.

Miss Elizabeth Chicoine, Field Director in Christian Education and Young People's Organizations, is assisting in a leadership training school at the Sanford Church this week.

Dr. Martyn Lloyd-Jones, who succeeded Dr. G. Campbell Morgan as Minister of Westminster Chapel, London, will inaugurate the Jonathan Blanchard Lectures at Wheaton College, August 11-15.

Dr. Forrest C. Weir is the Executive Director of the Southeastern Headquarters of the Federal Council of Churches. Dr. Weir, a Congregationalist clergyman, has established his office in the Wesley Memorial Building, Atlanta, Ga.

Rev. Ralph Douglas Hyslop, minister to Congregational Christian students, will be in North Carolina this week-end. Mr. Hyslop will visit Duke University, Elon College, North Carolina State College and the University of North Carolina.

All young people of Salem Chapel, Belew Creek, Pfafftown, Rocky Ford, Elk Spur, Ivy Hill and Winston-Salem are asked to meet at the Winston-Salem Church Sunday, March 30, at 4:00 P. M. "Christians Are Different" will be the theme.

Rev. Lacy M. Presnell, pastor, reports that Pleasant Grove (Western N. C. Conference) is now in the midst of remodeling the interior of the church. More than \$1,000 has been raised for this purpose. He also reports that the Seagrove Church has started a fund for the erection of a parsonage.

The Wentz Memorial Congregational Church, our Negro church in Winston-Salem, sponsored a Musical Concert by the A. and T. College Choral Society at the Winston-Salem Teachers College (Negro), Sunday, March 16, 1947. Many attended this delightful concert and the proceeds will be used for the Organ Fund of the church. This fine church, James A. Eaton, pastor, is doing things in a great way.

The Piedmont Ministerial Association met at Elon College, N. C., Monday, March 10, with sixteen pastors and ministers present. The officers elected for the coming year are: President, Rev. J. L. Neese; Vice-President, Rev. C. Carl Dollar; Secretary-Treasurer, Rev. W. Walter Hall. The program for the day included discussions on Stewardship and Church Extension. The Association meets on Monday after the second Sunday in each month.

FROM THE VALLEY.

Holy Week services will be held at Bethlehem at eight o'clock each

evening, with a special Easter service on Sunday morning with the pastor doing the preaching. Services will be held the following week at the same hour with Rev. W. J. Andes doing the preaching. His many friends will appreciate the privilege of having him with us again in the Valley.

DR. JAMES R. CLINTON AVAILABLE FOR SERVICES JUNE 16-JULY 20.

Dr. James R. Clinton, pastor-at-large for the Board of Home Missions, is available for evangelistic services in the churches of the Southern Convention June 16 to July 20. Any church or pastor interested in securing a week or more of Dr. Clinton's time will please communicate with Superintendent Wm. T. Scott, Elon College, N. C., at once.

AN EASTER MEDITATION.

And Mary Magdalene and the other Mary were saying among themselves, Who shall roll the stone away from the tomb for us? And looking up they saw that the stone had been rolled away. For the Angels of the Lord descended from heaven, and rolled the stone away from the door and sat upon it. And the Angels answered and said unto the women, Fear not ye; for I know that ye sent Jesus, which was crucified. He is not here for he is risen, come see where the Lord lay.

GLADYS V. LEE.

DUKE UNIVERSITY CONFERENCE ON RELIGION.

Duke University students observed the fourteenth annual Duke University Conference on Religion last week with Bishop Ralph S. Cushman, Bishop of the St. Paul, Minn., area of the Methodist Church, as guest speaker.

In his opening address of the conference at the regular chapel services Sunday morning, Dr. Cushman spoke on "The Personal Quest for God." "The most important question facing any student or adult is that of making God real," he declared. "All of the great characters of history who have vitally affected the world's moral and intellectual life have been persons who came to have a vital experience of God as reality.

"This was true of Job," he continued. "What we learn out of this text is this: that all of us get our knowledge of God at the beginning by hearsay from our mothers or teachers or ministers. Blessed is the man who finally transforms his hearsay or second-hand religion into first-hand certainty of God through Jesus Christ."

The Hope of China

By LUCIA E. LYONS
Hopei, Tientsin, China

There is a large group of women who attend church and the women's society more or less regularly. Many are illiterate and they need much help such as a religious education director could give. Miss Chou, a young woman of outstanding character and training, divides her time among a number of places. She has spent some fruitful months here, but has now moved on, and the church is looking to me to carry on some of the work she has started.

We have another church, older than this but more in need of help, over two miles away across one of the rivers, in an outlying part of the city. The first work suggested for me was reorganizing their Sunday School and holding a training class for the teachers. So I go over there each Saturday and Sunday, usually on foot except for the brief crossing on the hand-propelled ferry. People in that part of town rarely see foreigners, so there is usually a bunch of curious children running along beside me, often calling out, "Da Lao May!" which is the nickname they give the American Marines. Sometimes I hear someone say, "She is not American, she is Russian," which is undoubtedly because I am walking and presumably can't afford to ride. There are about 150 children in Sunday school there, and some nice teachers, most of whom teach in the elementary school which the church people carry.

Work in the country fields around Tientsin is very difficult, for the whole district is either a border region in the present fighting or actually in the hands of the Communists. The workers do not complain of the dangers, however, but of the lack of men and women to do the job. It seems far easier to get money from home for the restoration of buildings than for the continuing adequate support of living men and women; yet, what is a building without leaders?

Refugees keep coming here from Shantung, and we hear much about the losses and sufferings in our Tehchow and Lintsing fields. No less than four of our trained religious workers have met violent deaths, some dating back to the Japanese occupation, while at least four others have died of illness under the difficult living conditions. All but one of our young unmarried women workers and Bible School students have been hastily married to give them security. This means that here is a crying

need for funds to train both men and women as fast as we can find them. We hear much, also, of the limitations and prohibitions hedging about our Christ-work in Communist territory. The latest news from Tehchow is that the Communists are tearing down all our buildings there—residences, school and hospital—with the church due to follow according to rumor, as is also the smaller church of the Assemblies of God. This is not primarily anti-American or anti-Christian, for temples are also coming down, and any mercantile house of more than one story. Yet, our preachers work on as they can through all the difficulties.

As the few big cities fill up with refugees, many of them Christians, it is surely the time to strengthen our city work and cultivate intensively a strong nucleus of really devoted Christians who will be ready to rebuild in the rural regions when the time comes. Things look black at times, as one sits listening to the tales of the refugees. It makes one ask serious questions. The ever-recurrent one is, "What is the hope of China?" You are reading many answers to that question in newspapers and periodicals at home, and I will venture to give mine.

The hope of China is not one political party or another; it is not help from any other country. The hope of China is one with the hope of the world.

For not with sword's loud clashing or roll
of stirring drums,
But with deeds of love and mercy the
blessed kingdom comes.

If the church is really awake to its place in the world, now more than ever in history is destiny in its hands. It is a time for courage, a time for faith, a time for broad planning, deep thinking and devoted living, for the sacrifice of all lesser things, a time for all the forces of righteousness to stand together. In the dark ages it was the church that still kept a feeble flame burning in the monasteries. But now, confronted with undreamed-of possibilities for evil, the world needs more than a feeble flame; it needs a consuming fire, to purify first the church itself and then this unhappy world for which Christ died.

Many brave men and women are holding aloft a torch here in China, sometimes in the midst of incredible difficulties. They need your prayers. Many of you have given me sums of

money to use where it is needed. But even more than the money we are thankful for your loving interest in all that we do.

VIRGINIA VALLEY MID-YEAR CONFERENCE.

The members and friends of the Virginia Valley Central Conference are looking forward to their mid-year session at Bethlehem Church, Thursday, March 27, at 10:00 A. M. Rev. Roy A. Larrick is the president of the Conference. A full program has been planned with excellent speakers for the occasion. At 11:00 A. M., there is to be an address by the Reverend Thomas Alfred Tripp of New York, Town and County Work Director for the Board of Home Missions and member of the faculty of the Atlanta Theological Foundation, Nashville, Tenn. Doctor Tripp is an authority on rural church work and we are fortunate to be able to have him at our Conference. His subject will be: "The Task of the Rural Church." During the afternoon session, Rev. William T. Scott, Superintendent of the Southern Convention, will speak. Also, Miss Elizabeth Chicoine, Field Director of Christian Education for Young People's organizations, will appear on the program. An important matter to be presented during the session will be the report of the apportionment committee and the adoption of an apportionment table for this Conference.

Lunch will be served by the ladies of the Bethlehem Church. Since there will be meetings for inspiration and training, both, Thursday and Friday nights at Bethlehem Church, the ladies of that church will also serve dinner at the church on Thursday in order that those attending conference may remain for the night session. It is the hope of the officers of the conference that a large number of people be present for all these additional meetings, and a full delegation present for the conference on Thursday.

Miss Chicoine will speak at the Leakesville Church, Sunday morning, March 30. At 1:30 P. M., a Rally will be held in the eLakesville Church when Doctor Tripp will speak.

Doctor Tripp has been scheduled to speak at Timber Ridge Church at 11:00 A. M., March 30, and at Winchester that evening at 7:30 o'clock.

There will be a special service in the Linville Church, Sunday morning at 11:00 o'clock, when Doctor Scott will speak. This is a special service for the group including Linville, Antioch, New Hope and Beulah Churches.

ROBERT A. WHITTEN.



NO. 8511.

The store window bore the sign, "A. B. C. License No. 8511." That was all. The rest of the story is written in terms of profit and loss, financial profit and moral loss. Back of that sign is being written a story of human life, habit and destiny. That is simply one of the multiplied thousands of opportunities for the convenient purchase and consumption of alcoholic beverage. It is open by day and by night, week day and Lord's day. The 8,510 preceding permits, and all that have followed this particular one, are doing their part to stimulate and cultivate the appetite for alcohol. These schools of drink are found on every hand. While the opportunities already run into the thousands in one city, they run into the millions across the state and nation.

R. H. Martin, Chairman of the Committee Against Advertising, of the National Temperance and Prohibition Council, has examined the 1946 issues of *Life*, *Time* and *Fortune* and discovered that they contain 1,137 liquor advertisements which brought to Time, Inc., a gross revenue of \$8,422,852.00. Mr. Martin says that this amount received by one concern is probably more than all the temperance forces in America spend in a year in opposing the liquor traffic. He goes on to say, "There is a rising tide of opposition to this advertising program of the liquor industry both on account of its magnitude and its false and misleading character. It is not truthful. It conceals the dangers connected with and the injuries resulting from the beverage use of alcohol liquors. By the use of beautiful settings, attractive pictures and the like, it makes false claims from their use. The liquor industry is spending \$100,000,000 a year in advertising liquor, wine and beer in magazines, newspapers, over the radio and by other media. To what purpose? To stem the rising tide of opposition to their business, to glamorize, make popular and respectable the drinking of alcoholic liquors, to add to the already large army of drinkers, especially from American youth, and thus to increase the sale and consumption of their products and the profits of the liquor industry."

Those who take Christ seriously cannot take this matter lightly. We are confronted during this Lenten period by One who for our sake fasted forty days and forty nights. Abstinence is not an outmoded virtue. Spiritual discipline pays dividends. Christian character accrues. Energy and money are invested wisely and are no longer dissipated. The choice is before us: self-gratification or self-denial? The exercise of Christian abstinence and stewardship make it possible for us to exert an effective influence at home and abroad. Our Lenten habits will be reflected in our Easter Offering for Missions.

RECREATION IN THE CHURCH.

William H. Sharpe, a graduate student at the University of North Carolina, who is majoring in Physical Education, with a definite interest in church recre-

ation, is endeavoring to find out what recreational activities our Congregational Christian Churches have and what attitudes and ideas the ministers have regarding recreation. The information secured through a questionnaire will form the basis of a thesis for the Master of Arts degree. Mr. Sharpe is a member of our church in Chapel Hill and has had experience as a Student Summer Service worker. His adviser in this study is Dr. Harold D. Meyer, Director of the North Carolina Recreation Commission and Professor of Sociology in the University.

Mr. Sharpe states: "Today as never before it is being realized that the church has a responsibility in seeing that its members use their leisure time wholesomely. By taking the leadership in planning leisure time activities the church can assure itself that the use of leisure time by its members will be wholesome and creative." The questionnaire boxes the compass of a recreational program in the church by its questions concerning the leadership, organization, finances, activities and facilities of the local church.

This timely study should arouse new interest in a widely neglected phase of our church program. Mr. Louis B. Nichols, assistant director of the Federal Bureau of Investigation, said recently, "Only by recognizing the competition being offered the young people can the church recruit youth." He advised pastors and church officials to visit honky tonks and see for themselves what their young people are being offered, and then go back to their churches and offer something better.

R. L. H.

THE BARRIER OF SPELLING.

As the world is drawn closer together by radio and by air travel, more people are thinking out loud about the need for a more universal idiom for spoken and written communications. The British government recently spent \$92,000 of its precious funds for the copyright of Basic English, a simplified language designed to be learned as an auxiliary by people who speak some other tongue. The latest suggestion along this line comes from the World Language Foundation, in Washington, which thinks English spelling should be simplified.

Frank C. Laubach, a specialist in phonetic alphabets, says that if twenty per cent of all English words were spelled as they are pronounced, the learning of English could be greatly simplified. Such spellings as "tho," "tuf," "kawf," "plow," and "throo" would replace "though," "tough," "cough," "plough," and "through."

Like any suggestion for re-forming popular practice, this one would be difficult to put across. George Bernard Shaw has been hammering at it for years with little success. The crust of custom is hard to break, and unless the demand for change is supported by economic or military pressure, it is usually unavailing. Nevertheless, there have been instances of voluntary

changes in customs affecting large numbers of people. Had it not been so, the civilized world would not be united today in its acceptance of the Gregorian calendar.

There is sense in the proposal to extend the use of English throughout the world. If there is to be a universally understood language, a logical choice seems to be that one which is already spoken by more than 400,-

000,000 people, including two of the world's great nations. But we concede that present spellings could be made less formidable for Senegalese or Icelandic learners.

Mr. Laubach says English should be "eeze enouf for enibodi. Rite now, it's too tuf for furriners to plow throo.—Editorial in the Richmond *Times-Dispatch*.

Post War Japan

By MISS FRANCES B. CLAPP*

I left the First Congregational Church in Portland, where I had been working the past four year, and had a delightful visit with my brother's family at his Gibson Island home in Chesapeake Bay. Later I visited my second brother in Dan Diego. Changes in schedule and several strikes delayed sailings and changed ports till we finally sailed, not from San Francisco, where my baggage was loaded, nor from Seattle as scheduled, but from Vancouver, B. C. The state of uncertainty can be imagined when we received notice September 30 in Seattle that we were to take a local boat the next morning for Vancouver. Passengers and all hand luggage were again transferred at Victoria, and late that evening we boarded the *Marine Falcon* in Vancouver. She is a troop ship, and most of us were in large dormitories, no port-holes, public lavatories, etc. However, the ventilation was good and they did all they could to make us comfortable. For a poor sailor on a rough sea, however, it was not too good; and to my humiliation I landed finally in the ship's hospital, an incident best forgotten. Our splendid Dr. Yuasa, former president of the Doshisha, who spent the war years in America, was a fellow passenger and also Mrs. Vining, the new American tutor of the Crown Prince. She is a very charming and gracious lady and an excellent choice for the position. Several groups of Catholic sisters also proved friendly travelling companions. The twenty women in our room were largely Protestant workers returning to Japan.

Landing in Yokohama, we went up to Tokyo for the several days necessary to get our papers, registration and money in order, and stayed at

the pleasant home set up in the former "Walser" house by the Committee of Six sent out last spring to survey the situation here. We found three of them, including Alice Cary, absent, attending the national convention of the United Church, held in Kyoto at our own Doshisha. It was a great loss to us that we were not able to be there ourselves. We saw in Tokyo something of the terrible destruction. About eighty-five per cent of the homes were destroyed, it is said. One surprising thing is the small vegetable gardens growing everywhere amid ruins and over rubble, and always somewhere on the border a flower or two, perhaps only a single cosmos plant or a gay cock's-comb. The stories that the people tell, even those who barely escaped with their lives and lost everything, also contain this note of beauty; "It was the most beautiful thing I ever saw, flowers of fire from heaven;" "We used to go out to watch the American planes fly by in formation"—over Kyoto—"eight, and eight and eight together. It was like a picture. We knew we might be killed any time but it was as safe outside as in our little houses and it was beautiful to watch."

The presence of our army of occupation everywhere, in the hotels, office buildings, leading apartment houses and about the trains and docks seems fantastic to those of us who knew the old Japan. To see former American acquaintances deciding on educational policies, the status of the Shinto shrines, and handling transportation, seems equally incredible.

Sarah Field and myself were the American Board representatives on the *Falcon*, and after three days in Tokyo we took a night train, she for Kobe College, and I for Kyoto. I was still too weak from the trip to have any great enthusiasm about the return to Kyoto until I got up the following morning at sunrise near Maibara. Providentially there has been a fine rice crop this year and that beautiful valley surrounded by

blue hills, edged with the lace of pine trees, and golden with the drooping heads of ripe rice touched by the morning sun, looked like the "Promised Land." This was real joy after the sadness of destruction we had seen about Tokyo. Doshisha friends were at the station, and they took me up to the house formerly occupied by Mr. and Mrs. Charles Warren, just around the corner from our old Muromachi home. It was already a "going concern" with our former fine housekeeper, Terachi San, in charge. She had been taking care of the six Americans present at the church council for the past week, and I acted as hostess for lunch the day of my arrival! Those of you who have heard me say that we would not be able to entertain this year will laugh, for friends are constantly coming and going. After years of no social life at all, all are eager to get together for companionship again. We may have no tea or wafers to serve, but they come anyway. Sweet potatoes are now abundant on the market; and at meals and parties they are served, sliced, mashed, cold boiled and baked. A welcome party given us by the teachers today served baked sweet potatoes for refreshments and cold boiled slices were served at another meeting last Saturday. Our friends have been bringing in gifts of their precious fruit, and so many articles which we gave away upon leaving have been brought back, often to our distress.

Perhaps this is the place to give you who have lived in Japan before, some idea of present prices. Mikan (tangerines) are Y5 apiece; apples, Y6-Y7; eggs, once 7 *sen* apiece, are now 7 *yen*; stamps on local letters are 30 instead of 3 *sen*, and it might be added that the sheets of stamps are neither perforated nor gummed! In general, prices range from ten to a hundred times former prices, with an average of seventy or eighty times. Wages, of course, are higher, but not all proportionately, and as usual it comes hardest upon the professional class. The poorest shoes sell for Y400 and any kind of shoe fit for an adult ranges from Y900 to Y1200. Many of our teachers here tell me that they never buy anything except food, for that takes every penny. Ministers and teachers are about the hardest hit, for they have little or no way of adding much to their income. If any of you would be interested in having the name of some faculty family here in Doshisha, send me a card and I will send a name and a little information about the family. Among the most welcome articles are food,

(Continued on page 6.)

*Miss Clapp is an American Board Missionary, from Doshisha University, Kyoto, Japan. She was a teacher of Music in Doshisha from 1927-1942, when she returned to the United States. While waiting to return to Japan, she was Parish Assistant of the First Congregational Church in Portland, Oregon. She has just recently returned to Japan.

CONTRIBUTIONS

SUFFOLK LETTER.

One of the most important pages to be printed in *THE CHRISTIAN SUN* for some time is page nine in the March 6 number: "Our World-Wide Mission." There is set forth in plain view what is hoped and what is proposed by the Mission Board of our Convention. There is set down in black and white what is expected as contributions from our 33,000 members for our missionary work at home and abroad—\$51,000. For our regular foreign mission work, \$12,000 is needed; for our new additional Shao-wu Mission, in China, \$10,000; and for our share in World-Wide Reconstruction, \$7,000—a total of \$51,000.

Then follows the proposed distribution of the \$51,000, and in that section I notice \$18,700 to constructive church building right here in our Convention. There also is set forth for all to see exactly what churches are now receiving aid, so every reader of *THE CHRISTIAN SUN* can see where our home mission money is being expended, and can feel that we all have a share in doing the work being done at those places: Ashboro, Bay View, Carroll County, Chapel Hill, Damascus, Elon College Church, High Point, Lynchburg, Valley Churches, and Winston-Salem. There are ten of those stations. Let us finish several of them up, and get on to new ones. Many of our sister denominations are having the thrill of beginning and developing new churches in needy places. Look at the names listed above. How long have those names been before us! Let us get some of them on the self-supporting column soon; and go on into new fields. But before we leave them we must all put our hands together and give them the lift that is needed.

Have you studied that page *nine* in the March 6 number carefully? I see back of the lines there Dick and Dorothy Jackson's faces among the fellow Christians in China. Our very own fellow-workers they are! They are bright, happy, courageous faces! They are out there now! They believe we—their friends—here in our churches are going to receive sufficient offerings to make them proud to represent us, and to keep those charming smiles on their faces and that sunshine in their souls. Yes, back of those lines are our folks here at home, too, noble, hard-working, consecrated persons setting forth day after day at their tasks for us in fields

here which have selected and to which we have called them. Let's see it all achieved for the Christ.

Quite some figure—\$51,000! Have you set it down beside your own local church, and in some way asked yourself the question: How can we do our share? Begin by counting up how much you did on it last year. How much did you give to foreign missions? How many reading this line can tell how much their church gave last year through all channels to foreign missions? Good! Now how much did you give through all channels to our own home missions? And finally, how much did your church give to War Victims and Reconstruction last year? Add these three together. Let that total send you on to better things this year. Beat your last year's record. A cent-a-meal for the four-month Mission Period, namely, \$3.66 is a minimum goal for each of us. Multiply that by everyone who eats at your table, and be so thankful that you have a table and some food on it, and so anxious that it may continue to be so for many years to come that a penny a piece seems easy to give!

JOHN G. TRUITT.

POST-WAR JAPAN.

(Continued from page 5.)

seeds, and soap; thread, needles, yarn, towels and wash cloths, also any material are equally welcome. I brought out over a hundred packets of vegetable seeds but could use several times as many.

Doshisha came through as well as any school in Japan. No destruction and most of the plumbing and metal work undisturbed. Our Fowler Hall had no losses, and the pipe organ functions beautifully. We have a fine Japanese organist now, a man trained in France. He has also been made organist for MacArthur, so is in Tokyo much of the time. He says without any question ours is the best pipe organ in Japan. He begins today a series of five historical organ recitals. During the war all music had to stop, so the grade of students has fallen off greatly, but I am amazed at how well some have kept up without any help or instruction. There has never been such interest in English, Bible, and the outside world. Almost boundless opportunities open for service.

To us the stories of our personal friends here offer the greatest inter-

est. Few were prepared for the final surrender, as they had had little idea how things were going the last months. They so often use the phrases "We were in despair" or "We were all prepared to perish." Two, quite independently, said that their first reaction to the proclamation was neither one of joy nor sorrow, but simply "At last I can get a night's sleep," for most of them were utterly exhausted by long days of factory work, and nights of gardening, hunting food, and constant disturbances of air raids. Kyoto was so darkened when Osaka burned that it was like late twilight, the sun a small red ball casting red shadows, and ashes falling everywhere, though they saw no smoke. Some of them thought the end of the world had come.

One of our teachers, a D.Ed. from an American University, was drafted and sent to Burma. He told of his nine months' walk, three months to the front, only to be sent back the very day he arrived, a six months' return over mountain trails at night because the roads were so swept by airplanes. For three months they were constantly wet because of the rains, and less than a tenth of them returned. He was one of six commissioned officers to get back alive. Later he was made liaison officer when they were taken prisoners by the British. It was there he says he had the greatest and most interesting opportunity of his life, when finally his colonel allowed him to speak openly to the men and explain the western viewpoint and democracy. Although a shadow of his former self and still suffering from malaria, he was one of the active force at the Doshisha summer school, held for three hundred of the elementary school teachers of Kyoto to help them get started again in the new ways. Another fine young man, a Doshisha graduate, and son, grandson and great-grandson of Doshisha alumni, was sent to the Philippines. After the surrender he, too, because of his excellent English, was used as an American patrol officer to help get word to the Japanese in the mountains that the war was over. He was shot at many times but came out unscathed. He was given his freedom, and when he found there was only one other Christian, a Catholic, among the two thousand Japanese prisoners of war, he decided to hold services. There was so much interest that finally the American chaplain had a chapel built for him, and he preached and taught there regularly. Before he was sent back to Japan this past summer, he had a group of twelve men ready for bap-

(Continued on page 11.)

News of Elon College

By PRESIDENT L. E. SMITH.

HOW MUCH DO YOU OWE?

A group of alumni was in my office last evening. The topic of conversation was Elon College in general and the proposed new gymnasium in particular. The alumni by vote have assumed the responsibility of raising \$250,000 with which to build a new gymnasium. We have about \$40,000 in cash and pledges to be applied on this obligation. Some were optimistic and some were pessimistic. This was to be expected. Finally, John Smith, who was present, spoke up and said, "The trouble with us is we have forgotten Elon College. I know I have. I owe more to Elon College than I do to anybody or anything else in the world. It took me when I didn't know anything. I was nineteen years old. I had not been to school more than one year in my whole life. It took me, and not only gave me a chance, but it gave me an opportunity and helped me to improve that opportunity. I would play football in the afternoon; the professors would pass me around to their homes in the evening and instruct me. I would go to class in the mornings. I kept that up for four years. I started in the preparatory department and at the bottom. I left when I reached my junior year. I owed the college so much money that I was ashamed to stay longer. When I left, the first dollar I made I sent back to Elon College. Not only have I forgotten the college, but the college has forgotten me. I live right here in Greensboro and no one has asked me for money for the college. If anyone had called on me before Christmas, I would have given him a good donation." "Brother," he said, "we have the greatest opportunity in this world, but before we can cash in on it, we have got to sell Elon College to the public. We have got the greatest faculty, the greatest student body, the greatest college in this country. Let's tell the world about it. Let's get out and sell it."

You are wondering who this alumnus is. I wondered the same thing as he was talking. He is a good, successful business man in Greensboro, N. C. He is aware of what the college has done for him and of his obligations to the college. What do you owe the college? Anything? You paid your bills when you were in college, paid all you were asked to pay.

What further debt do you owe? You are not billed for all you owe. The debt you owe Elon College can't be tabulated in figures and placed on a bill ad. Elon College put something in your character, in your soul, that you can't sum up in dollars and cents. It's a part of you. If you had not gone to college, you would have gone through life without it. Define that something. Analyze it. Take it to pieces so that we can see it. You can't. It is impossible. It is a part of you. It is always with you. It is you. Acquaintances, friendship, comradeship (husband or wife), principle, ideals, ambition, a sense of worthwhileness to your fellowman, to society, and to the world. What would you be worth without the contributions that Elon College has made to you? Oh, you can think of a bigger and better college to which you might have gone, but the fact remains that you didn't. Elon College is your college, and you are what you are because of what Elon College did for you. What are you worth? How much do you owe? What are you going to do about it? When you were a student, Elon College gave you her best—gave it generously and freely. The college is in need. It needs your help. It is your Alma Mater. You have an obligation. Contribute to the welfare of the college in proportion to the contributions received from the college. The college made an investment in our. That investment was worthwhile. We have an opportunity of making an investment in the college—an investment that will bear dividends in the years to come, dividends in human character, in human life, and the on-going of the civilization that we have inherited and to which we owe a debt to ourselves, our generation, and the generations that are to follow. Together let's pay it. How much is your share? How much is my share?

APPORTIONMENT GIVING.

We have all heard that it does not pay to put things off. We get along much better if we take things as they come and do them the best we can.

The church recognizes its obligation to the college. It is proud of this obligation and is seeking in every way possible to discharge it to the fullest extent. In providing for the fi-

nancial support of Elon College it has asked through the several conferences each individual church for a definite amount. This is not a law. No church or individual is compelled to give other than through a sense of obligation. A compelling obligation is about as inexorable as anything could be. Anyone who thinks, knows that no liberal arts college is self-supporting; that is, it could not be supported adequately only through tuition and fees paid by patrons. These amounts must be supplemented if there are to be buildings, equipment and instructors. These colleges are supported either through taxation or through voluntary gifts—gifts for permanent funds and current demands. The purpose of this column is to inspire and influence the members of our Sunday schools and churches to contribute to the current needs of our college. The church, through the Convention, requests that these contributions be made weekly, certainly as often as quarterly. To contribute regularly will insure larger sums with less inconvenience by the time the end of the year has arrived. We have a number of Sunday schools and churches that follow this plan. Does your church and Sunday school follow this or a similar plan? If not, why not join with those who do that the college may receive its support regularly? Its expenses cannot be deferred to the end of the year and contributions, as the Convention has planned, will be of material assistance.

We have an accumulation of reports this week, for which the college is grateful.

Previously reported \$2,151.41

Churches.

Eastern N. C. Conference:	
Oak Level	26.00
Fuller's Chapel	30.00
Morrisville	3.00
Eastern Va. Conference:	
Mt. Carmel	50.00
Bethlehem (Disp.)	5.00
Holland	125.00
N. C. & Va. Conference:	
Apple's Chapel	7.33
Western N. C. Conference:	
Albemarle	15.00
Va. Valley Conference:	
Linville	7.65

Sunday Schools.

Eastern N. C. Conference:	
Mt. Gilead	28.00
Eastern Va. Conference:	
Windsor	12.07
Oakland	13.40
N. C. & Va. Conference:	
Concord	12.00
Western N. C. Conference:	
Mt. Pleasant	5.00
Pleasant Hill	19.37
Total	\$ 358.82
Grand total	\$2,510.23



SHALL WE TRY TO SAVE THE WORLD?

President Harry Truman recently pointed out to the Congress that the time has come for the United States to make an effort to save the world from economic, political, and social destruction. This is a new national policy for peace-time. For 158 years the Government has sought to save the United States, sometimes without much regard to what happened elsewhere.

But for 137 years our Church has been trying to save the world. In 1810 there were a few daring souls who set out across the seas to bring health, hope, and brotherhood to peoples of all nations and races. Today there are more than 350 men and women of our Church seeking to save Africa, China, India, Japan, Mexico, the Near East, the Philippines and other islands of the Pacific. These Church people know that if one nation suffers, all nations suffer; that sin is a reproach to any people; and that the only hope for the world is for people everywhere to be united in brotherhood because they are sons of God.

Our Church has known all along that Greece and Turkey needed help. That is why people like Rev. and Mrs. J. Riggs Brewster, Dr. Ruth A. Parmelee, President Katherine L. McElroy, and Dr. Hazel Barnes are in Athens, and have been there during the hardships of the past two years. That explains why a long list of excellent educators have been in Turkey through the war period, and why a still longer list of educated religious leaders have been at work in the Near East since 1820.

We know that the Near East needs saving. And we know that it is the people that are worthy of help. Governments may come and go, but the people go on forever. They are the people for whom Christ died. Christians face the necessity of telling them about that Christ.

HUMAN NEEDS.

Reports coming from Europe and the Near East tell of starvation, of vanished educational opportunities, of destroyed churches, of homeless people, of decadent morality, of hu-

man needs beyond words to describe. Disputed and changing boundary lines, prisoners of war, slave labor, exorbitant prices, scarce foods and clothes, children in gangs fighting for food, war trials that kill leaders who lost, civil wars, robbery, elections in which free choice is impossible, corrupt government—these are some of the phrases we read until we forget that they will mean human misery and death.

As church people we are aware that human needs reach into all corners of the earth, that people of all nations and races are plagued with similar tortures. We know, also, that the greatest needs are not for bread, clothes, and shelter. The human needs of our world run far deeper than that.

Fear still drives men mad. And fear fills our earth. There is the fear of the atomic bomb which may destroy civilization within a few minutes, and doubtless will unless men become good enough not to use atomic energy for destruction. There is the fear of starvation which millions face, and the results of inadequate food for children. Deeper still, there is the fear that God will not protect the peoples of the earth from their own folly—that even as God did not prevent the crucifixion of Jesus, so He may permit mass destruction in our time because of the evil men do to each other.

It is the business of the Church to broadcast everywhere the words of the Crucified: "Forgive them, for they know not what they do." If in the heart of God there is willingness to forgive, then men can look beyond the tortures of the times and be assured that eventually all will be well. This is not merely insurance against the long future, it is the one thing that makes the present endurable. Parents can suffer hunger if they are sure that their children will be bountifully supplied. Christianity assures all that God is always near trying to help man overcome his sinfulness that constantly keeps him in trouble. This is why missionaries go all over the earth, risking physical life and forsaking the comforts that might be theirs. They are trying to make it clear that "God was in Christ recon-

ciling the world unto himself." and that He is still busy whispering into the hearts of those who will listen: "Be not afraid."

HOW ARE WE DOING?

The American Board of Commissioners for Foreign Missions, the first foreign mission board in America, reports that on August 31, 1946, it had in its working budget \$1,338,331.82. In addition to this there were investments—donations from people living and dead, mostly dead—in the sum of \$8,838,544.80.

This board further reports an income for the year ending on the above date of \$1,361,411.91. Of this amount \$665,399.56 came from the churches, and \$117,474.92 from individuals.

Such an income made it possible for the board to support its 348 missionaries and its 5,103 native workers in its 2,278 places of work among 16,678,612 people for whom the board is responsible.

During the past year forty-four new missionaries were appointed—seventeen go to China, eight to India, four to the Near East, six to Africa, four to the Philippines, three to Japan, and two to Mexico.

"Our thirteen Missions are calling for 176 more missionaries," says the report. "The cost of maintaining our work in other lands has increased so much during and since the war that the American Board will be unable to support the full quota requested, but we are determined to secure and send as many as our budget will allow." Hence a search is being made for fifty-one new missionaries in 1947.

Please note the reason for fifty-one instead of the 176—"support."

(Continued on page 14.)

MISSIONARY OFFERINGS.

REPORT FOR MARCH 6-13, 1947.

Sunday Schools.

Concord—N. C. & Va.	\$ 12.00
Ingram—N. C. & Va.	7.66
New Hope—V. Va.	4.85
Wentworth—E. N. C.	11.30
Total	\$ 35.81

Churches and Individuals.

Albemarle—W. N. C.	\$ 24.00
Apples Chapel—N. C. & Va. ...	37.14
Bethlehem (Disp.)—E. Va.	20.00
Fuller's Chapel—E. N. C.	30.00
Linville—V. Va.	8.56
Morrisville—E. N. C.	3.45
Total	\$ 123.15

Shaowu.

Albemarle—W. N. C.	\$ 100.00
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Total for period Mar. 6-13 .	\$ 258.96
Previously acknowledged ..	17,719.08

Total since September	\$17,978.04
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WM. T. SCOTT,
Superintendent.

CHURCH WOMEN AT WORK

With Emphasis on Missions
Mrs. F. C. LESTER, Editor

NORTH CAROLINA RALLIES.

The Spring Rallies of the North Carolina Women's Conference will be held as follows:

Halifax District—Lynchburg, April 15.

Alamance and Guilford - Rockingham - Forsyth Districts—Reidsville, April 16.

Randolph and Chatham-Lee-Moore-Shallow Well, Jonesboro—April 17.

Durham-Wake and Vance-Warren—Mt. Auburn, Manson, April 18.

The schedule has been shifted somewhat in order to make it possible for Miss Pattie Lee Coghill, our guest speaker, to spend the week-end between the Eastern Virginia and North Carolina Rallies in the Valley of Virginia Conference.

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"ONE INVISIBLE GUEST."

The women of the Winchester Church have just made a gift of \$175 to the War Victims and Reconstruction Fund of our church through the plan of selling these tickets:

"Inasmuch as ye did it unto the least of these"

Overseas Relief

War Victims and Reconstruction

ONE INVISIBLE GUEST

and for

CHRIST'S SAKE

50 Cents

Ladies Aid Society

Woman's Missionary Society

Congregational - Christian Church

Winchester, Virginia

"I was hungry and ye fed me,
naked and ye clothed me"

Rather than furnishing the purchaser with a fine meal, the money was to go to help feed "one invisible guest" across the sea. The missionary society and the ladies' aid society cooperated in the venture to bring relief to the need, and to raise some money for their church's share in our Southern Convention offering for War Victims and Reconstruction. It may be that some other group could sponsor a similar "meal."

At the Sunday night service on March 2, a table on the platform was set with places for three: Rev. R. A. Whitten, the speaker of the evening; Mrs. R. A. Whitten, the president of the missionary society; and, between them, a place for the "invisible guest." When the committee chairman, Mrs. T. F. Trenary, gave her report, she placed the check on the

guest's plate. Mrs. Grover Daugherty, Mrs. Cecil Whitlock, Miss Catherine Carter, Mrs. Albert Clark and Miss Betty Cather were others who had a share in the service. Mr. Whitten spoke on "Ministering in His Name." The following poem by him was read by Mrs. Whitten as the check was presented:

"Hungry and Ye Fed Me."

We cannot see them with our eyes,
But we can feel them with our heart.
For every hungry child that dies
Might live if we would do our part.

I cannot see their bony hands
Outstretched, in hunger, calling me,
The destitute from many lands,
But I can help to set them free.

A cup of water in His name
Will keep its freshness 'cross the sea;
A loaf of bread will do the same -
Bless both the hungry soul and me.

Still they call by day and night
For food that we should gladly give,
To make tomorrow for them bright,
By giving them a chance to live.

Invisible guests across the sea!
We send our gifts and prayers for thee;
And may the bread which we now send
Be blessed and multiplied by Him
Who is the Bread of Life to all
Of those who will upon Him call.
So in His name—and for His sake
We share His bread—that you partake.

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BAY VIEW PUBLISHES COOK BOOK.

According to word received from Mrs. L. F. Todd, the women of the Bay View Church are publishing a cook book containing their favorite recipes. Proofs have come from the printer and it looks as though the cook book is going to be a big help to anyone who will purchase and use it.

They are for sale at \$1.00 each and may be purchased from Mrs. Todd, 205 Atlans Street, Norfolk 3, Virginia, or any member of the missionary society of the Bay View Church. They hope to raise \$1,000 for the Building Fund of their church from the sale of these cook books and hope to furnish a permanent kitchen for their church.

Sever years ago the women of our Winter Park, Florida, Church, published a similar cook book and its sale was a huge success. Our best wishes go to the women of Bay View as they start out on this project.

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ANGIE RETURNS TO JAPAN.

Miss Angie Crew is on her way to Japan. She left her home in West Milton, Ohio, Sunday, March 10 for

San Francisco, where she boarded the steamship *General Meigs* and set sail on Friday, March 14. Within a short time she will be back among her friends at Kobe College, Nishinomiya, Japan. For seventeen years she worked in Japan. It has been her constant hope while in America and the Near East that she could return to Japan. Kobe College managed to keep going through the war period, although some of the buildings were bombed by American fliers, and when the first opportunity came, its president requested the return of Angie Crew, among others, to the teaching staff of that excellent institution.

Many people in the Southern Convention will, in imagination and prayer, sail the Pacific this week and next with Angie. And when Easter comes they will give a little extra for Angie.

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VIRGINIA YOUNG PEOPLE ENTERTAINED.

The Woman's Missionary and Ladies' Aid Societies of the Congregational Christian Church, Virgilina, Virginia, sponsored a party on Thursday evening during Youth Fellowship Week, for the members of the young adult, junior and intermediate Sunday school classes. Hostesses were the teachers of the classes, Mrs. C. E. Newman, Mrs. William Tuck, and Miss Marguerite Daniel, respectively, with Mrs. Reams Long substituting for Mrs. Newman.

Mrs. P. P. Morrow, also a teacher in the Sunday school, assisted with the amusements, and during the evening many lively games, old and new, were enjoyed by the group. Following, Mrs. Newman gave an interesting talk on "The Importance of Sunday School Attendance in a Young Person's Life." Refreshments were served by the hostesses.

The classes entertained were well represented, and all present expressed themselves as having spent a delightful evening. There was a noticeable increase in Sunday school attendance the following Sunday, and the women's societies plan to sponsor more of these social gatherings for the young people of the church from time to time.

Mrs. W. S. DANIEL,
Secretary.

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BIRTHDAY CELEBRATION AT SUFFOLK.

The Woman's Missionary Society of the Suffolk Christian Church celebrated its 35th birthday on February 11, at 8:00 P. M., at the church with fifty-six members present. The Baraca room, in which the meeting (Continued on page 15.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

Night has come with its star-lit silence. I am very tired from doing the many Saturday chores which a mother must do to be ready for the Sabbath. As I rest myself in the quiet of the night shadows I think of you who read this page:

Are you tired and glad for rest also? Day's end! Does it find you enjoying the story hour with your father? Or does it find you already in bed because of flu or an illness? As I think of you I try to imagine what things you like best in a Children's Page. Do you like puzzles? Stories? Just plain letters? It would help me so much if you would write once in a while and tell me what you like best in our page. Sometime soon I hope to get another cut for a croosword puzzle and have a puzzle each week for you during the summer months.

Have you seen signs of Spring at your home yet? "The time of the singing of birds has come" here in Asheville, but the winter is still with us as well! The weatherman promised below freezing weather for us and possible snow flurries. At present the stars have won out over the clouds. At the southeast corner of our house bright yellow jonquils have opened up their faces to the sunlight. Today as I was dusting the bedroom on that side I saw Mr. Welch who lives up at the top of our hill, stop to smile at the jonquils. He was bundled in his overcoat with his faithful cane that helps him up and down the hill. Mr. Welch of Larchmont Road is a retired lawyer. He is very tall. He lives alone with his wife. Mrs. Welch is very small. When she walks with her husband she doesn't even come to his shoulder. I went out to shake my duster and they were coming up the hill together. He was carrying a bag of groceries and she was gently scolding him for coming down to meet her. "You know that your time is limited! Every breath is precious. You shouldn't have come!" They are so interesting! All the children of our street love them and like to go to see them. I wish that you could know them also.

Didn't you enjoy reading the letter from Dorothy and Dick Jackson in last week's CHRISTIAN SUN? I've thought of them so often since reading it. Their request for prayer from us seemed so urgent that it brought

tears to my eyes. I'm sure that you'll remember them in your prayers. I hope that you are keeping the "cents" climbing up the glass in your jars!

PRAYER.

Father in Heaven, lover of all children, we have no words with which to thank Thee for the great good which comes into our lives: but we pray that we may glorify Thee with cheerful hearts, and by lives which reveal Thy goodness to others. Keep all those who seek to serve Thee on Foreign Mission Fields in Thy kind care. Gird them with Thy great love and patient courage. Help us as we seek to share our goodness, our love, our food and clothing with Thy needy children of our world. Amen.

TRUTH IS A CHILD'S SECURITY.

By PHYLLIS JACOBY CALKINS.

Issued by the National Kindergarten Association.

One evening Mrs. Parker, an acquaintance living across the street, came in for a little visit.

"Where is Helen?" I asked, knowing that Mr. Parker could not be at home, as he would be working late that night. Helen was their seven-year-old daughter.

"Oh, she is in bed and asleep—at least, I *hope* she is asleep. She made me promise to stay in the house because her father isn't home," said Mrs. Parker. "I can't understand what makes her so afraid lately to stay alone.

"That isn't all that's been troubling me with regard to Helen," her mother continued. She's been telling me so many untrue stories. She must know she is lying, and so is doing it deliberately. What would you do about it?"

Before I could answer, we heard a frightened cry, "Mother! Mother! Where are you?"

The next moment there was the sound of footsteps on the porch. I opened the door before Helen reached it. She wore only her thin pajamas, and one slipper was soaked from stepping into a puddle.

"Is my mother here?" she asked between sobs, as I led her into the house.

"Helen, what in the world is the matter with you? Why did you come over here?" asked Mrs. Parker crossly.

"Mother, you promised you would not leave! You said you'd stay in the house with me."

Mrs. Parker glanced at me and said rather guiltily, "Oh, I said that to get you to go to sleep. I knew I wouldn't be away long and that you'd be all right. I didn't suppose you'd wake up."

Helen's sobs subsided, but when her mother tried to put her arm around her the child shrank away and climbed into the corner of a big chair.

"I called you. I woke up and called you, and you weren't there. I heard a noise and I was afraid. And you weren't there. You promised, Mother, and you broke your promise. You told a lie!" she added accusingly.

Helen finally became quiet enough to be wrapped up and taken home, and the next morning Mrs. Parker came over to return the coat that she borrowed.

"I had such a time after we reached home," she said, "getting Helen to sleep. She insisted that I should stay by her bed and hold her hand."

"Margaret, have you found the answer to the question you were considering just before Helen came in last night?" I asked.

She was silent a moment, then said thoughtfully, "Yes, I expect I'm to blame, Phyllis. I'm afraid I haven't been sufficiently careful with regard to keeping many of the promises I've made to Helen. I've often agreed to what she's asked, as I did yesterday, to stop her from teasing or to calm her fears. It never occurred to me that she would notice my failure to keep my word and feel that I had lied to her, but this may be the reason she has started to tell untruths."

"It would make a difference," I answered. "A child copies his parents, both consciously and unconsciously, and I have always felt that if you make any kind of promise to a child you should keep that promise. It seems to me that the only way to make sure a child will be trustworthy in every way is to convince him that he can trust others. Once you have lost his faith it is generally hard to regain it."

"I think I have discovered that in time," said Mrs. Parker. "I have learned my lesson. I'm going to talk frankly with Helen and let her know that she need never doubt me again. She is mature enough, now that she has had this experience, to appreciate the value of *confidence*, and I think it will be easy for her to understand that it ought to be mutual."

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, Editor.

As Easter draws near your Editor would like to know what the young people of our churches are planning. Perhaps, it is a Special Easter program; or an Easter Pageant or a Sunrise Service. Whatever it is, drop me a line and let us all know about it. *Do it now before you forget it!*

BY WAY OF SUGGESTION.

I have know young people's groups to do something extra special at Easter time. It need not be something elaborate, but something different. Something that appeals especially to the young people. This "something different" has taken various forms. In New England the young of my parish there always had an Easter Sunday morning breakfast at the church followed by a worship service. One year they went to a hillside ahead of time and prepared a worship center and went there at sunrise on Easter morning for their service.

Another way by which you young people can participate in the Easter program is to form yourself into a choir to sing at the Sunrise Service or the morning worship service. Then, too, you can hold a Sunrise Service of your own. Plan now to do something extra special at Easter. It will help your church and it will help you, spiritually.

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Your Editor has been hearing "bits" here and there about the "Teams" working in the North Carolina and Virginia and the Western North Carolina Conferences assisting youth groups in getting started and making practical suggestions to other groups. If such a "Team" has visited your youth organization, let's hear about it. I would, also, like to receive a few words from the leaders of these "Teams" as to your plans and procedure.

JOY IN SERVICE.

Christians are a little mad! The world does not understand the free service men and women render to others and to the world because of the love they know in Jesus Christ. The world would call the Livingstons, the Grenfells, and the George Washington Carvers fools. But they

are people who have found the secret of happy and successful living. They are people who, because they share in God's love, must share themselves with others.

The happy and secure individual is one who looks beyond the bounds of his own life and finds his joy in service. The true Christian is moved into concern for others, and finds joy in that service, because of his love for the Master. In helpful living he bears witness to Christ's way to the people he serves.

Christian service need not be spectacular. It is often dull. But in that experience in sharing life—moved simply by love—there is healthful living and joy.—*Taken from Lenten Devotions for Young People, 1947.*

POST-WAR JAPAN.

(Continued from page 6.)

tism. He now plans to enter the ministry, and has already formed a band of over a hundred Christian young men and women here in Kyoto.

Esther Hibbard left America the same day that our ship sailed, but she came via Houston, Texas, and the Panama Canal. Hers was a slow freighter, and took a whole month en route, so she arrived just two weeks after we did. It is fine to have her here. Several of the men the Civil Information and Education offices here (with the army of occupation) are former students of hers in Japanese. On the whole we have a very fine group of American men here, and the Japanese like and admire many of them. Many of the fine young Japanese, graduates of Christian schools, are working in the army offices or with the related activities, and the relationship of courtesy and consideration is having a very great effect here. It is a strange situation in a strange world but holds more seeds of hope than I would have thought possible. May the Christian ideals of love and service prove their strength in this significant testing ground.

With Frank and Alice Cary back, Sarah Field, Esther Hibbard and myself, we had a little mission conference at Kobe College a week ago Sunday; Bill Woodard, still a Lt.-

Commander in the Navy, also got down. Even with so few, it is good to see the forces gathering. How we long for the old members back and a lot of young "new blood" as well! Under God's guidance it is "the opportunity of a lifetime."

RESPONDING TO DR. COE'S REQUEST.

Winchester, Va.,
March 5, 1947.

Rev. W. T. Scott, Supt.,
Southern Convention,
Elon College, N. C.
Dear Dr. Scott:

Under date of January 30, 1947, Doctor Albert Buckner Coe, chairman of the Committee for War Victims and Reconstruction, requested that we make war victims a special item of interest during Lent. Mrs. Whitten presented this urgent appeal before the Ladies Aid, and the Woman's Missionary Societies of our church with the result that the women adopted the idea of an "Invisible Guest" campaign. Tickets were printed and the "Invisible Guest" service, as the climax of the campaign was conducted in the church last Sunday night. A table was spread before the Altar on which were placed two burning tapers, a fruit basket for a centerpiece, china and cutlery, etc., for three places, one at either end and the other, with a vacant chair facing the audience. The pastor was seated at one end of the table, and Mrs. Whitten, who directed the service, at the other. The vacant place and chair represented the hungry, starving people of our world. During the service, the chairman of the campaign, Mrs. T. F. Trenary, placed in the plate of the invisible guest a check for \$175.00, the amount raised for emergency relief for people of other lands.

Herewith check for the \$175.00 which we will thank you to forward to forward to Dr. Coe as our answer to the appeal and to keep faith with our friends here who contributed this money for the specific purpose of helping to save lives by providing food in this hour of such desperate need.

Fraternally,
ROBERT A. WHITTEN,
Pastor.

Never seem wiser or more learned than the company you are with. Treat your learning like a watch and keep it hidden. Do not pull it out to count the hours, but give the time when you are asked.—*Lord Chesterfield.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS LAYS DOWN HIS LIFE.

LESSON XIII—MARCH 30, 1947.

MEMORY SELECTION: *God so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*—John 3:16.

LESSON: John 18, 19.

DEVOTIONAL READING: Isa. 53:1-11a.

Betrayed By One of His Disciples.

Our Lord was betrayed by one of the Twelve, by one who had accompanied with him, who had heard his gracious words, who had seen his great works, who had shared his great personality, who had enjoyed his glorious friendship. Environment is not enough to save one, else Judas would not have been lost. One must respond to the highest and best if he is to be saved. Even Christ cannot save one who does not respond to his appeal. It is a sobering fact that the one who should betray him was "one of the twelve." Then as now, and now as then, Christ is betrayed by his friends, by those who are his disciples and followers. Let every man take heed lest he fall.

Tried By Pilate.

The artist, Muncasky, has painted a picture, a superb thing, which is entitled "Christ Before Pilate." That is, of course, true—the shrewd Jewish leaders desiring the death sentence and knowing that they could not pronounce it, by a shrewd trick of legal gymnastics, took Christ before Pilate, the Roman governor, who did have the power to sentence him to death. There was a sense, then, in which Christ was tried by Pilate. But in all legal history there was perhaps never a more flagrant instance of perverted justice or a more unfair trial. It was a "mock trial" if ever there was one.

But it would be truer to the facts to refer to this scene as "Pilate Before Christ." That greedy, vacillating, unscrupulous, time-serving, favor-seeking, conscience-hardened politician stood forth in all his naked wickedness, although he was clothed in his royal robes. Indeed although one feels contempt for the man, one also feels sympathy in a way. Because of indecision, lack of will power, refusal to listen to the best in him, and to the suggestion of his wife's finer sensibilities, he delivered Jesus over to be crucified. And today his

name is still associated with infamy and is kept alive by thousands and millions who week after week, in repeating the Creed repeat, "suffered under Pontius Pilate." But let us not be too harsh in our judgment of this man. Let us not forget that all too often by our indecision and moral turpitude we deliver the Son of God to be crucified afresh and bring his blood again upon our heads.

Mocked By Soldiers.

It was a crude, rude, cruel horse-play in which those soldiers indulged. They took of our Lord's robe and put on him a purple robe—it was a cynical gesture as to his role as a king—put on a crown of thorns, gave him a slender reed for a scepter, slapped him, spit on him, chided him because he would not or could not tell them who it was that smote him while he was blindfolded. It is not a very attractive picture of human nature. But they were the children of their time. And it is not so far removed from our day. This tragedy and this travesty has been reenacted in our day by Hitler, who spurned the gentler arts and sought to enthrone sheer might and power as ultimate right. And all too many modern men think that security rests in military might. In every war we try to put our robes on Christ, but somehow or other he just does not look right in the accoutrements of war.

Crucified By His Enemies.

The Jews would deny that they crucified Jesus; they say that Rome did it. Rome would probably pass the buck by saying that they were simply carrying out the sentence of the Jewish hierarchy. It is the difference between tweedledum and tweedledee. Pride, bigotry, prejudice, special privilege, greed, envy, hate, selfishness, the forces of evil crucified our Lord. The central fact is that Jesus Christ was crucified. That is the pivotal point in history. The Cross lies at the heart of Christianity.

Now wiser men than the writer of these *Notes* have tried to explain the meaning of the Cross. And they have succeeded to some degree. They have made known to us that this is a revelation of what sin really is like and what it will do, of the great love wherewith God in Christ loved us, of the voluntary taking upon himself on the part of God in Christ the sorrows

and sufferings and sins of the world, of the power of vicarious suffering and sacrifice, and of the ultimate triumph of love. It is all there and more. But central in evangelical Christianity is the thought that what was done on the Cross was vitally related to us as sinners. "Christ died for our sins according to the Scriptures"—this was the central theme of the preaching of Paul. "Who loved us and gave himself for us"—that was the triumphant song of the writers of the New Testament. "By his stripes are we healed"—that is the feeling of legions of humble Christians who cannot explain the Cross but who have experienced that which the Cross brings about.

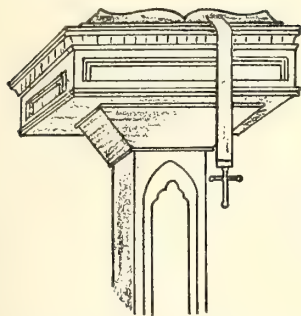
Buried By His Friends.

Jesus died on the Cross. He did not merely swoon, as some critics and cynics would have us believe. As the Creed says, and as the Bible confirms, "He was crucified, dead, and buried." He came back alive from the dead, not merely from unconsciousness. And according to John's gospel the last ministrations of love were performed by his friends. Joseph of Arimathea and Nicodemus saw to it that the body of their friend was properly cared for and laid away in the tomb in the garden. We should appreciate this. But in one way it is a parable of how all too often we wait until our friends are dead to minister to them by loving acts that could mean so much.

Given Up By All.

Friends and foes alike thought that that was the end of Jesus. To be sure the Jews told Pilate that "that deceiver" had said that he would rise again the third day, but they did not take much store by it, although they did ask a watch for the tomb, and thus all unconsciously gave added evidence to the fact of the resurrection. And the friends of Jesus also thought it was the end of him. In fact they were convinced almost against their wills that he had come alive from the grave. The only way to account for Christianity and the Christian Church is the marvelous change in the minds and hearts of Christ's disciples. Easter is true. Wherefore let us be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as know that our labor is not in vain in the Lord.

Utmost decency, in all our dealings with the *other fellow*, is the greatest need of the hour. Isn't he just you and me? Besides, being the proper thing, in the long run, it pays handsome dividends.—*Albert B. Lord.*



"WHAT CAN WE DO FOR MISSIONS?"

REV. ROBERT M. KIMBALL,
Franklin, Va.

"Go ye into all the world and preach the gospel to every creature."—Mark 16:15.

"But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost of the earth."—Acts 1:8.

These are the two great missionary texts in the Bible. The first is called the Great Commission, and in response to these words thousands have gone forth in every generation to preach the Gospel of Good News.

The second text is both a commission and a prophecy. Jesus said, you are to begin witnessing for me right where you are in Jerusalem, but that is not enough, you must carry my message into all Judea, then you must go to Samaria. That was harder, for the Jews had no dealings with the Samaritans, but the gospel was to know no barriers of race or creed, it was to be carried to all. They were to go to the most difficult and undesirable places—even unto Samaria, and then, more than that, it was to be carried to the uttermost parts of the earth.

As Jesus spoke these words and gave this challenge, it was really prophetic. He must have seen Peter on the Day of Pentecost, standing up and preaching in Jerusalem so that 3,000 souls were added to the followers of Christ. He must have seen His disciples going about "gossiping the Gospel," as one writer has put it, in the towns and countryside around Jerusalem. He must have seen the day when Peter would have the vision that would cause him to realize that the message of Jesus was not only for the Jews, but for the Gentiles. He must have seen Paul who would carry the Light of Truth on to Rome and throughout most of the then known world. He must have seen the hundreds of thousands who, coming after, would spread the Gospel to all the

dark places of the earth, so that no land would be so remote that some brave soul would not dare to go there preaching the Gospel of Salvation. No doubt Jesus saw all these things as He spoke the words, "And ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

These words have just as much meaning and just as great a challenge for us today as they had almost 2,000 years ago. They are the very foundation and basis of our Church. One of the greatest responsibilities of Christians today is to spread the Gospel. The Christian Church has no other reason for being, except that it is the medium through which the Gospel of Jesus Christ is spread. Any church that has lost its missionary motive is no longer Christian, for the Christian religion is first of all a missionary religion. So long as there is a single person in the world without the saving knowledge of Jesus Christ, the Christian Church is under obligation to go out and to seek and to save that individual. A religion that has not the power to make a man uncomfortable and dissatisfied with conditions that leave millions of his fellowmen in spiritual darkness and without Christ and God, is a dead religion and unworthy of the name!

The question that I would like us to think about is: "What is our responsibility today, how can we carry on the missionary enterprise of our Church?" We can't all go out into the world as missionaries, but we have a responsibility for all those who have gone out, we must share their work, and we must do our part here at home. We should try to find specific things that we can do, and do them to the best of our ability; then our Church will be alive, it will be vital it will be Christian.

Let me suggest three things that every one of us can do for Missions:

First of all, we can pray. Do you believe in prayer? Do you honestly believe that prayer changes things? I have seldom read a letter from a missionary that did not say somewhere, "Pray for us." Missionaries believe in the power of prayer. They need our prayers. Are you familiar with the poem by Grace Noll Crowell, "Someone Had Prayed?"

The day was long, the burden I had borne
Seemed heavier than I could longer bear,
And then it lifted—but I did not know
Someone had knelt in prayer.

Had taken me to God that very hour.
And asked the easing of the load, and He
In infinite compassion, had stooped down
And taken it from me.

We cannot tell how often as we pray
For some bewildered one, hurt and distressed,
The answer comes—but many times those hearts
Find sudden peace and rest.

Someone had prayed, and Faith, a reaching hand,
Took hold of God, and brought Him down that day!
So many, many hearts have need of prayer—
Oh, let us pray.

This morning I say to you, "Oh, let us pray!"

Now we must remember that prayer is never a command to God. We can't get God to do what we want Him to do, just because we pray. We can't, by our prayer, direct the activities of our missionaries. But there is one thing we can do. Do you remember after Jesus was taken up into heaven the disciples went to Jerusalem and spent seven days in prayer, praying that the Holy Spirit, or Power, would be given to them. We can pray that Power will be given to our missionaries that through them the Will of God may be carried out. And more than that, we can pray that God will show us what He would have us to do. There may be ways that we can help. Through earnest prayer that way may be opened to us. We can't put all the work on the missionaries and on God, we must do some things ourselves. To Pray, is the first thing we can all do.

In the second place, we can give. Our interest in missions and the sincerity of our desire to help spread the Gospel of Christ may be tested by our willingness to give to missions. Someone has said, "You can test the sincerity of a man's interest in anything by the way he puts his money into it."

The story is told that one day Stephen Girard was walking down Broad Street in Philadelphia and he saw a group of people standing around a man whose horse had just been shot because his leg was broken, and the crowd was sympathizing with the man because of his loss. Stephen Girard put his hand in his pocket and took a five dollar bill and gave it to the man and said, "I'm sorry five dollars worth, how sorry are you?"

Our interest in missions cannot be truly tested by the number of missionary meetings we attend, or how much we say in favor of missions, we must give to the missionary cause, and give as the Lord has prospered us. We cannot all go out and be missionaries, but we can help pay the way for those who do go. Only then can we feel that we are fulfilling the command of Christ.

(Continued on page 14.)

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

Easter dresses are already coming in. Our Burlington Church ladies have sent in quite a lot of beautiful dresses. The good ladies of our Burlington Church have been very much interested in the orphanage for many years and are generally the first to send in dresses for Easter. They seem to get a real joy out of making the children happy. It certainly was nice and good of the ladies in our Burlington Church to send us the nice dresses and suits to help make our children happy at Easter. The good women throughout the Convention have been real good to us through the years in sending us many nice and beautiful dresses at Easter. It is a happy occasion to watch the children march off to Sunday school and church on Easter Sunday morning, the girls dressed up in new spring dresses and the little boys in new suits, all with a happy smile on their faces.

The repair work has already been started on the building known as "The Baby Home." The Board requested that we recondition it first. All the lower part has been painted. One new floor has been put in one of the dormitory rooms, and the floor in the other dormitory has been repaired. Two of the floors will have to be sanded down smooth and finished. New chairs have been added to the dining room, and they add much to its appearance. New furniture has been added to all the rooms. To make them more attractive we need quite a lot of pretty pictures to hang on the walls. A picture of about ten by twelve inches would add much to the beauty of the rooms, or larger ones if you would like to donate some. If all our Ladies Missionary Societies would send us two or three, how much it would help the rooms. I think it would help largely in eliminating pictures of "movie stars" by giving them something better to look at.

We have had two men putting up screen wire, which was badly needed. The tinner has been making gutter for a week, but the weather has been too cold to put it up. We hope that within a week we will have the Baby Home in a good state of repair, if only the weather will permit.

The old original building is next in the line of repairs. All three porches are badly in need of repair, which will take a lot of timber, brick, concrete, and carpenter work. This building was started in 1905 and has

weathered the storms forty-one years. It has been painted a number of times on the outside and inside, and the inside has been kept in pretty good shape all the while. But the time has come when the outside calls for some work to be done, which will be done as soon as we can get the lumber to do it with.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 20, 1947.	
Amount brought forward	\$2,973.10
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Morrisville	\$ 3.75
Wentworth	18.26
Eastern Va. Conference:	
Bethlehem (Disp.)	\$ 10.00
Newport News	10.65
N. C. & Va. Conference:	
Apple's Chapel	\$ 60.36
Hopedale	26.70
Ingram	1.24
Western N. C. Conference:	
Albemarle	15.00
Va. Valley Conference:	
New Hope	3.81
Total	\$ 149.77
Total this year from churches	\$3,122.87

MISSIONS.
(Continued from page 8.)

THAT MEANS US.
The support comes, or fails to come, from us, the members of the churches called Congregational Christian. Here are some figures concerning the way we did it, according to our last printed reports, that is in 1945.

The Southern Convention asked our 33,000 members to give \$12,000 to our world mission—thirty-six cents per year from each church member to save the world. Conferences apportioned amounts to be raised to the churches, and 132 of the 192 churches received an apportionment of \$25.00 or less. Only ten churches were asked to give \$100.00 or more to save the world outside the United States. Fourteen churches reported more than 400 members, and seven of them had more than 500 members.

But that is not the worst. Twenty-six churches gave nothing at all to save the world outside the United States. One of the larger churches was in this group, and another of the larger ones reported an average of twenty-five cents per member during a year of great prosperity and with many supposed missionary enthusiasts in its membership. Our total income for the regular foreign missionary work averaged about thirty-five cents per member.

It is no wonder that our Board cannot send the needed missionaries to save the world, and that President Truman must call for *three dollars* from every man, woman, and child in America to save just a little portion of the world. Suppose we had spent that much as a Church to save Greece and Turkey. Military personnel would not be needed now.

Our annual contribution of *thirty-five cents* per year will never save the world.

The Easter Offering will give us a chance to rise above the regular.

SUN'S PULPIT.
(Continued from page 13.)

We can Pray and Give. What else can we do?

In the third place, we can work. We can't pay to have someone else do *our* work. There are some things which we as Christians can and must do ourselves. We can be missionaries right at home. We can be witnesses "In Jerusalem," so to speak.

In most communities it is doubtful if fifty per cent of the people attend Church regularly. Do you know how many persons there are in your neighborhood who ought to be in Church on Sunday morning, but are not? Do you ever ask them to come? Do you ever stop and bring their children to Sunday School? There is a missionary work to be done in every community, and each one of us could and should do something about it. Christ laid down His life for you. Give some of your time and talent and energy to share His love with others.

I don't know when, but sometime the world is going to be won for Christ. It would be a wonderful thing if each one of us could have a share in that glorious task.

There is a story told of Henry IV of France who had fought and won the battle of Arcques, and Crillon, a captain of one of the regiments, had not arrived in time. Next day Crillon appeared and Henry IV met him and said: "Go hang yourself, brave Crillon; we fought at Arcques and you were not there." God forbid that the day should come when the Captain of our Salvation should meet us and say, "We fought and won and you were not there."

How can we help the cause of Christian Missions? We can *Pray*, we can *Give*, and we can *Work*.

The great need today in every phase of our social, economic, and political life is *understanding*. It has always been so, but today the need is even greater.—Chas R. Hook.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.
Our Principles.

- 1. The Lord Jesus Christ is the only Head of the Church.
- 2. Christian is a sufficient name for the Church.
- 3. The Bible is a sufficient rule of faith and practice.
- 4. Christian character is a sufficient test of fellowship and Church membership.
- 5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

Editor.....Robert Lee House
Managing Editor.....J. T. Kernodle
Associate Editors—D. J. Bowden, S. C. Harrell, F. C. Lester, H. S. Smith, Peter Young.
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Remittances for subscriptions should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

HARRELL.

In memory of a beloved member of the Waverly Congregational Christian Church, Sunday School, "Acorn" Bible Class, and the "We-Mens" Club, Cannie B. Harrell, who was for many years a most loyal and faithful member. He passed away on the morning of February 20, 1947.

Therefore be it resolved:

- 1. That while we shall miss his presence and good fellowship in the church, Sunday school, "Acorn" Bible Class, and "We-Mens" Club, we will always cherish the memory of his good fellowship, cooperation, loyal support, and faithful service.
- 2. That to his family and loved ones we tender our most sincere and heartfelt sym-

pathies in the name of Him who will comfort them in their sorrow.

3. That a copy of these resolutions be sent to the family, another be placed on record with the church, Sunday school, the "We-Mens" Club and the "Acorn" Bible Class, and another copy be sent to "The Christian Sun" for publication.

Rev. J. E. McCAULEY,
HENRY WEST,
LEE B. CARPENTER,
Committee.

BRYANT.

On January 13, 1947, God in His infinite love and compassion took from our midst our dear friend and fellow member, Wallace Bryant. It can be said that a Godly man has been called home.

Therefore, be it resolved:

1. That we feel keenly his absence, as his passing has left vacant a place in our church and community, and we are saddened thereby.

2. That we will long remember his fine character and strive to emulate his life so that in spirit he may live on.

3. That we extend to his family our deepest sympathy and pray God's blessing on them.

4. That a copy of these resolutions be sent to the family, one preserved in our church record and one be sent to "The Christian Sun" for publication.

Mrs. ANNIE R. SMITH,
Mrs. C. W. KING,
Mrs. J. E. HARRIS,
Committee.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

was held, was decorated with baskets of spring flowers, evergreens and red candles.

Mrs. W. A. Daughtrey, president of the society, had charge of the business session. She explained the rules of the attendance contest which commenced with the February meeting and will extend through April. Mrs. R. L. Smith was appointed captain of the Red Team, and Mrs. J. C. Philhower, assisted by Mrs. Ervin C. Wilkins, will lead the Blue Team. The Red Team led the contest by twenty-two points.

Mrs. J. C. Ramsey, Jr., spoke on the Friendly Service Projects for the year. The society voted to accept as its project, "To increase attendance at Sunday school in our community." A committee was appointed, with Mrs. John G. Truitt as chairman, to make plans for this undertaking.

A devotional program was conducted by Mrs. Ray Gordon, who also told the story of St. Valentine. Prayer was offered by Mrs. C. C. Rawles.

After the business session a valentine program was presented by Miss Ruthanna Foard. A vocal trio was sung by Shirley Richardson, Dianne Holland, and Mrs. Alice Harrell, accompanied by June Gray. Each member took part in making valen-

tines, which were to be sent to local hospitals and used as favors on the patients' trays. Mrs. Mervin Whitley and Mrs. Roy Richardson received prizes for making the loveliest valentines. In other contests, prizes were won by Mrs. George Wells and Mrs. Marvin Whitley.

The birthday cake was cut by Mrs. W. A. Daughtrey, assisted by Mrs. J. C. Webb. The table was laid with a lace cloth and had for a centerpiece a two-tiered cake iced in red and white, surrounded by a garland of flowers, with red candles in crystal holders. An evening of fun and Christian fellowship was enjoyed by everyone.

Mrs. J. W. UNDERWOOD,
Corresponding Secretary.

: : :

HENDERSON SOCIETY MEETS.

On February 21, the Missionary Society of our Congregational Christian Church in Henderson, N. C., was host to the city churches at the World Day of Prayer Service.

Mrs. T. A. Parks, the president of the Society, had charge of arrangement of program. Mrs. Parks used the prepared program put out by the United Council of Church Women. The different parts on the program were taken by ladies of various churches. A group of young girls also took part in the program.

One of the most outstanding parts of the program was the music. Mrs. Sally Weldon was at the organ. Mrs. Smith Young of the Methodist Church very beautifully sang: "The Perfect Prayer."

This program was well attended, and was a great inspiration to all.

MISS J. LANGSTON.

Every difficulty slurred over will be a ghost to disturb your repose later on—Chopin.

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LENT FOR PROTESTANTS

By REV. WILLIAM E. McCORMACK, D. D.
Springfield, Massachusetts

The Protestant Christian is a man of responsible and dependable behavior. The basis of his religious life is his own desire. He awaits no compulsion from either ecclesiastical or lay leadership. His commission to serve the high and holy cause of Christian living is from within his own soul through the promptings of the Holy Spirit. He is a volunteer!

Lent for the Protestant is not a period of negations with their emphasis upon what he shall not do. It is a period of great affirmations and positive expressions of faith.

To be sure the Lenten period is subjective. Humility and penitence are the watchwords. From the lowly ashes of Ash Wednesday through the bright lilies of Easter he is a seeker after the forgiveness of God and of men. He is not without his grateful moments for the privilege of God's grace, but he is always aware that whatever his just desserts, he does not merit anything from God. In his frailty and humanity he is the recipient of God's goodness just because God is good and cannot help being merciful and piteous to his creatures.

When a sincere man sees his own responsibility in this light he cries, "What shall I do, wretched man than I am?"

The only answer which can be discovered in history is that this penitent should join the Christian fellowship in a specific church, bear the burden of the woe among his fellows, do his part and pray for the ability to follow meekly the will of God.

There is no substitute for church membership. It is basic. However, getting a name on the roster is hardly what is meant. Membership of a church is like membership on a football team where each member is expected to do his best for the good of the whole team.

Lent is a period when we re-examine our mutual relationships critically and lovingly. Our hope must be for the greater glory of God and the more beatific service of man.

Dull, indifferent, lazy, cynical and careless Christians can hardly be expected to inherit the abiding values of Christ's fellowship. Angered, embittered, grudge-holding, non-cooperating church members need to remember that the goal of life is not the church itself but the good life. It should make no difference to them whether anyone else is Christian so long as they strive to be.

In the spirit of this honorable dealing with God let us come before Him in true humility, offer ourselves for his service and pray for his forgiveness.

HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, MARCH 27, 1947.

NUMBER 13.

A DECLARATION

of the

United Church of Christ in Japan

We, the people of Japan, feel deeply responsible for this great war just ended. Especially we who profess the Gospel of Peace do hereby express our profound reflection, confession and repentance. We believe, however, our Heavenly Father of infinite love and forgiveness will grant us sufficient grace to find a new way of life and the revival of faith.

Confronting the immediate and unspeakable suffering and loss of our compatriots by this war, we are fully conscious of the new meaning of the Cross pressing upon us. Whereby we have determined for the reconstruction of New Japan founded upon the Cross of Jesus, to look forward to a day of a moral order to be realized on this earth.

We pray that the All-Japan Christian Convention being held on this Day of Pentecost may become the dawn of a new day for the forward movement of our Churches, and the revival of our faith.

Through the consolidation of all Christian forces in Japan and taking upon ourselves the burden and agony of our war-stricken compatriots, we have firmly resolved to give ourselves in service to them by sharing their hunger, their bewilderment and their sorrow, and to give them hope, faith and love in Christ.

Therefore, we hereby inaugurate a three-year nation-wide evangelistic campaign for the reconstruction of New Japan, and solemnly resolve and declare:

1. To Christianize Japan based upon the Cross of Christ.
2. To do our uttermost to save eight million compatriots from the menace of impending starvation.
3. To maintain our integrity and moral standards whatever may come.

NEWS AND VIEWS

The Holland Pilgrim Fellowship were the guests of the Franklin Pilgrim Fellowship last Sunday evening.

The Associated Church Press will meet in New York April 16-19. T. Otto-Nall of *The Christian Advocate* is president.

Dr. Warren H. Denison will conduct a Stewardship Institute April 14-27 at the Evangelical Congregational Church in McKeesport, Pa.

Dr. Kirby Page, nationally known author and lecturer, will conduct a one-day conference at St. Paul's Church in Richmond on Friday, April 18.

The Beecher Lectures on Preaching will be given at Yale University April 15-17 by Harold C. Phillips of Cleveland, Ohio. Professor Roland Bainton will give the Taylor Lectures.

Howard Thurman will give the annual Ingersoll Lecture on the Immortality of Man at Harvard Divinity School April 14. His subject will be: "The Idea of Immortality in Negro Spirituals."

After spending a decade as pastor of the First Congregational Church in Washington, Dr. Howard Stone Anderson has resigned to accept a call to the 2,500-member United Church in Bridgeport, Conn.

The Valley Conference Pilgrim Fellowship will hold a Rally at the Leaksville Church, near Luray, on March 30, 11:00 A. M. to 3:30 P. M. Miss Betty Chicoine, Dr. John G. Truitt and Supt. W. T. Scott have been invited to speak.

DIVINITY STUDENTS PLAN CONFERENCE.

Students from seven divinity schools in the Virginia-Washington area will gather on the campus of Union Theological Seminary April 10-12 for a conference on "A Common Strategy of Evangelism for the Ecumenical Church."

Representatives will come to the Richmond meeting from Episcopal Seminary in Alexandria, Bishop Payne Seminary in Petersburg, Howard University in Washington, Get-

tysburg Seminary in Pennsylvania, Westminster Seminary in Maryland and Union Theological Seminary and Virginia Union University in Richmond.

Dr. Samuel M. Shoemaker, widely known rector of Calvary Episcopal Church in New York City, will be the featured speaker at the conference, delivering a series of three addresses.

REVIVAL SERVICES AT SUFFOLK.

Rev. Victor Murchison preached twice Sunday to large congregations in the opening services of a revival meeting being held this week at the Suffolk Christian Church. In the morning he spoke on "Thy speech betrayeth thee," and held that one gave out the secret of their interest in life by their talk, urged his hearers to indicate by their speech that they were interested in Christian faith and growth both for themselves and for others, and reminded them that by one's words one is to be judged according to the scriptures.

At the evening service Mr. Murchison chose as his text the prophet Nathan's words to David: "Thou art the man," and emphasized the fact that this pre-Easter preaching mission was designed for repentance and renewal of life in all connected with the church, asserting that all of his hearers had need of repentance and renewal of their covenant of faith, and stating that only ill could result from efforts to hide ones sins from God.

At the Sunday School hour, Mr. Murchison appeared before the young people's department and appealed to them to give their lives to the Christ. At 6:30 he spoke to the youth fellowship, and brought them greetings from the young people of the Friends Meeting in Winston-Salem, N. C., where he is pastor. The young people's choir sang Olsten's anthem: "Close to the Heart of God." At the morning service the senior church choir with Mrs. J. Augustus Rawles, soloist, sang Hammond's "Awake and Sing."

Monday evening at 8:00 the Twentieth Century Baraca Class attended in a body, as also did the Junior Philathea Class on Sunday evening. Mr. Murchison led in the singing, and brought the first of his week-night messages. The public is cordially invited to attend all these services.

JOHN G. TRUITT.

METHODISTS ADD ONE MILLION TO MEMBERSHIP.

Bishop Ralph Magee, Director of the Crusade for Christ, of the Methodist Church, has announced that the denomination added more than one million members during its "year of evangelism." The 1946 gain in membership was 1,021,210. The Church membership as of last June was 8,400,000. The increase in Church School enrollment was 458,896. The denomination built 806 churches.

He that will not reason is a bigot; he that cannot reason is a fool; and he that dares not reason is a slave.

—Sir William Drummond.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Book Reviews

THE LUMINOUS TRAIL. Rufus M. Jones. Macmillan. New York, N. Y. \$2.

What is a saint? Who are the saints? Are there saints in the world today? Are there Protestant saints? Read this "Luminous" book for the answers. "I am not concerned here with canonized saints," the author states. "There have always been persons in our world, a succession of them," he continues, "who have been open-windowed to God. It does not mean usually that they were born geniuses, though some times they were such. More often they belonged to the rank and file level, sinned like other persons, fumbled at the gates of life as so many do, and then came wide awake, often shaken aware by some event, and set themselves positively, definitely to travel on the rightly fashioned life." Dr. Jones reminds his readers that St. Paul called all the members of his churches "Saints," and then adds this wise observation: "He did not mean that they were perfect; they were in most cases far from it. It was a tender, gentle, hopeful word."

This exposition of sainthood includes St. Paul, St. John, Clement of Alexandra, Hugh of St. Victor, Francis of Assisi, Catherine of Siena, Hans Denck, Erasmus, and William Law. And in this noble procession of the saints, there is a chapter on Horace Bushnell, Congregational minister and educator of the last generation. Bushnell's now neglected book, "God in Christ," is described as "epoch-making," equal in importance with his "Christian Nurture."

The biographical material utilized in this book should be of interest to a wide variety of readers. Protestants who sense the fact that we have neglected the Biblical emphasis on sainthood will welcome the publication of this book. Any who enjoy the literature of devotion, the lives of the saints, the study of first-hand religious experience, will want and enjoy the book.

Rufus Jones is a trustworthy guide in the realm of the spirit. A pupil of Royce, Palmer and Santayana, a friend and student of the mystics, he has been a recognized mouth of mysticism for a generation. This beloved Quaker is known and loved by a host of readers, for he has been a prolific writer. If, perchance, there are those who are not acquainted with this spiritual seer, this is the time and the

book with which to begin. Parents who have lost a child will find comfort in the tender and moving chapter on Rufus Jones' own son.

R. L. H.

* * *

THE SELF YOU HAVE TO LIVE WITH. Winfred Rhoades. J. B. Lippincott. \$2.

In 1938 a book by this author appeared, called *The Self You Have to Live With*, which received wide attention. After running through thirteen editions it ran out of print. So many demands continued to come to the publishers that they requested the author to provide a revised edition.

The author is an experienced and most successful counsellor of Boston. This enlarged edition is just issued from the press. I have read it, and am impressed with its greater value. It appeals to every human being, unless there be one who believes that he has already developed a personality perfect as God is perfect. It makes clear undreamed-of possibilities of personal development of any thinking person in such a world as we have today. In the words of the author, it is written to help the reader to develop "mental poise and emotional stability" in an atmosphere of confusion. It aims to put an end to worry in your life and a new sense of power for you; a creation in you of loftier desires than you now possess, and how to realize their fulfillment; to realize a wider service to your fellowmen in your community and everywhere in your world. It shows you how *you* can become an important element in the solution of every problem that troubles humanity today. No one could read thoughtfully this great helpful volume without becoming a more perfect and happy *self* to live with.

J. SPENCER VOORHEES.

* * *

LIFE'S GOLDEN HOURS. Rev. Hobart D. McKeehan. Fleming H. Revell Co. \$2.

This book of sermons and addresses by a prominent leader in the Evangelical and Reformed Church fellowship will be of great interest to the ministers and laity of the Congregational Christian Churches because of the anticipated merger of the Congregational Christian Churches and the Evangelical and Reformed Churches, and because of the fact that it offers an introduction to the thinking of one who worthily represents the view-point of the Evangelical and Reformed Church clergy.

I have personally known the author since my own seminary days, and have always greatly appreciated his worth as a minister because of his gracious personality, his studious habits, his ability in public address and as a writer and leader in interdenominational groups. He, along with thousands of his fellow ministers of his denomination, has long been a member of our Fellowship in thought and in spirit. All our ministers should secure this book of timely messages of insight, inspiration and challenge by this minister of this sister denomination, with which, many of us sincerely hope our denomination may soon unite.

The author has been the unusually successful pastor of the celebrated Abbey Church in Huntington, Pa., for more than a quarter of a century, and is still a young man in spirit and in years. He knows people; he knows God, and he knows the need of the times in which we are now living. Dr. Ralph W. Sockman says of the author: "Hobart D. McKeehan represents the American pulpit at its best." Here are four of the ten thought-provoking subjects presented in the volume: "Life's Golden Hours" (which gives the book its title), "The Fidelity of God," "The Sacrament of Friendship," "The Evil That Good Men Do," "Deathless Dreams," etc.

ROY C. HELFENSTEIN.

* * *

THE AFFIRMATION OF IMMORTALITY. John Haynes Holmes. The Macmillan Co. \$1.50.

This book is the Ingersoll Lecture on the Immortality of Man for 1946, delivered at Harvard College. The author is the pastor of the Community Church of New York City, where he has conducted a notable ministry for forty years. Dr. Holmes states that the annual Ingersoll Lecture "given by a varied succession of men, scientists, theologians, philosophers, and ministers of religion—has sustained, through more than a half century, a continuous discussion of the great problem of death and life. If it has not solved this problem, it has clarified it, and brought conviction to many minds." The present lecture does precisely this. The immortal hope is interpreted as an aspect of spirituality which fits human nature and the universe: "It is an answer to the challenge of the outward as well as of inward realities of being." Here is a book to conclude and climax one's Lenten reading.

R. L. H.



SENESCENCE AND STEWARDSHIP.

People naturally expect to find articles on stewardship in the church press. It is a bit unusual to find such an article in the daily press. Here is the story of a man, seventy-eight years old, who exercises a vigorous and lucrative stewardship. The story of George M. Bartley, steward by precept and example, has found its way into the secular press.

Ten years ago, when dollars came harder and lasted longer, the congregation of the McAllister Presbyterian Church in Covington, West Virginia, was asked to collect waste paper. The paper was to be sold and the proceeds used to build a new wing on the church. The congregation responded enthusiastically and, in time, the church had its new addition.

The collection by the congregation ceased long ago, except for George Bartley. He continues his daily tour of Covington. Through the years he has built up a string of customers, among them many housewives who save their newspapers and magazines. All his daylight time when he is not working his shift in the pulp mill is spent collecting paper. He is not content to give a tenth of the proceeds; the entire amount goes to the church.

Reports indicate that in nine months of the current fiscal year Mr. Bartley's paper collections have netted the church \$1,119.95. That is an average of \$125 per month. It took fifty-five tons, two hundred and ninety pounds of paper to raise that much money. His philosophy, or theology, is found in the simple statement: "People ought to live their religion instead of talking it."

Here is convincing evidence that old age does not exhaust the possibilities of stewardship. Every member of our church, both young and old, should find some way of increasing his stewardship resources. Lent is the time to begin this new adventure in stewardship.

STUDENTS OF CHURCH UNION.

The current, widespread study of church union should have a salutary influence on Protestantism. Hitherto our compartmentalized Protestantism has given us exceedingly narrow horizons. Now the contemporary Children of Israel, having wandered too long in the wilderness of separation and isolation, are moving resolutely toward a United Land of Promise.

The last issue of the Chicago Theological Seminary *Register* is devoted to the study of the E. & R. Merger. Articles for and against the Merger are published. Professor Wilhelm Panck rightly insists that the revised "Basis of Union" should be studied in detail by all churches and individual church members before they vote on the proposed union. He adds that "It should be made the subject of intensive discussion in local churches, associations, and conferences. These studies and discussions should be inspired by certain concerns to which the document specifically alludes but which it does not explain in detail because it presupposes

them." The ministers of the Eastern Virginia Conference will hear both sides of the question presented at their June meeting.

Bishop Henry K. Sherrill has intimated the possibility of union of the Episcopal and Methodist Churches. The two major groups of Presbyterians—split by issues of the Civil War—are renewing their efforts to effect a union of their 8,500,000 members. A joint committee has been meeting this month in Philadelphia and has worked out an agreement which will be recommended to general assemblies of the Northern and Southern branches of the Church.

Dr. Truman B. Douglass introduced a resolution at the Grinnell Council which petitioned the Federal Council to call "a plenary conference of representatives of American churches to consider the immediate possibility of closer unity." Two months after this resolution was passed, the Disciples of Christ joined in the overture. In response to this action, the Federal Council has formerly issued invitations to all denominations that are related to the Federal Council to participate in such a convocation. *The Christian Century* states editorially that "It will be evident at once that when so many as the minimal number of five or six denominations accept the Federal Council's invitation, the holding of such a plenary conference will prove to be the most history of non-Roman Christianity in this country."

HOLLYWOOD'S BEST.

"The Best Years of Our Lives," a film produced by Samuel Goldwyn, has accumulated nine Academy Awards, has been named the best picture of the year by New York Film Critics and by the two separate organizations of the Foreign Correspondent's Association in New York and Los Angeles, and it has received the Page One Award of the New York Newspaper Guild. The screen play was written by Robert Sherwood as an adaptation of MacKinlay Kantor's novel.

Press reports indicate that the acclaim is "unanimous." That may be true officially, but here is one protest against the overwhelming verdict. Hollywood's and America's best is one which includes a divorce and constant drinking. To our youngsters and to the world this acclaimed as "Our Best." What a disappointment!

This does not mean that the picture is without its good points. The playing of Harold Russell, an ex-paratrooper, who lost both hands and acquired considerable skill in the use of his hook, is praiseworthy. The rest is mediocre—for almost three hours!

No new light is thrown on the problems of rehabilitation. Hollywood's best will be accepted naively by the masses, but it unsatisfactory from a religious point of view. The popular standards of America are decadent. The offering of 1946 leaves much to be desired. The prospect for 1947 is not assuring. Education is sacrificed on the altar of entertainment.

R. L. H.

GOOD FRIDAY

By ALBERT W. PALMER

Moderator of the General Council

Good Friday is the day on which all Christendom remembers the crucifixion of our Lord. Why call it *Good* Friday? Since it was a day so fraught with pain and suffering, the climax of betrayal and the ruthless and unscrupulous plotting of evil men, why not call it *Bad* Friday? And yet we call it Good Friday because, whatever our theological explanation may be, (and there are many theories about it), all Christians are united in believing that somehow, under the providence of God, good did come out of all that suffering and evil, that Jesus' death upon the cross does, in some way, contribute to our salvation as individuals and to the salvation of the world.

And so, all over the world men will look to that heroic figure on the cross and say, in one language or another: "In the cross of Christ, I glory towering o'er the wrecks of time," or "He bore his sufferings, he'll help me to bear mine."

There was a life situation for you! Consider what the crucifixion meant to Jesus, and what he did about it. Too much of the preaching and theologizing about the cross has been from the viewpoint that what happened on Calvary was a forensic transaction, even a sort of bargain, by which Jesus endured so much suffering in order to pay for men's sins and thus to change God's attitude toward men and make him willing to forgive. That conception I would like to replace by what I feel is a very much better and more valuable one. I think Jesus died on the cross not to *change* God's mind but to *reveal* it. He died not to change *God's* mind but to change *ours*. God has always been willing to forgive. He didn't need any sacrifice on Calvary to change *Him* from a stern, implacable Judge into a loving Father. The trouble has never been with God, but with *us*. We are the ones who need to look at the cross and have *our minds* changed by that tragic spectacle.

Jesus on the cross met one of the great universal life situations common to all of us—the situation of suffering, defeat, betrayal, neglect, frustration, misunderstanding, death. As Frederick Lawrence Knowles, the poet, has said:

Our crosses are hewn from different trees
But we all must have our Calvaries.
Each climbs the hill from a different side;
But we all go up to be crucified.

One of the supreme questions in determining our destiny is: "What do you do with a life situation like that? How do you react to suffering, defeat, betrayal, neglect, frustration, misunderstanding, death?"

And Jesus can actually help us here. He can become our savior, not by some mysterious transaction in the skies by which so much blood is bartered with God for so much forgiveness, but by the definite, practical, vital help that comes from his example as one who was "a man of sorrows and acquainted with grief," and who himself has trod the straight hard pathway of defeat and suffering.

Now, how did Jesus actually meet this dark life situation in his supreme hour on the cross? Perhaps, as we pause reverently to contemplate his sufferings, we can learn better how to bear our own.

This is important because suffering, sorrow and defeat can wreck our lives and involve others in the wreckage, unless we learn how to meet them courageously. If your lesser Calvary leaves you bitter, morose, gloomy, resentful, spiritless and shattered in hope and courage, then your soul will suffer damage, and also the souls of others with whom your life inevitably is linked. If, on the other hand, we can look at the cross and learn from Jesus how to meet and overcome life's tragedies we shall be saved, and find light still shining on our darkened pathway.

Jesus did three things on the cross, three things that we, and all the world, also must learn to do if we are to accept our crosses and follow him.

1. First of all, he forgave! Even as the nails pierced his hands, he cried out: "Father, forgive them, they know not what they do."

"It didn't do any good," you may say, "they only drove the nails the harder." Yes, but by it Jesus maintained the integrity of his own soul and kept himself from bitterness. And it might save the world if it could induce more of us to drop our hatreds and resentments, our remembered injuries and festering grievances, and just forgive.

It is a very dangerous thing to any one's soul to cherish a sense of having been wronged. An unforgiven injury may warp one's whole personality. A desire to punish the offender and achieve revenge may act like a subtle spiritual poison. It may even have grave physical reactions upon one's bodily health.

On the other hand, to forgive, to meet injury and wrong with patient understanding, forbearance and love, does something indescribably beautiful to the soul. This was one of the secrets of the greatness of Abraham Lincoln. As someone has said of him: "The heart of Abraham Lincoln was large enough to take in all mankind—but there was no room in it for the memory of a wrong."

Someone may say, almost with a sour, "Well, it's plain you have never suffered as I have." My friend, we all suffer. And within such experience as I have had, and out of my experience of forty years as a minister sharing the life problems of all sorts of people, I know that forgiveness is always a blessing and a sacrament and that hidden grievances and unforgiven injuries always blight the soul.

Or someone else may say: "I don't hate any one person. I just feel disillusioned about life itself. I feel the universe hasn't given me a square deal."

May I answer this by quoting one of the wisest paragraphs I know from the pen of Dr. James Gordon Gilkey, a Congregational pastor in Springfield, Mass. Dr. Gilkey says: "Make a deliberate effort to drop your grudges. Grudges against people, and grudges against life itself—all of them must be quietly and resolutely put aside. Until this is done, there will be a constant and almost fatal strain within the personality. This undoubtedly explains why Jesus, the Master of the human soul, laid such emphasis on the simple duty of forgiveness. He knew human nature well enough to realize that, as long as a trace of personal resentment remains in a man's heart, there is a possibility of secret infection and outward defeat. There must be literally no limit to forgiveness. No one can explain your misfortunes. No one can tell you why they came on you rather than on someone else. Those questions belong to the larger mystery of life itself, a mystery no one has ever solved. Suppose you do the natural thing. Suppose you bear a personal grudge against existence. That inward bitterness will infect your home, your children and everyone who comes in contact with you. That is not the solution of your problem. What is? Jesus found the way to live. Drop your grudges. Forgive everything and everybody. Forgive life itself. As soon as you do that, the new days of quietness and power will begin."

2. Let us turn now from that quotation from Dr. Gilkey to the second (Continued on page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

The ministers of the Eastern Virginia Conference really have a good time at their monthly meetings. Most of them come early in order to enjoy the handshakes and greetings, and they are really joyous. As different as we are, something about the spirit of group gets ahold of us, and whether we agree on polity, theology, or world problems we all like each other and that in itself makes us happy. Dr. I. W. Johnson, and Rev. R. E. Brittle, and Rev. Herbert G. Council, Jr., and Rev. Jesse M. Roberts, and Rev. Carroll H. Beale, belong here. They were born and reared in Eastern Virginia, but they have had the Revs. Frank Morgan, and O. D. Poythress, and H. S. Harcastle, and Robert Lee House with them so long that they, too, seem a part of the Eastern Virginia pattern. Five of the above have been serving in this Conference more than a quarter of a century.

Newest in our fellowship is the Rev. Shannon C. Morgan, who has completed his theological course at Duke University, and is serving the Windsor - Isle of Wight - Mt. Carmel-Antioch pastorate. The Rev. M. A. Carson is assisting Dr. Frank H. Lewis at Shelton Memorial in Portsmouth and looks toward being received into full ministerial fellowship at the next session of Conference. Then there are two retired former Eastern Virginia pastors—Dr. N. G. Newman, and Rev. L. L. Lassiter—both born and reared in the bounds of this Conference.

Then there is that Holland combination—Dr. Will B. O'Neill (Irish and proud of it—and sometimes we are!), and Rev. H. E. Crutchfield, with his several years of experience as a chaplain in the army. And there are Rev. D. D. Nash (only minister in our Conference with "D. D." before his name!) and the Rev. Andrew P. Slabey, who speaks three languages (and who of us who would not like to at times!), the one serving at Hopewell, and the other at Disputanta, and the Rev. J. E. McCauley at Waverly. And there are Revs. J. Everette Neese and M. E. Taylor, the one in Ocean View and the other at Little Creek. And the dignified president of our Ministers' Association is the Rev. Ben H. Watkins, of Great Bridge, and Rev. Peter Young, scholarly pastor of the Christian Temple, and "Dick" and Doro-

thy Jackson are unseen but graciously felt partners in our team (and in the whole Southern Convention and General Council teams).

Readers of THE CHRISTIAN SUN would see a jolly, goodly group of real friends if they could attend one of our monthly meetings. They would feel the sweet influence of a minister leading his fellow ministers in a lovely worship service; and they would hear an inspiring address on some practical phase of our work delivered by someone of the group selected for that purpose. Then they laugh and eat together. And it is good, for everyone of those pastors will go back to his work with the feeling that somebody else cares.

JOHN G. TRUITT.

A MESSAGE FROM THE SURVEY COMMITTEE OF THE GENERAL COUNCIL.

The Survey Committee, enlarged by the presence of additional Conference superintendents, spent Wednesday and Thursday, February 5 and 6, in a careful study of the Post-war Emergency Program to date. We made some adjustments within the budget so as to meet critical emergency needs that have developed since the program was first formulated. We considered seriously enlarging the budget, but finally voted to do this which we have now undertaken first, then move on to other things.

We now strongly re-affirm the whole purpose underlying the Post-war Emergency Program. We believe that the basic methods now employed should be maintained and enhanced.

We call upon our ministers, churches, conference superintendents and board members to cooperate fully in the promotional plans that have been formulated to the end that not one single church fail to participate strongly and with due measure of sacrifice. In particular we urge each minister to present to his people the Sacrificial Giving Plan for gifts to be administered through the Committee for War Victims and Reconstruction, and to conduct this year a re-vitalized Every Member Canvass for the Increased Apportionment Giving, to be administered through our Boards and our Conferences; then to supplement these with special offerings and individual gifts.

But the needs confronting our Boards are so compelling and so urgent that it is not enough for us merely to attain our present goal of approximately six and one-quarter million dollars. We are deeply impressed with the inadequacy of our budget to meet the many strategic post-war opportunities that are before us as a denomination. We need to over subscribe our goal quickly so that we can then turn our attention to other pressing needs awaiting us.

If in this year 1947, we who are adult members of the Congregational Christian Churches could each contribute an extra \$10 over and above all other giving, we could underwrite this total undertaking in this one year. These gifts should be clearly marked for "Postwar Emergency Program" and be sent in to the Conference office of the Committee for War Victims and Reconstruction. Our young people through Pilgrim Fellowship have undertaken to increase their gifts in 1947 and 1948 by 900%. Cannot we match their faith and their zeal in building a more Christian world for our children and children's children?

DOUGLAS HORTON.

LENT OR LUXURY?

With the Lenten Season traditionally one of sacrifice among Christians, these weeks should see increased interest in the work of overseas relief throughout the state and the nation, Rev. Henry Lee Robison, executive secretary of the Virginia Council of Churches, declared in announcing the totals of relief goods sent through Church World Service from Virginia during February—44,465 pounds of relief materials, mostly clothing, shoes and bedding were collected in the state and shipped or trucked to the Church World Service Center at New Windsor, Md.

Discussing the custom of foregoing small luxuries during Lent, Mr. Robison reminded Virginians that the price of these luxuries can mean life to someone abroad. When you give up, he urged, give. Save the dimes, nickels, and quarters you don't spend on yourself and give them to relieve the hunger, cold and illness of helpless people in war torn lands abroad. Send your contributions to your own church headquarters morked for overseas relief.

Although spring is drawing nearer, the cold in Europe and Asia continues, Mr. Robison observed, and will go on for some time after warm weather has reached the United States. The need for clothing, shoes, (Continued on page 7.)

News of Elon College

By PRESIDENT L. E. SMITH.

WHICH ONE OR HOW MANY?

A few days ago I received a letter from a friend who is in a professional position asking if I would please send her the names and addresses of a limited number of Elon College alumni who had made or are making outstanding contributions to Church and State. A request of this kind instantly brings before you those who were good students in college and who have made worthwhile records out in life.

Elon College has more than 10,000 alumni. We do not have the correct addresses of all but we do have their names. They have been here for one semester or more. Some made good records in college and some not so good. That is to be expected. Who are the most outstanding alumni, or who is the most outstanding alumnus of Elon College, is an arresting question—a question that is difficult to answer. You could turn to the records and determine the highest marks that have been made by students in college but to ascertain who has made the most outstanding record after leaving college is an entirely different question.

It was necessary for me to answer this question. I am afraid that I “stalled” for time. I simply did not know. As I thought, a great sea of faces stood out before me. I was more puzzled than ever. I simply jotted down a few names and let it go at that.

I am glad that is difficult to answer such a question. If it were otherwise, it would be a reflection on the college and the work it does. It is the business of the college to take good students and make them better students. It is the business of the college to take poor students and make good ones out of them. It might not be a reflection on the college to fail in the first instance, but it certainly would be a reflection to fail in the second. It is the business of Elon College to educate—not simply to guide in the processes of acquiring an education but to educate an individual who is not able to educate himself.

When you have an individual student with imagination and abilities and you arouse that imagination and stir up his abilities, there is no way of telling what that individual will do; no way to determine the extent of the impact that individual will make on the society of his day. No

college can give an individual what he hasn’t got, but any college should help him to discover what he has and direct him in the wise uses of his abilities.

I trust that the students in Elon College will make it more and more difficult for me or any one else to select the one who has made the most outstanding contribution to his day and generation. It is certainly a worthy ambition for any student to aspire to such achievements in college that in the field of scholarship, he shall stand out and above all others, but somebody else makes the task more difficult when he has the same ambition. Competition in scholarship makes the task more pressing and more interesting.

APPORTIONMENT GIVING.

Sunday, March 30, is the fifth Sunday. It is the plan of the Convention to have all Sunday schools to receive an offering for the college on each fifth Sunday. Will your Sunday school cooperate in this plan? Will you following the instructions of our Convention? If you will, perhaps your neighboring Sunday school would follow your example and someone else will follow the example set by your neighbor, and on and on until all of our Sunday schools join in this plan of support for our college. It means but little to you as an individual, and not much more to your Sunday school as an individual school, to receive and forward this contribution. It will mean a very great deal to the college if all of our Sunday schools would join their contributions in the support of this Convention enterprise. It is the college’s purpose to serve the church and to serve it well. It can serve the church better if the church will be generous in its support. It is impossible to over-emphasize the necessity of contributing to the college at this particular time. Expenses are high. It is costly to operate an institution of the size and proportion of Elon College. It needs every dollar of assistance that it is possible to receive. Your school will render a highly significant service if you will receive a generous contribution for the college and forward the same.

We have been doing wonderfully well this year. Let’s keep it up. We

can beat last week’s record if all of our Sunday schools will join in this wise plan given to the churches by the Convention years ago. The college anticipates your helpful cooperation and appreciates your support from week to week.

Previously reported	\$2,510.23
Sunday Schools.	
Eastern Va. Conference:	
Holy Neck	96.00
Churches.	
Eastern N. C. Conference:	
Mt. Carmel	17.00
N. C. & Va. Conference:	
Greensboro, Palm Street	14.62
Pleasant Ridge	18.00
Total	\$ 145.62
Grand total	\$2,655.85

LENT OR LUXURY.

(Continued from page 6.)

bedding, and food will be even greater than it has been all through the winter as food supplies shrink to nothing, and garments worn steadily through the winter become merely rags.

Proof of the continuing need abroad comes in hundreds of letters from overseas, Mr. Robison stated. A Hungarian pastor describes how he and his family tried to save a few of their possessions from invading armies. “From the horror of the war, God saved us. We buried our bed linens and our clothes that we might save it, but the moist earth rotted them. In a poor country we haven’t money, therefore, we couldn’t buy any new. My three children learn far away from the family, two at the University and one at the gymnasium. I can’t furnish them with clothes. The sheets on our beds have become rags. I never asked for help, but now I must. . . .” Gifts to people like this have a spiritual as well as a material value, Mr. Robison said. The mother of four children who received clothing through Church World Service concludes her letter of thanks with these words: “I want you to accept my sincere gratitude. . . . More however than these wonderful gifts, has pleased me the fact that the church has taken the first step and crossed the barrier of past events.”

HENRY LEE ROBISON,
Executive Secretary,
Va. Council of Churches.

Life at its best is something more than responsibilities. In so far as we are able to rise to love so sublime that it calls forth the sacrificial in us, our duties have the same lesser role as in a home where love is the rule of life.
—Vere V. Loper.



A LETTER FROM THE JACKSONS.

Shaowu (at last),
February 24, 1947.

Dear Friends:

Did you get our letter, written while we were staying with the British missionary in Kieng-yang (or Chien-yang)? You remember we were waiting for a bridge to be repaired. It was last Thursday morning (February 20) that we finally started—went a ways, and came to another bridge which was washed out just the night before! The two UNRRA drivers who'd taken Ed up, came through Chien-yang and told our men we couldn't get through—because they had just barely made it across that bridge. The last truck had almost gone down with it! Later Ed told us they had a similar experience on the way up to Shaowu. They had just barely made it over that big bridge whose repairing we had had to wait for. After they had crossed that one, it completely gave way. Ed, who had walked across, watched it sway and shake as the trucks came over!

Word has just come that another bridge is out. This time the passengers had not taken the precaution of walking across. Two students were killed and a good many people were injured. Such is the condition of transportation in a country worn out by war and civil strife. This road is one of the best, too.

Now, back to that bridge which stopped us. We were the first on our side to be in the waiting line. The workmen said it'd be finished by about 3:00 P. M. With all those hours to kill, we did right well. First, we warmed up (it was not raining) by gathering sword grass (tall, sort of bullrush, thick on roadsides) and bits of wood for a fire. The fire smoked merrily away (everything was damp or green) and now and then became the social center for other folk arriving on later bus-trucks. Eating our picnic lunch and talking passed time, too.

We did get going around 3:00 P. M., following two trucks of the military, who, being privileged characters, went first. Across the bridge they rumbled, most of the passengers walking. We were glad not to go

first, for we had seen the primitive tools and the makeshift way in which the bridge had been fixed. Our truck make it safely, too; but our troubles were not over. The road was utterly bad. At the ferrying place, where two boatmen poled us across, there was much talk of the road being so terrible as to prevent our reaching Shaowu before dark. (The total distance between Chien-yang and Shaowu is only about fifty-three miles.) But our truck waddled on, Leona and I walking over the first and worst piece of road. We stopped in a most uninviting village to see about spending the night but the natives there thought we could make Shaowu. One of the military trucks coming by just then, beckoned us on. So we went, stopping now and then for our assistant driver to see if certain mud-holes were too deep for passage. Shaowu was getting nearer and our driver speeded up a bit—the road seemed better. Across another narrow bridge we rattled as daylight began to fade.

Suddenly the driver exclaimed something and of all his excited talk, I got the main word, for we'd heard it before about so many bridges. The word was "hwaile," broken. But I know we were already over the bridge. The helper exclaimed and reached for the steering wheel, too, but we were already leaving the road and ploughing into that sword grass at the side. In that brief moment I noted the grass was on flat solid ground, not hiding a precipitous embankment as it often does; and I realized that should we be turned over, it wouldn't be too bad an accident, though I dreaded being crushed by our heavy freight. Miraculously enough, we rolled on, upright, and came to a stop half into a sort of path—no better place could we have chosen for the steering apparatus to give out! One minute sooner and we would have crashed off the bridge and made a big drop into the river below.

We were within two miles of Shaowu; so while our men started repairs, Leona and Swei Yin walked into town, arriving just after our welcomers, who had been waiting all day, had given up and started for home. (They had prepared to welcome us each day for four days, but this day

especially, for they had received Miss Bell's wire from Chien-yang.) The people whom Leona had questioned, yelled into the darkness and called back the welcoming committee. And so it was that after our bus got going again, we met a flashlight—Ed and the hospital coolie picked them up and then met the rest, farther along the road. We were transferred to another welcomer's truck midst fire-crackers and cries of welcome, then finished the brief ride to the river's edge, where once was a bridge to Shaowu. A few dim lights twinkling in the distance were all we could see of our future home. Hoarse shouts soon brought some boatmen toward us.

Dick in halting Chinese, asked Pastor Huang to lead us in prayer and there we knelt in the darkness, at last in touch with Shaowu, at last on Shaowu soil.

With boatmen poling us across the river we could see a Chinese lantern and torches on the shore. They were the lights of the coolies coming to do business for us—unloading the truck and taking the stuff to our hospital. Not many people were out as we first walked the streets of Shaowu, little could be seen; but through the city gate we went—an old bound-footed little Chinese woman at my side and a westernized Chinese gentleman lighting our way with his bundle of oiled bamboo stick torches. Several turns and much careful walking on uneven stones, and then a roofed gate, a burst of fireworks and we were there—the Shaowu Christian Hospital, our first home in China. Our own springs and mattresses Ed had had set up for us; so it was home,

(Continued on page 9.)

MISSIONARY OFFERINGS.

REPORT FOR MARCH 13-20, 1947.

Sunday Schools.

Berea (Nans.)—E. Va.	\$ 70.00
Bethel—V. Va.	10.00
Bethlehem—N. C. & Va.	5.00
Mt. Carmel—E. Va.	8.41

Total \$ 93.41

Churches and Individuals.

Damascus—E. Va.	\$ 25.00
Happy Home—N. C. & Va.	7.37
Greensboro—N. C. & Va.	37.00
Rosemont—E. Va.	47.00

Total \$ 116.37

Shaowu.

Suolk—E. Va.	\$ 100.00
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Total for period March 13-20 \$ 309.78

Previously acknowledged .. 17,978.04

Total since September \$18,287.82

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

WE HAVE A JOB TO DO

Recent studies on this page indicate that we have a big job to do for Christ and the Church both in the United States and throughout the world.

Struggling churches within our midst need help. New communities need churches. Human needs all over the world stagger our imaginations. Perhaps it has never dawned on us that there are sixteen people in non-Christian (heathen) countries for every one of our church members who must depend upon us for the message of Christ. That means about 430,000 for the Southern Convention. Those non-Christians will never hear the Gospel unless we do something about it, for other Protestant groups have their own areas in which to work.

One of our jobs seems to be to enlist the active cooperation of the present membership of our churches. But more of this later.

:: :: ::

ONE CHURCH IS WORKING.

On the desk by me as I write is a little home-made booklet with three pictures on the front cover. At the top of the page are these words: "Our Missionaries," and at the bottom are these: Congregational Christian Church, Reidsville, N. C.

While the Reverend J. L. Neese served that church he led the people in purchasing a parsonage next door to the church and in greatly enlarging the church building. By the time that was completed the people had learned to give rather freely. The next step, under the leadership of the present pastor, was to transfer this liberality to the mission field. The next item shows something of how successfully this has been done.

PROGRAM GUIDE

*for the Circles of the
WOMAN'S AUXILIARY*

CONGREGATIONAL CHRISTIAN CHURCH
37 Montgomery Street
REIDSVILLE, NORTH CAROLINA
1946-1947

Study Theme:

"The Lord Thy God . . .
And Thy Neighbor"

Missionaries:

Miss Harriet Summerville
Missao de Dondi
C. P. 28 Bela Vista
Angola, Africa

Rev. & Mrs. Robert Mueller
Marathi Mission
Bombay, India

Pastor:

Rev. Joe A. French

THAT IS NOT ALL.

The Reidsville Church with 563 members (last printed report) pays the total expenses of its three missionaries. In addition I happen to know that special gifts have been sent to numerous places around the world by groups in this group. These are the commissioned and supported missionaries of the church, but the church people do not limit themselves in their missionary giving to these three alone. The church pays its Conference Apportionment for Missions as requested, and the missionary societies join with societies elsewhere in the work done by women and young people. The Shaowu Mission received its Thank Offering.

:: :: ::

SUPPOSE WE TRIED.

At the risk of odious comparisons it may be well for us to consider what could be done if other churches would match the good works of Reidsville.

There are five churches in the Convention that are larger than Reidsville—one of them almost three times as large. If those churches supported missionaries like Reidsville does, they would have twenty-four missionaries on the field.

Reidsville has one missionary for every 187 church members. We have fifty-one churches with 200 or more members. Suppose they each had a missionary working for them among the needy peoples of the earth. What a company of workers we could have!

:: :: ::

WHAT WOULD HAPPEN?

If other churches would really try to do the missionary job, what would happen? Who knows?

What happened in Reidsville is that they have about a dozen people studying for the ministry or some form of Christian work; and that they are preparing to enlarge their church to accommodate the people who wish to worship and work there.

Could it be that the reason so many of our churches need financial help is that they have failed to do their missionary job and are therefore too poor to care for their own churches? It is worth thinking about. Pastors, deacons, treasurers, finance committees, Sunday school workers and all the rest may profitably consider this before presenting the claims of the Missionary Offering at Easter.

Who are the heathen, those who never heard of Christ? or those who from childhood have known of Christmas and Easter but have never sent

a single missionary to tell others of this blessed hope?

:: :: ::

WE HAVE PROMISED.

Richard and Dorothy Jackson are in China now. Angie Crew is in Japan, or will be very soon. We know them. We love them. We have promised them support. We have promised to support the entire Shaowu Mission, which now includes a nurse and a doctor in addition to the minister and his wife. At our invitation they have gone, and are now at work. We have promised!

The Easter Offering will not do for an entire year, but it can express our abundance of joy and our willingness to share.

F. C. L.

LETTER FROM THE JACKSONS.

(Continued from page 8.)

and after a good Chinese supper, we did sleep.

After the next day's excitement and difficulties of walking strange streets, eating exotic foods, and hearing nothing but our new language (we can talk little ourselves), what a joy it was to settle down to read mail from home—your Christmas cards included! No matter if the tiny kerosene lamp was very dim, reading your letters brought us spiritual reinforcement. If you can include a snapshot of yourselves sometime with your letters, they'll bring us even closer home. Remember, we are

Yours in China,

DICK & DOROTHY JACKSON.

NO. 13!

Thirteen has been an auspicious number for the Christian Colleges in China.

There are 13 Christian Colleges, and they have an enrollment of 13,000 students who are taught by 1,300 teachers. The colleges have produced 13% of all the college graduates in China, and are now serving 13% of the college students in that country. They are supported by 13 Protestant mission boards in the United States and Canada. Before the war the colleges' plants were valued at thirteen million dollars (US).

There are three modes of bearing the ills of life: by indifference, which is the most common; by philosophy, which is the most ostentatious; and by religion, which is the most effectual.—Colton.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

During Lent many ministers have Pastor's Class for the children of their churches. In these classes boys and girls learn about their churches. They learn the meaning of church membership or the duties and privileges of those who join the fellowship of the church. They are told about the different services which are held in the church and the meaning of those services. They study their church building and its symbols: the communion table; the cross; the Bible; the baptismal font; the candles; the pulpit and lectern. They get to know and appreciate their pastor.

When I was girl and attended a country church I never had the privilege of attending such a class. Our church had morning worship service once a month. The minister was an elderly man and his sermon was preached to the adults. I loved the singing part of the services. I listened to the minister as my feet dangled a few inches from the floor. My mother and father usually got a lot of questions from us children on our two-mile walk back to home after church. We wanted to know what the minister had meant by such and such a word or sentence.

When I was six years old a wonderful thing happened. A new young minister was sent to our church to be its pastor. During the intermission between Sunday School and church while our parents were talking on the outside of the church this minister called us children together in the front pews of the church. He asked our names. He told us stories. He had us sing the songs that we had learned in Sunday school. He taught us the words and tunes of new songs. Then after the morning service of worship started he always had us children stand up and sing a song; give a prayer; or a unison reading from the Psalms. We children all loved this young minister who took time to get to know us and let us come to know him. This made us take a new interest in our church so that we wanted to attend no matter how bad the weather got. I have never ceased to be interested in and to love the church since that time. I joined the church when I was twelve years old and have been a member of some church ever since. When I have moved to a new home, I've always hunted up some church that I could work and worship in. The hap-

piest times of my life have been spent with church people at church programs, camps, rallies, conferences, retreats and services. If I could live my life over I would be the same way about the church.

Long years ago many children followed Christ, the Head of our Christian Church, through the gates of a great city. They never forgot him as long as they lived. They became the first church members and great Bible scholars think that they are the ones who gave the church such great help in the terrible days of its persecution. Many of them died for the church and its faith.

On this Palm Sunday will you not think of your church and its need? If you haven't joined the church yet, will you try to be one of those followers of Christ who will join his church this Easter Sunday. Boys and girls, the church needs you, but just as greatly do you need the church!

CHILDREN LOVE PICTURES.

By MABEL-RUTH JACKSON.

Issued by the National Kindergarten Association.

I was in the yard of our large apartment building, hanging some clothes on the line, when Mrs. Stevens, my neighbor, came out to speak to me.

"Your little Teddy gave me quite a surprise this morning," she said, smiling, but evidently rather impressed. "It was the first time he'd been in my living room. He looked up at a picture and said, 'That's *The Blue Boy*.' Imagine a five-year-old knowing the name of that painting!"

It really was not remarkable at all; Teddy was well acquainted with the picture. Mrs. Stevens would not have been surprised if on looking at a newspaper comic strip he had said, "That's *Donald Duck*." Mrs. Stevens has three children and I have two. We have often gained mutual benefit from discussing ways and means in helping our "twigs" to grow in the right direction, so I said, "Would you like to come to our apartment and see what I do with regard to pictures?"

She came that afternoon, and I showed her my collection and told her all about it. One of the magazines which we take had published copies of pictures by great masters, and I had saved them together with reproductions of famous pictures, statues

and buildings, which had come into our home in connection with advertisements. Besides this, I had purchased from the Art Institute, for a few cents each, a number of charmingly-colored prints of well-known paintings. I found, too, that firms often advertise copies of art treasures in school magazines, for the use of teachers.

I showed Mrs. Stevens that when not in use I kept these pictures in a home-made portfolio. This was constructed of two large oblongs of cardboard hinged together with stout tape. In the middle of the front edges I had punched holes and had drawn through them lengths of the tape, so as to be able to tie the portfolio when it was closed. In this way the pictures were kept clean and unwrinkled.

However, had they remained always in the portfolio, they would seldom have been seen. Having realized this, I had bought several sizes of frames at the ten-cent store and had hung some of the pictures in the children's room, in the dining room, and in the living room. Almost every week I changed the pictures in these frames. *The Blue Boy* in colors had hung in front of Teddy as he had dressed and undressed for at least seven days. But it was not the first good painting with which he had become acquainted. Romney's groups of children had attracted him first, and after that several animal pictures.

At the library I had found books on famous artists and often ferreted out stories and anecdotes that would lend additional interest to the pictures. Incidentally, I had learned a lot myself. I had learned to recognize beauty in line, form, color, and composition. I could not pass all of this on to a five-year-old child, of course, but I knew my boy was gaining impressions of beauty that would stay with him all his life and make that life broader and happier.

"If you had asked Teddy some questions about your *Blue Boy*," I said to Mrs. Stevens, "I think he would probably have told you that *The Blue Boy* wasn't really a rich boy, but that he was the son of poor parents and his handsome clothing was borrowed.

"Here is Rosa Bonheur's *Horse Fair*," I continued. "I told Teddy how farmers still take their horses to the fair, to show them off—and sometimes to sell them."

Mrs. Stevens interrupted me. "I have a large, illustrated book with many stories and artists in it. It's been standing in the bookcase, doing
(Continued on page 11.)

CHURCH WOMEN AT WORK

With Emphasis on Missions
 MRS. F. C. LESTER, Editor

ROWLAND MEMORIAL LIBRARY.

The following is an address given by Mrs. F. C. Lester at the Annual Christmas Party of the Woman's Auxiliary, First Church, Greensboro, N. C. The Christmas offering, taken annually at this service and always designated for some special project (at home or abroad) was this year given in memory of Mrs. C. H. Rowland and will be used in setting up a library in her Sunday School. We can think of nothing more fitting to honor her memory than to help continue the work of training for Christian leaders the Sunday school children whom she loved and who always came first in her life.

MRS. O. H. PARIS,
 President.

* * *

BOOKS ARE FRIENDS.

Books and Christmas are inevitably connected in our minds. Were it not for the Book of books we would probably have no record of the birth of the Christ Child and so no Christmas to celebrate. In many of your homes, as in ours, the reading of a favorite story, such as Dicken's *Christmas Carol*, is a traditional part of the celebration of Christmas. Then there are books as gifts, gifts which mean much when they are chosen to fit ones especial interest by a loved one or friend. Books, then, do have a very real connection with Christmas.

At this Christmas season as we enjoy fellowship with each other here, there is one whose presence we miss. As we make our gifts for our loved ones and friends, we want to remember her, too. Our gifts in remembrance of her will be used to buy books for a library for your church—books at which little children will gaze in awe and wonder as they get their first glimpses of the big world in which they live—books which will thrill older children with their tales of heroes past and present—books which will inspire young people to dream and build—books which will help adults continue the learning process—books which will help all of you as you seek to find the good, the true, and the beautiful.

Poets have used words to describe books which I think may also be used to describe Bertie Graham Rowland.

Books are Keys.—They are keys which unlock doors of understanding, open doors which lead to wisdom and

knowledge. Just so, I think, she was a *key*. She unlocked doors for her children, for her Sunday school pupils, for her friends. For many she was the key which opened doors of tolerance in the field of race relations. For she was the key which opened doors of friendliness and service, showing them how they could save themselves through service to others. For others she was the key which opened doors of love and understanding which changed their whole outlook on life.

Books are Gates.—Books are gates which open wide and allow one to travel all over the whole wide world. They are gates which open up new worlds of wonder and of awe. Just so, I think, she was a *gate*. Her interest in missions was a gate through which many passed to find a world peopled with human beings like themselves who were striving to discover God. She was a gate which opened for many a new world of the spirit. She was a gate which was always open for a friendly counsel and words of cheer.

Books are Paths.—They are paths which upward lead. They guide us into new realms of thought and action. Just so, I think, she was a *path*. She was a path which upward led to God and the Kingdom of Heaven. She was the path which led many to do things which they never dreamed they could do. She was a path of encouragement and love which led her friends in the right direction.

Books are Friends.—When we are discouraged, we can read a book and be comforted. When we are in need of cheer, we can find it in a book. Familiar books are old friends which we love. Just so, I think, she was a *friend*. Not one who loved you only in moments of success, but one who gave of herself to others that they might be better for having known her. All of you know that she was your friend. You could go to her with problems and discouragements, in times of trouble and in times of joy, and you could depend upon her to speak the words you needed. Yes, she was a friend.

Books are Legacies.—In them is gathered all the wisdom of the ages. Through them the treasures of all the world are preserved and handed down to others. Just so, I think, she gave

us a *legacy*. Her legacy was not in the form of money, but in the form of ideals and ideas, of a life of service, of a spirit which will never die. None of us will forget the kind deeds, the friendly words, the gracious spirit which she left as a legacy to us, her friends.

And so, it seems very fitting that in honoring her we should give books to the church which she loved and served, books which will bring to succeeding generations the blessing of her memory and the wisdom of the ages.

As we bring our gifts to the altar, let us think of these words: "This do in remembrance of her."

FOR THE CHILDREN.

(Continued from page 10.)

nobody any good. I'm going to begin making a collection of pictures right away. I'll show you the ones I choose, and perhaps you'll tell me some of your stories about them—and I should like to lend you my book."

Art appreciation may be too pretentious a name for what Mrs. Stevens and I are teaching, but I feel that as a result of our efforts, our children have, without doubt, already taken their first steps in that direction.

PRAYER.

Dear God, help us to see our church as you see it. Give us the courage to help it and you in these dark days. Help us to tell others about the church and what it means to us. May we join that host of loyal members who have marched with thy mercy, love and truth down through the ages. In the name of Christ, we pray. Amen.

In Memoriam

SHAW.

We, the members of Concord Congregational Christian Church, wish to pay tribute to the memory of Brother Thomas L. Shaw, who departed this life March 26, 1945.

Therefore, be it resolved:

1. That in the death of Brother Shaw our church has lost a faithful member, his family a loving father, his community a good neighbor.

2. That we extend our sincere sympathy to his family, and pray God's blessings upon them.

3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" and one kept on the record of our church.

J. A. TATE,
 H. E. TERRELL,
 Mrs. W. R. SIMMONS,
 Committee.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE RISEN LORD AND HIS DISCIPLES.

LESSON I—APRIL 6, 1947.

MEMORY SELECTION: *Now hath Christ been raised from the dead, the first fruits of them that slept.*—I Corinthians 15:20.

LESSON: John 19:38-42; 20:21.

DEVOTIONAL READING: I Corinthians 15:12-19.

The Larger Issue at Stake.

When the friends of Jesus took his body, hurriedly prepared it for burial, and lovingly laid it in the tomb, they unknowingly posed a critical issue. In a sense they were putting the universe to a crucial and critical test. It was more than a question of whether a man would come alive again from the tomb. It was a question that went to the heart of man's pointed questions as to the nature of the universe itself. Is the universe a vast, impersonal, uncaring machine, or is it concerned with personal and spiritual values? Does brute force have the last word? Are material things the only things that count? Can God take care of his own beyond the disasters of life and beyond death itself? Does personality persist? These, and not simply whether a certain man would rise from the dead, were the larger issues involved. Easter is the central and critical issue of Christianity.

If Christ Be Not Risen!

"If Christ be not risen"—one of Christ's devoted followers asked that question in a letter which he wrote to all his friends. If one reads between the lines he can hear the catch in the man's breath as he writes the words. "If Christ be not risen!"—why his preaching was vain and valueless, their faith was vain, the dead are not raised up, men are yet in their sins, and we are of all men most miserable. God would have been proved to be impotent, Christ's word would not be dependable, Christianity would have been founded on a lie, if it indeed had been founded at all. No wonder Paul had a catch in his breath when he wrote: "If Christ be not risen from the dead!"

But He Is Risen!

The fact that our Lord Jesus Christ came alive again from the dead is a solid stubborn fact of history. It is based on evidence that would be accepted as irrefutable in any court and by any unprejudiced person. To

be sure there are many questions, many vexing questions, about the "how" of the resurrection. But there is no doubt about the fact of the resurrection. Christianity is based on the fact that Jesus Christ not only rose from the dead, but is risen. The resurrection is both a historic fact and a continuing experience.

From Sadness to Gladness.

It would have been difficult to find a group of people who were more sad, or more in despair than the disciples of Jesus on that first "Good Friday" and the following Saturday. The world had come tumbling down on their heads. All their hopes and plans had been dashed to pieces. The sky had caved in. All seemed lost. And they had depended so much upon him. The gloom was so thick you could have cut it with a knife, to use a current phrase.

And then suddenly their sadness was turned to gladness, a vibrant, victorious gladness. "The disciples therefore were glad when they saw the Lord." One of the gospel writers says in effect that they believed not for joy—it seemed too good and great to be true. The pivotal point on which all this turned was the fact that they were convinced, absolutely convinced that their Lord was alive again. It was not on hearsay either; it was from first-hand experience. The Risen Lord met with them, talked with them, shared intimately life with them. It is too bad that we miss this note of joy in modern Christianity. What happened at the first Easter is in one sense a repeatable or reproducible experience.

The Missing Disciple.

"But Thomas, one of the Twelve, was not with them when Jesus came." We do not know why he was not there. He may have had a good reason for not being there. But he missed so much. He was a great loser thereby. He missed the assurance that his Lord was alive again, he missed the companionship of Christ, he missed the sense of mission which Jesus gave to the other disciples when he breathed upon them and said that he was sending them out even as the Father had sent him, he missed the uplift and the inspiration of fellowship with his Lord. He did not know all this but he missed it all just the same. Many a man stays away from church and never

knows what he is missing or what he has missed. But life is the poorer for it.

Demonstration for the Doubter.

Thomas was an honest doubter. He belonged to that great number of men who "had to be shown." And because he was an honest and sincere doubter Jesus dealt patiently and persuasively with him. He accepted Thomas' challenge and offered proof that it was really him. If you read the story, however, you will find that Thomas did not have to go all the way through his doubt. He never did put his finger into the print of the nails or thrust his hand into the side of his Lord. Responding to Jesus dissolves doubts as the warm sun melts away the snow. If any man will to do he shall know, said Jesus. He that doeth the truth cometh to the light, again said Jesus. Men spend all too much time with the intellectual problems in religion, and take too little action in the fact of the moral ideals of Christ. The fact is that in so many cases, perhaps in most cases, the problem is not intellectual but moral, not a matter of a perplexed mind, but of an unregenerate heart.

Not Seeing But Believing.

"Blessed are they that have not seen, and yet have believed." The disciples, in a way, had the advantage over us. They saw the risen Lord in person, had fellowship with him. We cannot see him as they saw him. But all the more credit to those who, not having seen, believe, and not having seen, love.

Aids to Belief and Faith.

"These things are written that ye may believe that Jesus is the Christ, the Son of God." What things? The things that are written in the Gospel of John. A careful reading will quicken faith.

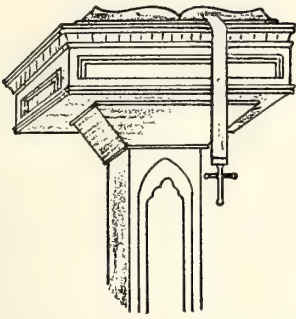
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LET YOUR LIGHT SHINE.

A Missionary Sermon

By RUSSELL HENRY STAFFORD.*

"Ye are the light of the world."

"Let your light shine before men."

—Matthew 5:14, 16.

As a figure for influence, light is a subtler symbol than we are likely to realize at first. Light is not something that we ordinarily look at. It is something we look by. In its presence we can see things clearly and get our bearings and conduct ourselves sensibly. To be sure, light blazes in sun and moon and stars and lamps. But for one star-gazer there are thousands who walk in the light without even noticing it. Light is the most modest and at the same the most serviceable of conveniences except the air.

The air is the very life of our bodies, of course. That is picturesquely attested from of old by the fact that in Hebrew, Greek and Latin the word for "spirit" means "breath." Yet of what use would life be if we could not see? Even the blind live by sight, though at second hand, through the sight of others. So unobtrusive is light that we need not see the sun to benefit by its rays filtered and softly spread through clouds. By day we take it for granted. It is only at night that we realize from its absence what a blessing light is.

So it is with good influence. It often touches us without our observing it. It becomes so much a part of our life, that we hardly give a thought to where it comes from, until perhaps it is withdrawn. Then so much is taken away from us that we suddenly wake up to how wrong we were in not appreciating it before.

Jesus was speaking, we assume, of the light of religion. Yet, I doubt whether that word would have occurred to him. For religion did not belong in a separate compartment in his thinking.

Or he might have called it the light of reason. For Jesus was a reasonable man. Yet when we use that

phrase we are too often thinking as if light arose from and within reason itself, or man's capacity to organize logically the results of his experiences and experiments. That is like supposing that we could generate candle power by blinking our eyes in the dark. It is not reasonableness; it is rationalism, which is quite a different thing. So reason is apt to be confused with argument, based usually on leaping to oversimplified conclusions from inadequate data. Argument heats, like any other sort of friction; but it does not illumine. Light comes into reason from beyond, so that it can see where it is going. Indeed it is only by light from beyond itself that human reason can see to explore the universe, even on its physical side.

And God is the source of this light from beyond. In one of its basic meanings "God" is the name for the light of mind in the universe. That light comes to us all in some measure, whatever our professed religion or lack of it. But it comes in its fulness only through that affirmative reaction of our whole nature to perception of personal Being everywhere pervasive, and of our being in Him, for which the New Testament word is faith. There is nothing against reason in faith; though there is much against it in some beliefs confused with faith. Reason finds itself and its business clearly defined for the first time in the larger setting of a spiritual origin and destiny when a full faith brings God in, as our eyes bring in clear sunlight. And suddenly we know that love for God and good will to men are the very meaning as well as the inherent aim of our existence, which reason exists to serve.

That is the Christian view of the world. It has never been found in entire effectiveness anywhere on earth save under Jesus' influence. Whenever men and women are living in the brightness of that light from beyond, it streams through them to be diffused in environment. That is real religious influence. But it is not confined to so-called religious matters. It reaches everything and everybody in every department of experience. It is like the light, in which without even glancing at its source people can see where they are, and be sure of what they are about, and feel secure.

Th fundamental reason why the church exists is that Jesus' disciples have from the outset taken seriously his injunction to let their light shine. We need no one to tell us how badly the church has done this; how flawed and flickering some of its lamps have been. Nevertheless it has kept some

sort of flares burning wherever it has been; and this is the light they have shed. So it will be more profitable than harping on obvious criticisms to observe how widespread this light has become, despite all faults in its transmission.

In this age of war we have grown chary about referring to Christian civilization. And it is true that there is not yet a Christian world-civilization. But within countries historically Christian the norms of private behavior and social organization have long since been bettered incalculably, beyond anything mankind has known apart from Christian influence. Only in lands where Christian influence has been persistently though it may be inconspicuously at work for a long time can public order be maintained by a small police force, because most citizens feel constrained by public opinion to behave themselves with at least outward decency; can confidence be put in the fairness of courts of law; or, for that matter, can stores afford to run charge accounts. Only in Christian lands can the general conscience be so angrily aware of the delinquencies of the social order to date as it tends to be in America today. Only in a Christian land could there be so insistent a cry for true democracy superseding all selfish class interests as many Americans in all quarters have been raising of late. Democracy itself, in the current sense, is simply the systematic application of Christian principles to collective relations.

We have overlooked all these evidences of Christian influence effective in the community to which we belong, because, like light, though pervasive, it is in itself hardly noticeable. Shut it off, however, and how we should miss it!

By an extension of the same figure, we can understand how mass slaughter can horribly afflict in their relations across boundary lines even the very peoples who are permeated with Christian principles of human decency at home. We have never until very lately so much as tried to let the light in on international affairs. They have been left in the midnight of savage self-seeking, under the superstition that ethical ideals or even a common sense of honor must be confined within national frontiers, like lighted houses blacked out toward the street. When the mad folly of war yields to sane world organization, it will not be because a superman has arisen to perform a miracle, but because ordinary Christians have at last let their light shine on the street as well as in the house.

(Continued on page 14.)

*Mr. Stafford is President of The Hartford Seminary Foundation and President of the American Board of Commissioners for Foreign Missions.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Painting has been all the go at the Christian Orphanage for three weeks. We have been painting the interior of the building known as the "Baby Home," where the little children live. We had to put a new floor in one large room and partly floored another large room. We have re-furnished the rooms with new furniture and new linoleum rugs where it was needed. The entire interior has had two coats of paint and it looks very beautiful indeed. We have had new screens put in every window. As soon as we can get the new guttering put up, we will have this building finished, except for some repair work on the outside, which the weather has prevented us from doing. We have already learned that it takes money to do painting or any kind of repair work now at the present prices. It would be fine and much appreciated of you if some of our friends would send us contributions to help us do this extra work that has been needed for some time. But we haven't been able to do this kind of work on account of not having the materials necessary to do it.

Materials are easier to get now than they have been for several years, but prices are high. The time has been when I could buy linseed oil for \$1.25 per gallon, and I had to pay \$3.50 for some this week. Some years ago I could buy coal for \$1.00 per ton. I wish I could buy some at that price now. The last car we bought cost us more than four times as much. Every thing we buy is out of reason. I only wish I could get our church people to realize this fact, so they would be willing to be more liberal in their contributions to help support this work.

Calls come every few days to take children. Practically all calls are to take small children. We were called on this week to take two little tots three and five years old. They were much younger than we usually take, but the need was urgent and we could not very well decline. Our good friend, Rev. R. E. Brittle, pastor of Bethlehem Church (Virginia), brought these little children over. They were from that church community.

We were always glad to help out in a case of need and distress when it is possible to do so. The orphanage was established for the purpose—to visit the orphans and widows in their distress and need. It gives the church

an opportunity to serve. Let us be a good Samaritan and see to it that these little children have a good home, good care, food, and clothing. Let us forget self in our service to others.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 27, 1947.

Amount brought forward	\$3,122.87
Sunday Schools Monthly Offerings.	
Eastern Va. Conference:	
Berea (Nans.)	\$ 50.00
Rosemont	55.00
	105.00
N. C. & Va. Conference:	
Burlington	52.63
Western N. C. Carolina Conference:	
Ether	\$ 1.24
Pleasant Union	8.51
	9.75
Ga. Conference:	
Vanceville S. S.	1.00
	1.00
Total this week from churches	\$ 168.38
Total this year from churches	\$3,291.25

GOOD FRIDAY.

(Continued from page 5.)

and thing which Jesus did on the cross, and that was this: He loved and served his friends. One of these friends was a strange and unattractive figure—the robber who was being crucified beside him. Until that Friday afternoon they had never met. They were just chance acquaintances, as it were. But Jesus recognized in the poor fellow's anguished cry: "Jesus, remember me, remember me, when you come in your kindly power," a true confession of faith. Perhaps a deeper confession of faith had already been made in his rebuke to his fellow criminal, who had cried out petulantly and cynically to Jesus: "Are you not the Christ? Save yourself and us." To this the repentant thief had said to his colleague in crime: "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man hath done nothing wrong."

The other friend whom Jesus remembered to serve upon the cross was his oldest friend of all—his mother. He gave her a new son, even in the hour of his agony. We do not know who that new son was, except that he was a young man whom Jesus particularly loved, who had a home in Jerusalem to which he could take Jesus' mother, and that he later became a Christian preacher in Ephesus living to a ripe old age and that it was he who wrote the Fourth Gospel, or at least furnished the notes and memoranda which underlie that most beloved of all the books which Christianity has given to the world.

3. Having forgiven his enemies and remembered his friends, Jesus finally turned to his third great deed on the cross—he committed himself to God.

Some people think that for a time at least, under the stress of suffering, he lost his faith in God—that the cry, "Eloi, eloi, lama sabaethani?," "My God, My God, why hast thou forsaken me?" showed that God really did forsake him on the cross. Personally, I do not so believe. I remember that the words of that piercing cry are not original with Jesus. They are the opening words of the 22nd Psalm. Jesus undoubtedly knew that whole Psalm by heart. It is not a Psalm of despair but of ultimate deliverance. And it led Jesus to that supreme moment on the cross when he said: "Father, into thy hands, I commit my spirit."

Now that is the absolute last word in any Christian philosophy of life: "Father, into thy hands I commit my spirit." In every baffling life situation—in the face of defeat, betrayal, suffering, even death itself—this is the ultimate solution, the word of supreme comfort and sustaining faith. I do not know all the answers, I cannot explain why, but after we have forgiven our enemies and been loyal to our friends there is just one thing more we can say: "Father, into thy hands I commit my spirit."

LET YOUR LIGHT SHINE.

(Continued from page 13.)

What is true of the church in general holds good also for individual churches. Our church does not exist primarily for our benefit. It exists to shed abroad that light of love for God and good will to men which is in us by the reaction of our faith to the truth of God as He is revealed in Jesus Christ. This church is here to keep the individual lives of its members and their corporate consciousness at white heat in contact with the Eternal Goodness, so that all manner of influences toward better living stream out into this community and as far beyond as we can reach. We are not here for what we can get out of religion selfishly, in this life or the next. We are here for what religion will enable us to give to others. We are here to keep the light coming into our lives, that it may shine through us into other lives. If all the churches should simultaneously dissolve their bonds and convert their buildings to secular uses and give up the faith, there would be no more hope for this town or America or the world. For it is the churches that keep alive the spirit of

all other efforts for human improvement.

When we get this into our minds clearly—that this church is not a lodge but a lighthouse—then a large factor in the annual church budget is justified as it cannot otherwise be. Year after year large sums, which are labelled “benevolences,” are given through the church treasury for Christian enterprises beyond this parish. No matter how times change, and whether money is easy or hard to come by, you go on giving considerable amounts every year to benevolences. How can such an allocation be warranted? Why is it made?

Some think it is from habit: We always have, so we always will. Some think it is from pride: Our standing among the churches of our fellowship is largely measured by this gauge. Some would perhaps suggest that we are actuated by sectarian imperialism: We want the world to be as full of Congregationalists as possible to satisfy our vanity. But no one of these ideas is powerful enough to pull dollars out of our pockets year after year; and of course every one of them is nonsense. We keep up our giving to benevolences, because from Christ we have personally received the mandate that we shall let our light shine—our light, which is his light—so that men and women and children across the continent and around the globe shall be able to see where they are going, and walk in safety, even though the light when it reaches them seem so natural that they may not stop to realize where it comes from.

We give through a variety of channels, but mainly in three categories: Home Missions, Social Action, Foreign Missions.

Home Missions is Christian action within the United States. There is still pioneering work to be done in this country for the founding of Christian lighthouses—Churches and Sunday Schools—in new settlements, and also among new groups of settlers in old settlements; as, for instance, in mushroom communities springing up through war industry. There are neglected sections where we must maintain schools and colleges in advance of proper provision by the state. There are areas of state education where Christian schools must be maintained to leaven the secularized lump. There are underprivileged segments of the population like the Negroes and the Orientals who need light in their darkness. There is so much to do here at home by way of direct religious ministry that we must hustle to keep up with the procession, or the advance guard will be

moving in dangerous shadow; not for lack of a creed, but for lack of humane understanding and socially valuable ideals.

Social Action ties in with Home Missions. But its prime purpose is to turn the light in our own minds on subjects central to Christian ethics which we have too long left on the periphery of attention, and consequently in darkness, because they deal with public concerns rather than individual morals—as if the same principles of thoughtful good will did not apply to both. Social Action does not attempt to tell us what we must think about capital and labor, planning and competition, war and peace, black and yellow and white, Jew and Gentile, world organization, and the like. But it does tell us that we must think; and it further undertakes to purvey to us unbiased information for thought and discussion along these lines, which clearly run within and not beyond the Kingdom of God.

And Foreign Missions is Christian action beyond the United States. It is the opposite of isolationism. It deliberately focuses the light that is in us upon other peoples all over the world, but particularly upon peoples among whom Christ is not yet well known; with two objectives in view.

First, we recognize that they, too, are God's children; and that they dwell in darkness. We want them to walk in the light, too. For it belongs to them as much as to us. Through no virtue of ours we happen to be its custodians, and we must share it with them. By mention of their darkness, I mean no creedal bigotry. It is not for us to judge how much truth there may be in their forms of religion; and of course there must be some. But in general they are without hospitals and doctors, they cannot read and write, they eke out a famished livelihood by primitive methods from soil starved through misuse, and they are heartlessly exploited by the upper ranks of their social systems. We believe it is right and necessary to pick them up and start them going as soon as possible on their own feet in such practical regards as these. And we believe that they will keep going in the right direction only if we let them in on the secret of our own incentive for better living, which is the vision of God we have seen in Christ; the light of God which streams from Him on our path.

Second, in him who is the light of the world we see that this really is one world. Most Americans will not believe it, if they can help it. They are still trying to make America their

whole world, their be-all and end-all. They would like to think that America can best prosper by ignoring the rest of mankind, unless alien tribes and their resources can be turned to our profit. But we Christian Americans see what folly that is; and how it must lead to ruin. Indeed, provincialism like that, here and elsewhere, has already brought about this ruinous time of troubles.

It is not that we Christians are better than other Americans; but we are in the light, so we can see better. And we see that only as everybody comes into the light can we get beyond the danger to us all of some bumping into one another with murderous snarls in the dark, and starting brawls in which everybody may be embroiled. The lesson of World War II, as Mr. Willkie pointed its moral in his great little book, has done a good deal to spread the light of Christian sanity among our countrymen. But we believe that Foreign Missions, as a continuing project of many-sided helpfulness under expertly trained ambassadors of God in Christ's name, to chronically benighted and needy peoples, will do far more through the years than any dated political observation toward converting America to that realization of world oneness and interdependence wherein lies the only hope of enduring peace and eventual well-being for all nations, including our own.

So that is why this church is here, and why it goes on stubbornly pouring big sums from its coffers into “benevolences”: that we may let our light shine before men. Only in the light of God's love and human brotherhood can men see the world as it really is, and govern themselves accordingly; can they make sure of where they are going, and work out a better common destiny on earth with mutual understanding and respect. Heaven is God's look-out; and we can trust Him for the hereafter. Earth is our care now—that light from heaven may show up its landscape clearly, its heights and its pitfalls alike, so that men of good will shall be able to achieve good ends, and with steady skillful hands clean up this dirty old house and set it in order for the divine surprise of Kingdom Come.

We are rash to endeavor to phrase thoughts capable of revealing the meaning of the Passion of our Lord. Some conceptions lie too deep for words; only life will make them clear. They must become flesh or remain mysteries.—*Vere V. Loper.*

SHAOWU APPOINTEE

By EDWARD RIGGS, M. D.

I am here in Foochow at last. It seemed best for some of our party to fly up from Hongkong, leaving the rest to accompany the baggage on the boat, which we still hope will sail the end of this month or the first of next. The trip by plan was pleasant and uneventful, and took six hours, including two stops en route.

I arrived here with the question still undecided whether to remain here and join the staff of the Union Hospital, or to go upriver to Shaowu and help reopen medical work there. I suspected that the decision would be easier to make here on the spot, where I could learn the facts, and I was not disappointed. I now find that the Union Hospital has an excellent Chinese Internist, in addition to Dr. Jarvis, Chief of the Medical Department, so that I am not urgently needed here.

On the other hand I find that a very timely opportunity has arisen in connection with the work in Shaowu. (You will recall that the hospital there has been closed since Doctor—now Congressman—Walter H. Judd left in 1932.) It seems that both UNRRA and the International Relief Commission are engaged at present in the free distribution of considerable quantities of medical supplies to all existing hospitals in the Province. This distribution will be completed by summer, so if the Showu Hospital were actually running for the next few months, we would be eligible to get hundreds of dollars' worth of drugs and medical equipment free. In addition the promise of the American Board to send new missionaries there and give a new boost to the work has created quite a wave of enthusiasm among present and former Chinese of Shaowu; and there is considerable local support for the idea of starting a new modern hospital now, while this opportunity is available.

Therefore, influential church and civic leaders of the town met last October and organized a "Board of Managers for the Shaowu Christian Hospital," actually established an outpatient clinic without trained personnel or supplies, and, with the approval of the mission group here in Foochow, applied for a share in these relief allocations, promising UNRRA that a missionary doctor was on his way out and the hospital would be in operation shortly. In other words, for practical purposes, the matter has already been decided, and the wisdom of my assignment to Shaowu seems quite apparent.

I have been having some preliminary talks with a Dr. James Yao, who was born and raised in Shaowu and who is now one of the higher-ups in the Fukien Provincial Health Department and Medical Division of CNRRA, the Chinese distributing agency for UNRRA. He has not been in Shaowu himself for twenty years, but has relatives there and is very much interested in the hospital plans and quite well informed on the present local situation. He says that the hospital building which Dr. Judd left is still standing but will need about \$2,000 worth of repairs. He has obtained promises both of aid for repairs and of liberal medical grants from CNRRA, so that the job will be easier. He also knows of several qualified nurses—natives of Shaowu but now working elsewhere—who would be interested in going back if the hospital were established. One in particular, who has had three years of surgery in a large government hospital in Chungking, he is certain will come, and a qualified surgeon is just what I need. He also says there is a road down from Nanchang, in the Yangtse Valley to the north; and a route has already been surveyed for a railroad from there, which will run down right through Shaowu. Work on railroad is to start this summer. If and when it is finished, Shaowu will only be two and one-half days from Shanghai, and the cost of getting supplies in will be much less. So the prospects certainly look rosy. If only I could get an X-ray machine, I would be happy, but there is none available from UNRRA and this period of skyrocketing prices is hardly a suitable time to be buying a new one from the United States.

So there is a lot of planning and dreaming to do, and a trip up to Shaowu just as soon as possible. But there is no use going up until my baggage arrives on the boat, and then the Jacksons will want to go, too, and will need several days to get themselves organized for the trip after they arrive here from Hongkong. So I figure that we can't leave before the 10th of February. That gives me two weeks here with nothing to do but wait. I have just arranged for a language tutor and will spend my mornings studying Chinese. The rest of the time I can be studying the way things are done here in Union Hospital, and get acquainted with the town and the various local mission enterprises.

January 24, 1947

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

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NUMBER 14.

An Easter Prayer

By WILLIAM ROBERT CATTON

Almighty and Eternal God, we come to Thee this day with a new joy and wonder in our hearts. The springtime of the year declares to us that life is ever Lord of death and love can never lose its own. We have new courage: we are reassured: we know again that now abideth Faith, and Hope, and Love.

But we rejoice not only in the fact of spring. Not alone the resurging beauty of the blossoms and the trees has brought this hope and courage to our lives. We are not pagans, nurtured in a creed of nature worship. We are Christians, and we know whom we have believed.

We thank Thee for the eternal power and beauty of the resurrection of Jesus. It is our risen Lord in whom we trust. He it is who guides us through the gloom. It is because of Him that we now have no fear, even though we walk through the valley of the shadow of death.

Turn again our thoughts, we pray Thee, to the Easter Day that first revealed so well that the selfish and angry deeds of sinful men are totally unable to thwart the mighty purposes of God.

But, our God, with horror we confess that not alone on Calvary was Jesus crucified. In our own day, our own generation has tried to seal Christ in a tomb, a tomb which we have closed with the cold stone of our own selfishness, and garnished with the seal of our own folly. May we speedily see Christ emerge from this tomb in which we have placed him. And if it take again a miracle to roll away the heavy stone that we have placed in the way of our Redeemer, nevertheless, if we have Faith, the mountains themselves will presently remove.

Let the Christ appear again, let Him rise before ourselves today, to become, as is His right, the Lord of Life, even the Lord of our lives.

Hear our prayer, O God, we beseech Thee, and make us live today, as we have never lived before, in the power of an endless life. Amen.

NEWS AND VIEWS

The need is urgent. Be generous in your giving at this Easter Season.

At our Suffolk Church sixteen new members were received during the week of pre-Easter services.

The 175th annual Easter Sunrise Service will be held Sunday by the Moravians at Winston-Salem, N. C.

Miss Marguerite Davison, extension worker in Alabama, is on leave this year to help at Southern Union College in Wadley.

Rev. J. Howard Smith, a graduate student at the Yale Divinity School, was the guest preacher last Sunday at Newport News.

The Good Friday service in the Rosemont Church, Norfolk, will be conducted by the pastor, Rev. H. G. Councill, assisted by Rev. James G. Graham of Berkley.

Rev. Alan Jones, who served our churches in Georgia for a number of years, is the new Director at Merom Institute in Indiana. He succeeds Shirley Greene who is now working with the Council for Social Action.

Dr. Fred Field Goodsell was the guest of Dr. John P. Joekinsen at St. Peetersburg, Florida, last Sunday. Dr. Goodsell preached on the subject: "The World for Christ." Dr. Joekinsen will preach Sunday on "The Eternal Victorious Over the Temporal."

Dr. Hachiro Yuasa, who attended the general Council meeting in Berkeley, Calif., is the new President of Doshisha University in Kyoto, Japan, one of the greatest Christian Universities in the Orient. Dr. Yuasa relinquished this position in 1938 rather than yield to ultra-nationalistic pressure.

HIGHLIGHTS OF NBC HOLIDAY SCHEDULE.

Easter Sunday dawn services from New York's Radio City, the Grand Canyon and Stanford University, as well as two Holy Saturday programs of music, will highlight NBC's holiday broadcast schedule.

On Saturday, April 5, the Fiske Jubilee Singers, directed by Mrs.

James Myers, will broadcast from Salt Lake City (Network except WNBC, 2:00 to 2:30 P. M.; WNBC only, 11:30 P. M., EST).

The 50-voice Columbus Boychoir, accompanied by a string ensemble, will highlight a special music program from Cincinnati with the Pergolesi Stabat Mater, Saturday, April 5 (Network except WNBC, 4:30 P. M., EST).

The traditional Radio City Easter dawn services, presented under auspices of the Protestant Council of the City of New York, will be broadcast Sunday, April 6 (NBC, 8:05 to 8:30 A. M., EST). The Rev. Halford E. Lucecock, D.D., of the Yale University Divinity School, will deliver the sermon. Musical selections will be by the Rockefeller Center Choristers.

The 13 annual presentation of the Easter sunrise services in the Grand Canyon will feature choir and solo music and a special sermon by Dr. Albert W. Palmer, Moderator of the General Council (NBC, 8:30 to 9:00 A. M., EST).

With students from Santa Clara and San Jose State College as guests, Stanford University will present a non-sectarian sunrise service on Easter Sunday from 10:30 to 11:00 A. M., EST (Network except WNBC). Music will include carillon selections by James Lawson at the Hoover Library, hymns by the University choir, and Scripture readings. Anthems will include Randall Thompson's "Alleluia," "Christ is Risen," and a soprano solo, "I Know That My Redeemer liveth." The prayer will be delivered by Chaplain Hall of the University.

VICTORIOUS LIVING IS POPULAR BROADCAST IN VIRGINIA.

Five stations in Virginia carry the five-minute religious broadcast prepared by the International Council of Religious Education, known as "Victorious Living." This program designed for family listening is carried as a public service by the radio stations and the expense of production is shared by local interdenominational groups and the International Council.

The five stations which carry the program Monday through Saturday in Virginia are: WRVA, Richmond, 5:30 P. M.; WBTM, Danville, 7:20 A. M.; WLVA, Lynchburg, 7:35 A. M.; WTAR, Norfolk, 2:50 P. M.; WINC, Winchester, 6:30 P. M.

SPECIAL DAYS FOR 1947.

April 20—College Sunday.

May 2—May Fellowship.

May 4-11—National Family Week.

May 11—Rural Life Sunday.

September 7—Labor Sunday.

September 28 - October 5—Religious Education Week.

October 5—World Communion Sunday.

October 26—World Temperance Sunday.

November 7—World Community Day.

November 9—World Order Sunday.

November 16—Men and Missions Sunday.

December 14—Universal Bible Sunday.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

**INTERDENOMINATIONAL SCHOOL
PLANNED.**

With a faculty drawn from the University of Richmond, Union Theological Seminary, the Assembly's Training School, and from two denominational headquarters in Richmond, the first interdenominational Richmond Leadership School will begin on April 13. The faculty and courses for this school are as follows:

Dr. E. T. Thompson of Union Theological Seminary will teach a course in the Gospel According to Matthew; Rev. J. Hundley Wylie, veteran missionary to China and professor of sociology at the University of Richmond will teach a course on Christian Missions in China; Miss Elizabeth Jarrett of the Board of Christian Education of the Methodist Church will teach a course entitled, "The Home and Church Working Together for Children."

In addition to these general courses three specialized courses will be offered:

Mr. James R. Sydnor of the Assembly's Training School and Union Theological Seminary will teach a course in Church Music; Mrs. William White of the Assembly's Training School will teach a course entitled "How to Administer the Vacation Bible School;" and Miss Alice Hover of the Committee of Religious Education and Publication of the Presbyterian Church, U. S., will teach a course on "Understanding Intermediates."

Classes will be held at the Assembly's Training School. The dates and schedule are April 13—3:00-5:00 P. M.; April 14, 21, 28, May 5 and 12—7:40-9:35 P. M.

This school is sponsored interdenominationally by the Assembly's Training School and institutions and churches of the Richmond area. Registrations are now being received and a large enrollment is expected.

C. SHANNON MORGAN, B. D.

The Rev. C. Shannon Morgan, now pastor of a group of Congregational Christian Churches in Windsor, Va., has just completed his requirements for the Bachelor of Divinity degree in the Duke University Divinity School. Mr. Morgan majored in the field of Old Testament, writing his thesis under Professor W. F. Stinespring. The title of the thesis is: "Hosea: Prophet of Doom or Hope?" Mr. Morgan decides that the Book of Hosea is usually misinterpreted by the attribution of too many gentle characteristics such as love and hope to the prophet. These elements of the book are found almost entirely in

the first three chapters and in the 14th chapter. It would appear that there is little genuine material of the prophet in these three chapters and that the true message of the prophet is to be found in the chapters four to thirteen, inclusive. Upon critical examination it is found that in chapters four to thirteen, we have ten solid chapters of so-called doom material in which the prophet denounces the sins of his people in no uncertain terms and then proclaims the punishment that is sure to follow. Even if a few verses of hope material are to be attributed to Hosea, these cannot outweigh the ten solid chapters of doom. It must be concluded that the prophet considered the problem of the sin his people as a very serious one. Indeed, they had sinned so greatly that there was very little hope for their salvation. This interpretation conforms strictly to the facts of history, for the Northern Kingdom of Israel, to which Hosea belonged, was totally destroyed by the Assyrians in 722 B. C., never again to be revived. Later writers, smarting under the fierce denunciation of the prophet, and knowing that the Southern Kingdom of Judah did survive for a while, added the hopeful passages to mitigate the denunciation of the prophet and to express the belief that a remnant of the Jewish people would be saved. The problem of Hosea's wife, so often discussed by scholars and laymen, is seen to be a personal one, with very little bearing on the message of the prophet.

W. F. STINESPRING.

**MISSIONARY SOCIETY AT
ANTIOCH.**

The pastor would like to commend the Missionary Society of Antioch Church for the excellent meeting in the third week in March. The meeting was well-attended. Rev. Mr. Ammons, pastor of the Presbyterian Church at Zuni, Virginia, competently reviewed the Missionary Study Book on India. The Society and Mr. Ammons deserve commendation and praise for such an enlightening study.

C. SHANNON MORGAN,
Pastor.

**FIRST CHRISTIAN CHURCH.
PORTSMOUTH.**

In the absence of a pastor, the First Church at Portsmouth is trying to carry on and is being ably assisted by Navy Chaplains in the vicinity. Chaplain E. L. Wade, Senior Chaplain of the Navy Yard, Portsmouth, has proven a real friend to the church. He has assumed the responsibility of filling the pulpit, except when candidates are being heard. He is not free for the morning services, but has been able to secure excellent speakers for these services and he delights the evening congregations with his gospel messages. The sick of the church have also been his particular care since our pastor left.

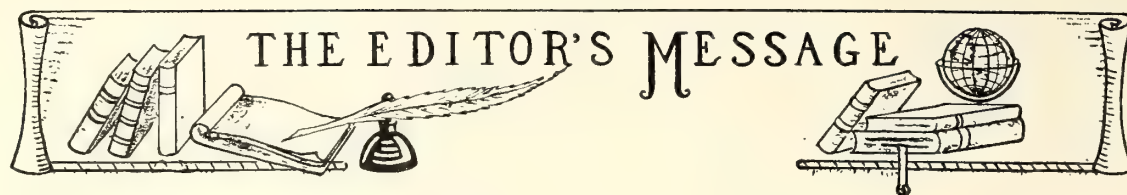
The church finds it possible to continue its activities because of the impetus given the work by our former pastor, Rev. R. C. Mason, during the three years he was with us. Mr. and Mrs. Mason gave so unstintingly

(Continued on page 10.)

Because He Lives

By C. Rexford Raymond.

Our Lord still breaks the Bread and pours the Wine.
We need not go afar to seek His face
And scan the skies for Him. For neither space
Nor time can limit now His love divine.
He makes the shameful Cross the holy sign
Of His triumphant all-embracing grace.
On Easter, men of every class and race
May build a world where peace shall be His shrine.
His presence proves that nineteen hundred years
Are not all past. For He who led His friends
To build a world of love with blood and tears
Still walks with them. Their work He still defends,
The Christ not only lives with us today;
Because He lives, our loved ones live away.



STEWARDSHIP AND ETERNAL LIFE.

A privileged young man came to Christ. According to the synoptic writers, he was young, he was rich, he was a ruler. This young man thought he was "tops." He had been so informed by a host of admirers, and he was thoroughly convinced. The obligations of privilege had not occurred to him. Jesus, the divine diagnostician, was the first person who ever dared to deflate his ego, his inflated sense of importance. Great was the fall thereof!

Jesus diagnosed the young man's problem. He had allowed wealth to dethrone God. Imagine the surprise of the young man who wanted to know about eternal life when Jesus began talking about stewardship! Jesus found it necessary to remind the rich young ruler of the vital and inescapable relationship of stewardship and eternal life.

Is it possible that some of us have overlooked or minimized that relationship? Easter is not a glorious hiatus, an evanescent or effervescent interval in a cycle of routine celebrations. It is the symbol of life's most enduring reality. It is predicated, not upon a rosy idealism, but upon faith and fact—faith in Christ and the fact of a Godly stewardship. This and nothing less is the true measure of eternal life.

It is altogether likely that the rich young ruler had been generous, even lavish on occasions. He could afford to. Jesus realized, however, that generosity will never save the world. Even philanthropy can never save the world. Generosity is determined by the amount one gives; sacrifice by the amount one keeps. There were generous souls, philanthropists, long before Christ lived. The Cross is the reminder that sacrifice is the essential and indisputable element in salvation.

We may be generous, but are we sacrificial in our giving? Christian stewardship and eternal life are so related that they become one. Here, then is a present opportunity to "lay hold on eternal life."

Our Western civilization is rich, it is young, and it enjoys a ruling influence over a very considerable part of the world. Through Lend-Lease and other channels our nation has been generous. Now it is our privilege to go over the second mile and add to generosity, sacrifice. The obligations of privilege have not diminished. Our rich, young, ruling civilization can not only help feed and clothe a destitute world, it can advance mightily the Kingdom of Christ and bring a host of initiates into the boundless realm of eternal life. Such is the privilege and challenge of our Easter Offering for Missions.

LIFE WITH NEW DIMENSIONS.

"In my Father's house are many dimensions," said the Master, if the editor may be indulged a personal rendering of this beloved passage! "Mansions" suggest physical and temporal concepts. The word suggests luxury, which may or may not be concomitant to eternal life. Whatever luxury there is in the future life, to be

sure, will be luxury of the soul and not of the body. Fellowship with Christ and the redeemed will be the abiding and all sufficient luxury.

Think of the many interesting and fruitful dimensions of time. Dr. John Haynes Holmes writes to this point: "On the one hand, a person can reach back, in memory, to experiences which have gone by, and thus constitute the past; on the other hand, he can reach forward, in anticipation, to experiences which have still to come, and thus constitute the future. A self-conscious personality, in other words, is not confined to the present, but moves easily and freely in the past and in the future. As life ripens and experience deepens, the past, to a person of the meditative type, becomes more important than the present, and, to a person of the prophetic type, the future more momentous than either. But time, thus interpreted, becomes eternity. The stream of time is a single stream, as the waters of a river are an unbroken flow. Past, present and future, in other words, are no sooner seen distinct and apart than they are suddenly absorbed into a continuum which never begins and of course can never end." Yes, "In my Father's House are many dimensions."

The expanding life of the spirit finds many realizations and illustrations. Miss Alice E. Cary was in Tokyo, Japan, when the news of her mother's death reached her. Here is a tender and revealing paragraph from one of her letters, dated January 14, 1947:

"From many of you have come loving and sympathetic notes and I want you to know how deeply I appreciate every word you have written. That it was not easy to leave her last spring you can well imagine. It was only her joy in my coming back to the Japan which she has known and loved so long that made it possible for me to do so. She promised to wait until I got back, but that was not to be. I had known for days that she was very ill, but since no word had reached me by the morning of the 29th, I followed the plan already made to go down to Kobe College where my brother is teaching. The very next day word came that my mother had left us. It was a joy to my brother and me to be together at such a time, not that we wished to grieve together, because those of you who knew mother knew what a joyful spirit she was and how she would have frowned upon any sorrow on our part. We shall miss her letters very much, for all through the years she has always kept us close in a family circle by her interest in what we were all doing and her faith and hope in us. I like to think of her as starting out this New Year with Father once more and her eager delight in the new adventures she is facing. Just as surely as she still lives in the lives and hearts of a host of friends here, I feel sure that Heaven is a richer place because she has gone there."

Yes, life for her has taken on added dimensions. These dimensions are, like the Cross, horizontal and perpendicular. Temporal and geographical dimensions

are infused with new significance and are seen as essential units within the encompassing will of God.

"In my Father's House are many mansions." Think of the romance of language! Let imagination leap back for three thousand years and renew acquaintance with those who wrote the Bible in Hebrew, Aramaic and Greek. Follow the translators as they wrestled with language and syntax in order that God's children of different nationalities might read His

words and think His thoughts after Him. Thanks to the intensive and extensive work of translators, "O For a Thousand Tongues to Sing My Great Redeemer's Praise" has become the glorious realization of Christendom. The implementation of Pentecost enables every man to hear the Gospel in his own tongue. This is the miracle of language and of the Gospel. Time has been swallowed up into eternity.

R. L. H.

"The Undefeatable Christ"

An Easter Radio Address Delivered Over Station WOR

By DR. JOHN SUTHERLAND BONNELL

The New Testament does not claim that Jesus Christ originated the hope of immortality, but it does declare that He confirmed it. He enriched it. He kindled it into a blazing conviction, so that St. Paul could say: "Jesus Christ who hath abolished death, and hath brought life and immortality to light through the gospel."

The hope of immortality has been found to be universal among mankind. We light upon it in remote ages and in the earliest civilization of human history. Far off in ancient Mesopotamia five thousand years before the birth of Christ, men believed in the immortality of the soul. It was a vital belief in Egypt in the age of the pyramids. It inspired the loftiest arguments of Plato's philosophy, and it enabled Socrates to drink the cup of poisoned hemlock in the faith that as he launched his frail raft upon the bosom of eternity he believed that to the good no evil thing could happen.

Emerson, speaking of immortality, says: "Here is this wonderful thought. Wherever man ripens this audacious belief presently appears. . . . As soon as thought is exercised this belief is inevitable. . . . Whence came it? Who put it in the mind of man?"

We may well ask the questions raised by Emerson: What led man first to believe that death is not the extinction of human personality? Every one who has looked upon the face of the dead agrees that there seems to be a terrible finality to death. It seems to be utterly and completely triumphant. Hence, then, this amazing conception that has existed always in the heart of man, that the spirit of man can triumph over death? Are we not driven to the only adequate answer, that from the dimmest beginnings of the race man has persisted in his belief that death is not the final answer because God has planted eternity and immortality in every human breast?

This belief has not gone unchallenged. There have been times when it has been vehemently denied. But man has never been able to rid himself of it. He has never been able to live without it. Even the strongest doubters have themselves protested against the intolerable idea of the annihilation of the human spirit.

Thomas Huxley, the agnostic, doubted, but at the age of sixty we find him writing: "It is a curious thing that I find my dislike to the thought of extinction increasing as I get older. It flashes across me at all times with a sort of horror that in 1900 I shall probably know no more than I did in 1800. I had rather be in hell."

Robert Ingersoll doubted, and he proclaimed his doubts the length and breadth of this land. But when he stood at the graveside of a truly loved brother, he spoke these words: "From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star and listening love can hear the rustle of a wing."

Thomas Hardy, British novelist and poet, whose dust has been laid to rest at Westminster Abbey, accepting the creed of fatalism, doubted, but he never ceased to long for conviction. A few years before his death, at the age of eighty-eight, he was visited in his beloved Wessex by a near-by church choir that wished to pay honor to him. He turned to the leader of the choir and said: "Will you be good enough to have your choir sing a hymn that has been very much in my mind of late." And what was the title of the hymn that Thomas Hardy wanted them to sing?—"Sun of my soul, Thou Savior Dear, it is not night if Thou be near." And it may well be, that the famous author, when he felt the night of death gathering around, laid hold upon these wondrous words as a confirmation of

his secret hope that the morn would not cheerless be.

Not only do the doubters of immortality protest against their own conclusions, but the wisest and best men of our race have believed in this hope with unwavering confidence.

Cicero has some significant comment to make on this point. He says: "There is in the minds of men, I know not how, a certain presage, as it were, of a future existence; and this takes deepest root in the great geniuses and the most exalted souls."

Sordid, grovelling personalities are incapable of achieving this faith. It is beyond their comprehension. But wherever there is found among the highest or humblest sons of man a spirit that kindles at the touch of the Infinite, there is one who rejoices in the hope of immortality.

And the converse of this is true. Whenever there is a man who believes with assurance in immortality of the soul, you have one who unflinchingly dedicates himself to life's highest purposes and the well-being of his fellowmen. Even Renan, the skeptic, is impressed by this fact, and he has written: "The day in which the belief in an after life shall vanish from the earth will witness a terrific moral and spiritual decadence."

How could it be otherwise? It would mean that matter is triumphant over spirit; that the soul of man is at the mercy of a few particles of disordered dust; that the noblest individual who ever looked through human eyes would be less enduring than a clod of common clay. If that were true, then indeed we would be living in a mad universe and chaos would be forever king.

Listen to the measured phrases penned by Sir Wilfred Grenfell of Labrador, the physician who spent his life in the service of the underprivileged and the poor: "It has been my lot in life to stand by many death beds and to be called in to dying men and women almost as a routine of my profession. Yet, I am increasingly convinced that they never die at all. I am sure that there is no real death. . . . Eternal life is the complement of all my unsatisfied ideals. And experience teaches me that belief in it is a greater incentive to be useful and good than anything I know."

You will notice that Dr. Grenfell refers to Eternal Life rather than to immortality. The concept of eternal life which our Lord gave to his followers is far richer and more comprehensive than that of immortality. It implies a quality of life rather than duration.

(Continued on page 6.)

CONTRIBUTIONS

SUFFOLK LETTER.

It was just a plain wedding ring. But thirty years of wearing had made it even more precious than when placed on her finger on their wedding day. It meant something. They had heard their pastor say: "This ring, given and taken, is a symbol of nuptial love. It is pure, and under fiery trial shines with a richer luster. Its form, being a circle, is without end. It is therefore a fitting seal to your marriage vows and the sign to you of an endless bond."

We were at the dinner table. It was a cheerful family circle and my minister friend and I were happy to share the friendly hospitality being shown. It was there that some remark was lightly made about wedding rings, whereup the hostess admitted that hers was very old-fashioned but greatly prized even so. One of the daughters remarked that mother had never had it off of her finger. While I was thinking that that ring had been placed there more than a quarter of a century ago and that that one act had remained unchanged across all these years, that the placing of that ring had remained unbroken through sunshine and shadow, and that through all the loving ministrations of that hand it had never for once, for the tiniest little moment, been without that ring right there, the mother remarked that she did not know what she would do if something made it necessary to remove it; whereup the one who placed it there cheerfully said: "Why you would just slip it off and say well, that is the first time!"

Those of us who knew how much pain, suffering and anxiety had been cheerfully borne by the one who made that remark saw in it the deep Christian cheerfulness and common sense upon which the foundation of that home rested. He knew that it would pose a problem, but that like all the others it would be cheerfully met. The two of them had met them that way together, and one could safely say their children would do likewise. Yes, that ring was indeed a symbol! A divine symbol of lasting faith and Christian fortitude; and love.

Life has its times of testings, but the person who has been given godly training, and who develops the strength of Christian character will be enabled to stand the tests whatever they are. They may not be solved

according to our own liking, but if we put our faith in God, and do our duty to others, there will be plenty of room for joy and happiness along the way. As I write these lines I am thinking of the fine homes, and good friends, the minister of God encounters as he seeks to exalt Him who designed that the Christian home should ever be a bit of heaven on earth!

JOHN G. TRUITT.

"UNDEFEATABLE CHRIST."

(Continued from page 5.)

"Because I live," said Jesus, "ye shall live also." And the Master offers to us the power of an endless life. How different would the history of the world have been if death had written "finis" to the career of Jesus. There would have been no triumphant Easter celebrations, no blazing faith in Everlasting Life, but just one more name would have been added to the roll of martyrs who had died in vain.

But when Jesus rose from the dead on that first Easter morning, solemn, grim, portentous death had met its master, had been vanquished. The forces of darkness had been overthrown and the Prince of Life emerged from the grave crying: "I am he that liveth and was dead; and behold, I am alive forever more"—in the power of an endless life.

Whatever doubts may be in the minds of modern Christians regarding the reality of the Resurrection of our Lord, there were none in the hearts of His disciples. They had witnessed His arising from the dead and they were ready to stake their lives on the faith that they preached. Not only were they ready, but they did give their lives for the Gospel and all of them save John one by one laid down their lives in the service of the Master they loved. Do you think that Stephen would have submitted to stoning outside of Jerusalem so soon after the Crucifixion of Jesus if he did not know that the Master was alive? Do you think that James would have bowed his head to Herod's sword if he had been proclaiming a lie? Do you think that the Apostle Paul—the persecutor of the Church of Jesus Christ, who fell prostrate on the road to Damascus and surrendered to the living Lord—do you think that he would have submitted to execution at Rome and laid his head on the block for the headsman's axe if he had been proclaiming an

untruth? Do you think that Peter would willingly have gone to his cross if he had not known that, on the Resurrection morning, the Master had sent him this message "Go tell the disciples, and Peter, that I am risen from the dead." One by one they laid down their lives in the faith of the Gospel. And it is still true. As Tertullian said: "None would wish to be killed unless he knew that he had the truth." These heroic souls went joyfully to their doom for they knew that death was but the flinging wide open of a door to richer and fuller service in the Heavenly Kingdom of their Master.

That is the faith that we need to recapture today. That is the truth that the world needs. For when all fear of death is vanquished, fear of life, too, will disappear. There are multitudes of people all around us today harassed, tormented, disturbed, disquieted. They're afraid of life. They dread each day as it dawns. They have scarce strength to go on. They don't know how to live because they have never let Jesus Christ teach them how to die. The fear of life is due to the fear of death. After we have entered with the risen Lord into the power of an endless life we shall stand triumphant in the presence of death and the grave.

There comes to my mind the memory of a morning some years ago. I had picked up the paper and read this notice in bold-face type: "Noted divine passes. Dr. F. B. Meyer of London is dead." Instantly there flashed into my mind the last words he had spoken to me. "You know," he said, "my health is very uncertain now. I am an old man, and when I go back to London you may be reading in your paper: 'Dr. Meyer is dead.' When you read that, don't believe a word of it, because I will only then be beginning truly to live." A day or two before the end he wrote to one who had shared with him in the work of the Kingdom of God. This is how the letter ran:

"Dear Firends: Much to my surprise, the doctor tells me that my days on earth are numbered. Even before this reaches you I may be in the Palace of the King. Do not trouble to write me for I shall see you in the morning. Your friend, F. B. Meyer."

London has seldom witnessed such a funeral service as was held for Meyer in Christ Church Cathedral. There was never a note of defeat, no hint of tragedy, no suggestion of regret, but there were radiant Scripture passages and glorious Easter

(Continued on page 7.)

News of Elon College

By PRESIDENT L. E. SMITH.

THE CAMPAIGN CONTINUES.

The campaign to raise \$100,000 with which to establish the Staley-Atkinson-Newman Memorial Foundation for Christian education at Elon College continues even if at a slow pace. Slow, perhaps, because of my inability to visit the churches and lay this privilege and responsibility on the hearts of the people.

Since Christmas I have visited a number of our churches in the interest of the campaign. I have visited Mt. Zion, Concord and Bethel Churches, Rev. Walstein Snyder, pastor. Mt. Zion and Bethel Churches have accepted their quotas and will raise these quotas in full. Concord is to make its decision later but I am sure, and the pastor agrees with me, that all his churches will raise their quotas in due time.

Some weeks ago I had the privilege of worshipping with Berea Church, Norfolk County, Eastern Virginia Conference, Rev. B. H. Watkins, pastor. At the close of the morning service I was given the privilege of speaking briefly with the congregation and later met with the official board. The board is to decide and write me later. Recently I visited Union Ridge Church, North Carolina and Virginia Conference, Rev. Kenneth Register, pastor. At the close of the service I met with the officials of the church. They voted to cooperate and raise the church's voluntary apportionment. Last Sunday, I spoke at Palm Street Church, Greensboro, in interest of the college, Rev. M. A. Pollard, pastor. The official board of the church voted to accept and raise its quota. The church will pay \$160 per year out of its budget for five years.

It is most encouraging to have the churches of our convention cooperate with the convention and the college in strengthening our Religious Education Department of Elon College that we may continue to train Christian workers for the opportunities and responsibilities of the church. It would certainly save time if the many churches that have not accepted their quota would agree to cooperate and inform me of their decision.

THE HEATING PLANT.

The present heating equipment at Elon College was installed in 1904-05. This equipment was second-hand

when installed. It has served well and long; everyone will agree, but it has about outlived its usefulness. Steps are being taken to replace this equipment with new, up-to-date and adequate equipment.

The Board of Trustees in its mid-year meeting voted authorizing the Executive and the Building Committees to proceed to provide the college with these needed facilities. The firm of Wiley & Wilson, consulting engineers of Richmond and Lynchburg, Virginia, was employed to make a survey of the campus and adjoining land to determine the type and size of equipment needed and the most advantageous place to locate the building to house this equipment. This contract was awarded more than a year ago.

It has been decided to locate the new heating plant across the highway north of the present location, and pipe the heat and hot water to the present point of distribution. This means that the present power house will be moved off the campus which will greatly improve the appearance as you enter through the north gate.

The firm of Wiley & Wilson has also been given the contract to draw the plans and specifications for the new heating plant, including building and equipment. The company has agreed to rush this work and give the plans to us as quickly as possible—within two weeks, we hope. As soon as these necessary preliminaries are completed contractors will be requested to submit bids and if these bids seem to be within reason, contracts will be let and building operations will begin. We hope to have the building and equipment installed ready for use not later than October 15, this year.

It is hoped that the cost of the building and equipment will not amount to as much as \$100,000, and certainly not to exceed this amount. If the cost should reach \$100,000, you are wondering where the money would come from. So am I. We have on hand about \$35,000 that we may use for these purposes. This would leave a balance of \$65,000 to be secured. We do not wish to borrow. We do not want to create another debt. No one does. Yet, we cannot run the college without heat and hot water. These are necessary requisites. The only way to keep from

creating another debt to meet this emergency is to put up the cash. This can be done and will be done if everyone will give what he really should and can. These improvements are absolutely essential and positively urgent. My dear friend and reader, please don't wait for someone to come to you for a contribution. Send your contribution now. Make it generous and others will join you.

APPORTIONMENT GIVING.

Were you ever enthusiastic in your expectations of continued encouragement and then have that encouragement not to materialize, in fact to have your hopes almost completely shattered? We had such a good report last week, but if you read to the end of this article, you will find that the total amount received from all churches and Sunday schools during this week is \$3.00. This amount is supposed to help defray the expense of a great college. Of course, it will help. Small contributions are not despised, in fact they are gratefully received and we do appreciate the thoughtfulness and gift from Bethel Church, Virginia Valley Conference. Three dollars is a small gift but what a fine report this would be if the 196 churches in our Convention had all sent three dollars each. In the matter of support of the College, it is not so much the large gifts that are received but the number of churches and Sunday schools that contribute. Rallying from the experiences of this week, we are hopeful for the weeks that are ahead.

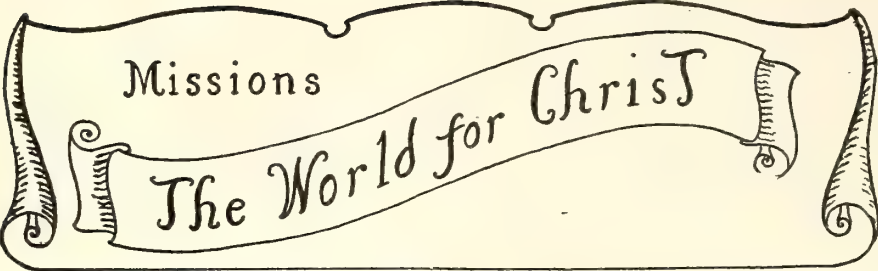
Previously reported	\$2,655.85
Va. Valley Conference:	
Bethel	3.00
Grand total	\$2,658.85

"UNDEFEATABLE CHRIST."

(Continued from page 6.)

hymns. At the conclusion of the service the vast congregation rose as the organist began to play. They stood with bowed heads waiting for the throbbing dirge of the Dead March, but instead, the organist swung into the triumphal notes of the Alleluia Chorus. And why should it be otherwise when a great servant of Christ was standing at attention before his King?

That is the faith which is ours today! We worship not a dead Jesus but a living Christ "Who hath abolished death and hath brought life and immortality to light through the gospel." "And he shall reign forever and ever and ever, King of kings and Lord of lords." Conqueror of death! Lord of life! Alive forever more.



ATTEND CHURCH ON EASTER SUNDAY.

We live in two worlds, earth and eternity. We live in animal bodies; but we also live as spirits in God. Our animal bodies will go the way of all flesh; but we live forever with our Lord who brought life and immortality to light through the gospel.

This immortal hope makes Easter the noblest day of the year. In spite of pagans who live without hope of immortality, Christians celebrate Easter with songs and flowers. Believing that the universe is the creation of God and that God sustains his creation, we exult in our Easter praise.

Because we believe in the victory of the spirit, the church brings gifts to the altar on Easter. Our Easter gift this year is all for world-wide ministry through the Committee for War Victims and Reconstruction to "provide bread for the hungry, haven for the homeless, the oil of joy for mourning, and comfort for those who have borne the burden of these days of desolation."

We rejoice that God is love. We must not let the children perish. Our immortal faith can be transmuted into mercy. Come on Easter to sing and pray and give.

C. REXFORD RAYMOND.

OUR MISSIONARY RALLIES.

On Tuesday, Wednesday, and Thursday—April 8, 9, 10—the missionary districts of the Eastern Virginia Conference will hold their Spring Rallies. The Norfolk district will meet at the Shelton Memorial Church, Tuesday, April 8, at 10:30; the Suffolk District with the Suffolk Church, Wednesday, April 9; and the Waverly District with the New Lebanon Church, Thursday, April 10. The women of our churches who are permitted to attend these district rallies will enjoy a day of really inspiring fellowship and conference together. Every society is urged to have as many present as possible.

MRS. JOHN G. TRUITT.

Don't forget to turn in your Penny-A-Meal Boxes on Easter Sunday!

MISSIONARY OFFERINGS. REPORT FOR MARCH 21-28, 1947.

Sunday Schools.	
Burlington—N. C. & Va.	\$ 55.25
Ingram—N. C. & Va.	11.29
Liberty—N. C. & Va.	3.90
Liberty Spring—E. Va.	5.00
New Elam—E. N. C.	11.83
Newport News—E. Va.	19.00
Portsmouth—E. Va.	20.65
Timber Ridge—V. Va.	13.00
Total	\$ 139.92

A DOZEN REASONS FOR A BIG EASTER OFFERING FOR MISSIONS.

1. It will strengthen weak churches
2. Build new churches in needy places.
3. Help to support over 350 missionaries around the world.
4. Assure Angie, Dorothy, Richard, Frances and the others that we are back of them.
5. Feed hungry people in many countries.
6. Provides medicines, doctors, nurses and hospitals for the sick.
7. Care for thousands of orphans who have no home.
8. Educate youth for Christian service.
9. Win many to Christ and His Church.
10. Develop world brotherhood, which means democracy, plenty, freedom of thought and religion, and peace.
11. Strengthen our own faith in the Christian cause.
12. Rejoice the Christ who died that people might have abundant life.

GIVE AS GOD HAS GIVEN TO YOU!

Churches and Individuals.	
Winston-Salem—N. C. & Va. ...	\$ 28.00
Total for period March 21-28	\$ 167.92
Previously acknowledged ..	18,287.82
Total since September	\$18455.74

Respectfully submitted,
WM. T. SCOTT,
Superintendent.

FINANCIAL REPORT.

The following is the Financial Report of the Woman's Mission Board of the North Carolina Congregational Christian Conference for quarter ending March 15, 1947:

Women's Societies.	
Albemarle	\$ 20.00
Asheboro	21.07

Berea	9.00
Bethel	6.00
Beulah	6.00
Burlington	477.10
Chapel Hill	10.00
Church of Wide Fellowship	31.80
Concord	10.00
Durham	80.05
Elon College	140.65
Erskine Memorial	60.00
Flint Hill (M)	2.00
Fuller's Chapel	10.00
Greensboro, First Church	75.00
Greensboro, Palm Street	7.50
Happy Home	74.25
Haw River	16.25
Henderson	18.76
Hopedale	18.00
Hope Mills	15.00
Ingram, Virginia	10.20
Liberty, Vance	64.10
Lynchburg, Va.	38.62
Mebane	15.00
Monticello	29.50
Mt. Auburn	10.26
Mount Zion	10.00
New Hope	8.40
New Lebanon	15.00
Pleasant Grove, Va.	6.25
Pleasant Hill	36.00
Pleasant Ridge (G)	12.00
Pleasant Ridge (R)	8.00
Raleigh	65.71
Ramseur	8.00
Reidsville	347.50
Sanford	32.50
Shallow Ford	27.50
Shallow Well	25.00
Smithwood	2.50
Turner's Chapel	6.50
Union, Va.	19.50
Winston-Salem	38.00
	\$1,944.47

Young People.

Durham	\$ 19.03
Greensboro, First	12.90
Pleasant Ridge (G)	10.00
Reidsville	15.00
	56.93

Willing Workers.

Durham	\$ 7.14
Durham, Juniors	9.06
Elon College	3.53
Greensboro, First	12.77
	32.50

Cradle Roll.

Durham	\$ 5.92
Greensboro, First	5.79
	11.71

Total Receipts \$2,045.61

Disbursements.

Pilgrim Press—Family Life Literature	\$ 3.50
Mrs. W. V. Leathers, Treasurer, Woman's Mission Board, Southern Convention, for:	
Thank Offering	107.51
World Day of Prayer	55.85
Life Memberships	40.00
Memorials	50.00
Missions in India	89.92
Carroll County Mission	5.00
Friendly Service—Frank-linton	17.65
Missions—Gen'l Fund	1,676.18
	\$2,045.61

Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.

CHURCH WOMEN AT WORK

With Emphasis on Missions

Mrs. F. C. LESTER, Editor

MISS COGHILL TO SPEAK AT WOMEN'S RALLIES.

Deeply impressed by the influence of the Christian Church in non-Christian lands and the potential power of Christianity in India, Miss Pattie Lee Coghill of New York City, Educational Secretary of the Missions Council for Congregational Christian Churches just back from nine months overseas will speak at the following Rallies:

Eastern Virginia—

Norfolk District—Tuesday, April 8, Shelton Memorial, Portsmouth.

Suffolk District—Wednesday, April 9, Suffolk.

Waverly District—Thursday, April 10, New Lebanon, Elberon.

North Carolina—

Halifax District—Tuesday, April 15, Lynchburg, Va.

Alamance and Guilford-Rockingham-Forsyth Districts, Wednesday, April 16, Reidsville.

Randolph and Chatham-Lee-Moore Districts—Thursday, April 17, Shallow Well, Jonesboro.

Vance-Warren and Durham-Wake Districts—Friday, April 18, Mt. Auburn, Manson.

During this time Miss Coghill visited India, Ceylon, Iraq, Syria, Palestine, Lebanon, Turkey, Greece, Italy, France, Switzerland, England and Denmark. She went to India as a member of a special deputation under the American Board of Foreign Missions for the study of its work in that land and was astonished at the pervasive influence of six million Christians in the midst of a civilization dominated by Hindu ideals. While in India she spent a day and a night in Gandhi's Ashram.

Miss Coghill, who represents The Board of Home Missions on the Missions Council has wide contacts with Congregational Christian Churches of America and is a gifted interpreter of missionary work. Her recent trip, during which she had fellowship with Congregational missionaries and Nationals in foreign lands, has broadened her vision and deepened her concern for the world-wide ministry of the church.

"No real differences exist between home and foreign missions," she reports. "The problems are essentially the same everywhere—and so is our purpose. I was delighted at the po-

sitions of leadership occupied by men and women in India who had been trained in Christian schools."

A North Carolinian by birth and a graduate of Elon College, Miss Coghill began service in Florida in 1939 as an extension worker. When in 1942 the Missions Council was seeking an Educational Secretary, who knew the needs of the local churches because she had lived and worked with them, Pattie Lee Coghill was a natural choice.

From India Miss Coghill flew to Iraq, took a train to Bagdad and rode in a convoyed bus to Damascus. She spent Easter in Palestine and while



MISS PATTIE LEE COGHILL.

in the Near East spent three weeks in Turkey. She was greatly impressed by the large degree in which the leaders of countries in the Near East have been educated in mission founded schools. Wherever she went Miss Coghill found the U. S. Consular and Diplomatic officials most co-operative. Her trip was climaxed by a visit to the folk schools in Denmark. Naples, Rome, Geneva, Paris and London were all stopping points on her travels.

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JOINT BOOK REVIEW AT BERE A.

Berea (Nansemond) Auxiliary Society entertained the Liberty Spring Auxiliary at Berea on January 16, 1947. There were about 140 present.

The mission book, *India at the Threshold*, was the subject of study.

Mrs. L. F. Bradshaw of Liberty Spring reviewed the first half of the book during the morning session.

After lunch, served by the Berea women, the remainder of the book was reviewed by Mrs. William Harrell of Liberty Spring.

Study of the book under these able teachers was a source of enlighten-

ment and interest to all. Especially enjoyable was the singing by members of the Liberty Spring group.

Mrs. C. G. WRIGHT.

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MANY ACTIVITIES AT HAPPY HOME.

The Happy Home Society is grateful for our theme: "The Lord, Thy God and Thy Neighbor." We find it a challenging one!

Once a month we share some of our work and our thoughts by opening Sunday school.

In presenting the Thank Offering Service we had complete charge of the morning service. It was well attended.

On Thanksgiving Eve we prepared a banquet for our Pilgrim Fellowship. We also sponsored a program of gospel singing. Both of these occasions were at the local school.

For our Christmas activities we gave a pounding to one of our unfortunate church members. When we invited the church, itself, to share in this gift, a nice contribution of money was given.

Two of our members attended the president's meeting in the home of our District Chairman, Mrs. W. J. Andes, Winston-Salem, in January.

We observed the World Day of Prayer.

It was so hard to decide which Friendly Service Project to undertake that we decided to give to each. We were proud of our offering for India; and, while we almost fell down in our gifts to Franklinton, we hope to be able to give to Carroll County.

Near St. Valentine's Day we visited the inmates of our County Home, bringing a program of cheer and gifts of candy and valentines. As we planned this, we felt it was a small thing to do, but were greatly blessed as we saw the expressions of gratitude on the faces of these, our handicapped neighbors.

We hope to help make possible an egg hunt for the children in our Orphanage—or help in some special way.

Two members of our society have agreed to bring us reports of our study books this year.

We have a new pastor. He is Rev. Thurman Bowers. He is a member of the North Carolina and Virginia Conference, but is pastor of the Community Church in Greensboro. They are generous to share him with us. He is really our supply pastor.

We have high hopes of continuing our efforts to erect a parsonage in the near future.

Mrs. LILLIE LAWRENCE,

Reporter.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

We have just had a lovely guest in our home who spoke for our people at church this morning. Miss Pattie Lee Coghill told us many interesting things about her trip abroad. Among them was how she spent last Easter week a year ago in Palestine. "That experience is a very great one for any Christian," she said. Miss Coghill will speak at the Spring Missionary Rallies after Easter. I hope that all of you will urge your mothers to go hear her.

This Easter is not a very easy one for many of the grown people of the world, boys and girls. Too many people of the world know the type of suffering that is very like that which Jesus went through in the Garden and on the Cross. The world itself is being tried. All earnest Christians are humbly in prayer that our world might experience a rising, a re-awakening to new life, a victory of light over the present darkness, a new triumph of Goodness over Evil.

Yet, Easter is always a time of rejoicing for Christians. It should be a happy, joyous time for boys and girls. I would love to watch you as you color your eggs for Easter. I'd like to watch your mad and joyous scrambles at the Easter Egg Hunt. I'd love to visit each of your churches and watch your eager faces as you sing the wonderful Easter songs. Indeed I shall be watching you through the children of our church here and the children in our home! I shall be very near to you in spirit. You might even hear my greeting of "Christ Is Risen!" if you listen to the Christians around you! We shall say it as if with one voice on this Easter morn. May God give us the power and courage to live the truth of the living Christ after Easter day has passed.

THINK—BEFORE YOU INTERRUPT.

By THEODORA BROWNFIELD.

Issued by the National Kindergarten Association.

"Mother, look at that big—"

"Mother's dear boy," was the affectionate interruption, and the mother bent over to kiss the child.

"Yes, but Mother, look at—"

"Kiss me, dear. What do you want Mother to look at?"

"See that great big—"

"Big darling boy!" she murmured.

"But I want you to look at that big truck that—"

"Grandma's looking at you. She wants a hug, I know. Give her a great big one."

"But that big truck, Mother—"

Five times a youngster about four years old, riding on a bus with his mother and grandmother, attempted to talk. Yet every time he started a sentence, he was interrupted by either one or the other. Never once was this child given time to complete a sentence. A few words from his lips, and he was interrupted by a demand for a caress, or given a caress.

True, he was not scolded, corrected in the middle of a sentence, nor interrupted by adult conversation—except as it led to a request for a show of affection, but what adult could stand such treatment for long and still be capable of logical thought or coherent expression of an idea?

Surprisingly, this child did not stammer or repeat his word in confusion. He simply started over and over again, patiently trying to say a few words to express his thought. This particular incident was an extreme example of the habit some parents have of interrupting their children's early attempts to talk. Regardless of the reason for the interruption—whether it is in anticipation of what a child intends to say, to correct him, or to display affection and pride in his accomplishments—it may become the basis for serious difficulties later on.

Most children when traveling by bus, train, or car are entertained by their new and changing surroundings. They learn much from their observations, and the parent who wisely answers the questions they ask increases the value of these observations. If Johnny sees an extra large truck and wants his mother to see it, too, he may follow his remarks with a question, and pause for an answer. It may be a tower truck for repairing power lines, or perhaps a ladder truck going to a fire; or, it may be a moving van such as Johnny has never seen before. Whatever it is, his attempts to learn about it by declaration, exclamation, or question, are checked if he never gets an opportunity to voice his own ideas without interruption.

If the mother and grandmother, of whom we first spoke, had realized what they were doing, they no doubt would have resisted the impulse to interrupt with caresses. It is general-

ly by putting oneself in the place of another that the proper light is shed on a problem. If either of these adults were subjected to a kiss or a hug or a fond squeeze or pat on the face each time they attempted to make a remark, they would soon see that the situation needed correcting.

No matter how long-drawn-out are Johnny's or Pane's first attempts at expression, the understanding parent will listen through to the end. Of course, if a child prattles constantly, in an attempt to monopolize the conversation or to dominate the situation that will need different handling. But in his early efforts to express an idea or to ask a question, full opportunity should be given him to complete his train of thoughts.

THE LIVING CHRIST.

The world cannot bury Christ.
The earth is not deep enough for his tomb;
The clouds are not wide enough for winding sheet.

He ascends into the heavens,
But the heavens cannot contain him.
He still lives—in the church which burns un-
consumed with his love;

In the truth that reflects his image;
In the hearts which burn as he talks with them by the way.

NATURE'S VICTORY.

O ice and snow, O frost and cold,
O bitter death, that bound the world!
O biting winds and frozen mold—Farewell!
Ho, land! Ho, living waters, sing!
For God has sent us back his spring!
Hark, how the sylvan voices cry,
Our God is love! Love cannot die!
Sure as the peace that follows strife,
The resurrection's glorious life!

—From The New Hymnal for
American Youth.

PORTSMOUTH CHURCH.

(Continued from page 3.)

of their time, prayers and energy to the advancement of the Kingdom in Portsmouth that the church is reaping the results of this fine ministry. Many contacts were made for the church by Mr. Mason, who was civic-minded and found time to be of service to a number of people and organizations.

The Board of Deacons is sponsoring Wednesday evening Lenten services, which are being led by laymen and are well attended.

First Church is without a pastor, but the spirit of the people is good and we are hoping that God will lead the people and the right minister to the place where we may soon again be under the leadership of one who will guide us into paths of greater service.

CAROLINE GORT,
MILDRED JORDAN,
Reporters.

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, Editor.

HOLLAND.

The young people of the Holland Christian Church are planning with other young people in Holland to conduct a Union Sunrise Service on Easter Sunday morning.

The Holland Pilgrim Fellowship was the guest of the Franklin Pilgrim Fellowship at a supper meeting Sunday, March 23. Following the supper a discussion program was held.

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SHALLOW FORD YOUNG PEOPLE.

The Shallow Ford young people are still being called Christian Endeavorers, and still belong to the Alamance County Christian Endeavor Union. They understand, of course, that although they belong to Christian Endeavor, they also belong to the Pilgrim Fellowship.

For the past three months the young people have been proudly displaying a large red and white attendance banner and also a silver cup won for the most points in a point system they have. These were both won at the County Christian Endeavor Rally. Another Rally was held in February and the Shallow Ford group won both the banner and the cup for another three months.

You can see for yourself what this group is doing.

TESSIE ZIMMERMAN.

(Good work, Tessie, keep it going.—Editor.)

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"TEAM WORK."

The "Burlington Team" which consists of the following: Lacala Wilkins, Helen Cobb, Catherine Cooper, and Carolyn Fonville from the Burlington Church; Nash Parker, Bill Scott, Evelyn Moore, and Baxter Twiddy from Elon; and Tessie Zimmerman from Shallow Ford, has visited two churches thus far.

The team visited the Winston-Salem young people one Sunday night when it was literally "pouring rain." This group already had an organized society so the "team" gave them suggestions for worship services, parties, games, etc.

The second visit made by the team was a little harder because the Elon young people did not have an organized group. The "team" outlined the Pilgrim Fellowship work to them and the joy that could come through

such work. Since the time of the "team's" visit, the Elon Society has been having successful meetings.

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TAKE A STAND.

The qualities one thinks about during a Lenten season are the result of knowing Christ. To be "in Christ" and to "live in the Spirit"—the life which produces these qualities—is to make the decision to believe in that life which revealed God's love. And believing in the highest is to follow loyally that way. Take a stand through faith in him who revealed the truth about God and about life.

To know the Christ is to know that His way is meaningful to you! His way gives the security and significance you crave. His way produces qualities which make living successful. "Take a stand" on that.

The message of Easter is proof of God's indestructible love. To die to selfishness is to grow into a resurrection in that love. To take a stand on that, will produce the evidence of your faith in the risen Christ—the "fruit of his spirit."

Prayer: We are grateful, O God, for the gift of love which overcomes hate, which forgives sin, and which even death cannot hinder. We thank thee that through the risen Lord we have been made new. Amen.—(The above is taken from *Lenten Devotions for Young People* by Rev. Henry R. Rust.)

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STUDENT SUMMER SERVICE.

There are opportunities, almost numberless ones, for all young people to have a good time this summer—a good time in learning, a good time in serving, a good time in helping.

The Congregational Christian SSS—Student Summer Service—gives you the chance to learn by doing. Every summer young people from our churches all over the United States are SSS workers, helping in local churches wherever they are called upon to do so. Working with Daily Vacation Bible Schools is the greatest part of this opportunity. If you are hesitant about entering this work during the coming summer months, remember that before you go out into the "field," you are given a period of training to help prepare you for

your "Service" work and all the materials you will need.

SSS is not only for those who are planning to enter full-time Christian service as their life-work. It is for all young people of college age who want to be *full-time Christians*—in whatever work they plan to enter.

Traveling expenses and provisions for room and board are taken care of, and you also receive an amount for your own use. If you would like something to do this summer which will pay you well in money—do not sign up for Student Summer Service. But if you would like to give of your yourself, receive a profit of experience and the satisfying knowledge that you have helped in the building of the Kingdom—write to the Southern Convention Office for more information. I shall be glad to hear from you and to help you in your decisions.

ELIZABETH CHICOINE.

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"LET'S SEE."

Visual Aids for Easter—Good Easter material in this field is hard to find. All of these are old productions, but they are still very useful.

SLIDES:

Selected slides from the Elsie Anna Wood series, *The Life of Christ*:

- Ha 298 The Triumphal Entry.
- Ha 301 The Last Supper.
- Ha 302 Gethsemane.
- Ha 308 Saint Peter's Denial.
- Ha 303 The Crucifixion.
- Ha 304 Peter at the Tomb.
- Ha 307 Easter Night.

Order from Pilgrim Press—50c ea.

The Easter Story in kodachrome slides—thirty-one Bible pictures, seven Easter hymns with a printed worship guide. \$22.30 from Pilgrim Press. (The script can be improved.)

16MM. SOUND MOVING PICTURES:

Journey Into Faith—story of one man who did not join those opposing Christ at the time of the Crucifixion. Film climaxes when he realizes that Christ is not dead. \$14.00 during Lent. Cathedral Films.

Faith Triumphant and Crown of Righteousness—the victory of Paul's faith over persecution and death. \$6.00 each. Bell and Howell depositories, RFA.

PUBLICATIONS:

Audio-Visual Methods in Teaching. Edgar Dale. An excellent volume covering all areas of audio and visual education. It is a book for the chairman of all associations and state committees and anyone else interested in this field. \$4.50. The Dryden Press.

See and Hear—perhaps the best magazine for keeping up to date in (Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE KINGDOM ESTABLISHED.

LESSON II—APRIL 13, 1947.

MEMORY SELECTION: *Blessed is the nation whose God is the Lord.*—Psalm 33:12.

LESSON: I Samuel 9:19, 28, 31.

DEVOTIONAL READING: Ps. 33:12-22.

A Goodly Young Man.

This man Saul, the first king of Israel, started well enough. He was a goodly man, big, strong, durable. He was built like a king—he stood a full head higher than his fellow-countrymen, and that gave him a commanding appearance and a look of authority. He was a good-natured, likable fellow, undoubtedly quite popular with his friends. He was modest and humble in a good sense, and remained so for the early years of his life. But later he became a victim to the lust for power and this was one of the factors in his tragic downfall. Saul had a good family background, too. His father was a mighty man of valor, a member of the tribe of Benjamin. If ever a young man started out in life with great promise it was Saul, the son of Kish.

Looking for a King.

The Israelites wanted a king, like the other nations. In one sense it was a case of keeping up with the Joneses, and as is so often the case when folks try to do this, they get into trouble. But another way it was natural and legitimate. Thus far the Israelites had been a group of loosely-grouped tribes, ruled by men who were called judges. They needed some outstanding personality around whom they could rally and who could weld them into a nation and deliver them from their enemies. In one of the accounts in Samuel it appears that the people sinned against Jehovah in asking for a king, in another they seem to fulfill the divine plan. Although he thought it was a denial of Jehovah's leadership and at first opposed it, Samuel became convinced that Jehovah had spoken to him, and he represented Jehovah as the anointing authority.

Life's Unexpected and Unsuspected Turns.

There are so many instances of the unexpected and unsuspected turns of providence, but there is hardly any that is more intriguing than the way in which this young man Saul, looking for his father's asses that had gone astray, found a kingdom. Readers

of these *Notes* well remember the story of how, with his father's servant, Saul went out to look for some asses that had strayed away. He looked far and wide but never found them. But by a strange and sure providence he was guided to Samuel, the leader of Israel, who by the same sure and strange providence, had been prepared for his coming, and who made known to him that "the eyes of all Israel" were upon him, and that Jehovah had laid his hand upon him to be the king of his people, and in his stead. Life has much romance in it, but we are all too often bound up in, or bounded by the commonplace, so that we do not see it. Opportunity knocks more than once at a man's door, but it is undoubtedly true that sometimes special knocks come when large issues are at stake.

A Good Beginning.

Saul manifested several good traits at the beginning of his rule. He showed courage and initiative when marauding bands of enemies came up and ravaged his people's lands. He forthwith called together a band of men and defeated the gangsters in convincing fashion. He undoubtedly had powers of leadership and a magnetic personality.

He also showed a fine spirit of magnanimity toward those who opposed him and later fell into hands. "Certain worthless fellows" despised Saul and said that they would not have him rule over them. They despised him and brought him no present, which in those days was quite an insult indeed. When later he came to power, some of his associates suggested that these insulting and insurgent men be put to death. But displaying a spirit of magnanimity that was later missing from his character, and one that is all too often lacking in our modern world, Saul graciously and generously forgave the men and set them free. One of the outstanding characteristics of Lincoln, one of the marks of his true greatness, was his spirit of magnanimity.

Gathering Shadows.

Alas, the young man who was such a godly young man and who started so well, soon fell on evil ways. A spirit of jealousy began to manifest itself and it gradually grew until it became as a monster in his life. It led him on several occasions to attempt to take the life of David who was one his court attendants. Jealousy

is a deadly and sinister force in the human heart. It blinds a person and blights all of life.

Then Saul became intoxicated with power. Not content with the powers as king he usurped the powers of the priest. He offered sacrifice in defiance of the divine law. To us it might seem like a small thing, but in the light of the day in which he lived and the divine plan, it was an evil thing to do.

Finally he became openly disobedient to the will of God. He had been commanded to slay utterly the Amalekites, both people and possessions, but he saved Agag the king and the best of the spoil. Furthermore he lied, or tried to lie to Samuel about the whole matter. Unfortunately the sheep bleated and the oxen lowed at a most inopportune time and his sin was revealed. In stern and shaming words Samuel told him that he had forfeited his right to rule and that he had been rejected by God. From that time on, he was a doomed and defeated man.

The Final Tragedy.

The final tragedy was enacted on Mount Gilboa where Saul's sons were killed and where he himself died at his own hand. He had gone into the battle half-hearted for, alas, the spirit of God had gone from him. He had sinned away the day of grace. He had been disobedient to the heavenly vision. He had benumbed his conscience. He had refused to listen to the still small voice. His heart had become hardened and his life ended in dark tragedy. If ever there was one man who could be listed among "those who might have been" it was Saul.

Let Him That Readeth Take Heed.

"Whatsoever things were written aforehand were written for our instruction." The story of Saul is one of God's "Stop, Look, Listen" signs to every one of us.

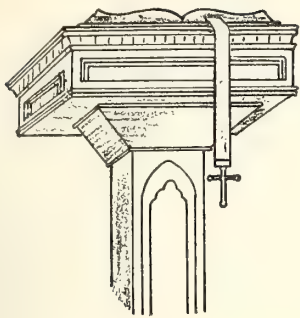
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CHRISTIANS TRAVEL EMERGENCY CLASS TODAY.

A Missionary Sermon

By REV. JAMES E. WALTER.*

"And straightway they followed him.—Mark 1:18.

The Gospel according to St. Mark belongs to our generation in a unique way. The key word to the tempo of Mark is the Greek word *euthus*, meaning now, at once, straightway. On forty-two occasions Mark uses the whip phrase of straightway, immediately, at once. It is a Gospel of action. God's message of redemption has urgency. The early record grows out of marvelous discoveries. People saw God revealed in Christ. Wrong thoughts were cast out. Devils of temptation were conquered. Deeds of mercy wrought.

Mark was the youngest of the disciples. His youthful heart responded with vigor and zest to the winsome life of Jesus. Like every whole-hearted disciple, Mark was eager to share his new-found joy. He was a witness. He saw things happen with speed. Jesus called Simon and Andrew to become fishers of men, *"And straightway they followed Him . . . and when Jesus had gone a little further, He saw James, the son of Zebedee, and John, his brother . . . and straightway He called them. . . . They went into Capernaum; and straightway on the Sabbath day He entered into the synagogue, and taught."*

Combined with the force and momentum of the Gospel of Mark is the refreshing brevity of a business man's letter. The whole Gospel can be read in two hours. It is also a book of primary value as a historical document. Its material is basic to Matthew and Luke. But we are concerned essentially with the note of urgency, and the sense of emergency. *"Now is the hour of salvation."* Individuals and nations must accept anew the principles and teachings of our Saviour and Lord, Jesus Christ. The growth of Christian civilization depends on the ability of people to

transform days of danger by the grace of God into new opportunities.

The missionaries of the Cross are the ambassadors of Christ in the areas that represent danger and the greatest opportunities. Along with Dorothy and Dick Jackson, Gertrude and Arthur Rinden sailed from San Francisco last December for China. The following sentences from Mrs. Rinden's letter provide a frame for the thought of this sermon. *"The Church is not dead. If you could be here this minute suspended from the ceiling by iron ropes in an upper bunk, into which you crawled over two baby pens, if you could see the dozens of young mothers around me here in this section of Hatch No. 5 where there are 108 of us, you would agree. The slogan, 'The Church Is Not Dead,' really belongs to Betty Thelin, another missionary of the American Board en route to China to help her husband do agricultural work. She said it again and again as we went through our first meal. When our aluminum trays were filled, and we sat down in the midst of crowded decks, she looked around at all the wonderful faces of famous people who have lived in China and said, 'The Church is not dead when these people will endure this.' As for myself, I haven't a complaint. We are feeling fine. Edaik is so happy. Just now a farewell speech from Foreign Missions Conference is coming into the Hatch over the radio. We can just hear it over the many babies crying. Words like 'God speed . . . High purpose . . . Keep in mind the aim for which you go . . . ' The young mother below me is giving her baby orange juice. Edaik is caring for three babies at once. Dorothy Jackson is superb. She is helping everybody all the time. We are Emergency Class missionaries. In 1847 it was the pioneer missionary. In 1947 it is the emergency missionary. Thank God the Church is not dead."*

I thank God, too, that believers in the United States make it possible for adventurous Christian like the Jacksons, Rindens, and 1,800 other ambassadors of the Cross, to resume their work as witnesses of the living Christ in the Orient this year. The needs are greater than ever for practical expressions of abundant living.

Secular publications, as well as the religious press, remind us regularly of the dangers inherent in the atomic bomb. Yet the bomb itself is exceedingly difficult to explode. The only explosive and dangerous element is the selfishness and ignorance of man's mind. Correcting misunderstandings and enlightening the spirit of people

presents the major problem of our age. The Church of Jesus Christ has the know-how of creating an atmosphere of good will. Only when men accept the principles of love and peace for themselves and for nations can we hope to have an abiding world order in which all people are happy. Our missionaries overseas are devoted exclusively to the King's business of building brotherhood and good will among all people. Through schools, hospitals and churches, the unselfish spirit of Christians finds tangible demonstrations.

Biologists remind us that there are dangers even greater than the atomic bomb. Two young men in the Government's biological service reminded me recently that the weapons of pestilence and famine are a much greater threat against the welfare of mankind. The boomerang dangers are too great to risk their use. God forbid that we may ever be tempted to destroy others and ourselves by releasing vials of infection. The mission of the Church is to feed the hungry, heal the sick, visit the lonely, and extend the redemptive spirit of Christ to all of God's children.

When a man is desperately ill and hungry, the first task of a Christian is to heal his wounds after the manner of a good Samaritan. Giving him a meal is essential. More important is the task of helping him re-establish his business so that he can earn his own bread, pay for his own physician, and take his full place in the society of healthy people. The missionaries of the Cross constantly representing us on all of these frontiers during these days of world crisis. Our money is translated into packages of food. Our gifts of modern medicine are administered with skillful and consecrated hands. Dr. Edward C. Riggs has already written us of the overwhelming opportunities for Christian medical service in Shaowu.

When the 5,000 were hungry, straightway Jesus fed them with loaves and fishes. Our Lord responded to human need. Likewise, many of His followers have given generously to feed empty stomachs.

Several years ago a high school youth sat in the last row of one of my classes on missions. There were 120 in the group. I did not notice him especially until on the second day, when a Chinese college teacher brought us a testimony on the essential place of Christian education in his own life.

As Donald Hsueh electrified and amused the young people with his experiences at Foochow College, I watched the lad in the back row with

(Continued on page 14.)

*Rev. Walter is Secretary of the Project Department of the Missions Council.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

I am taking the liberty of publishing the following letter:

March 21, 1947.

Dear Brother Johnston:

Find enclosed check for \$25.80 from the Randleman Christian Sunday School, which is a special offering taken for the Orphanage. We understand you are making some improvements, and wanted to have a part in anything you do.

Yours in Christ,
W. G. Lamb,
P. O. Box 95,
Randleman, N. C.

It is very encouraging to receive letters like this one. It shows such a cooperative spirit, and comes at a time when we need financial assistance. To make the necessary repairs on the buildings which the Board of Trustees instructed the Superintendent to make, when everything in the way of paint, materials, and everything we will have to use is so high, letters like the above with a nice check enclosed are highly appreciated.

We wonder if we don't have many churches and Sunday schools that want to see the Orphanage a very beautiful institution, and are interested enough to back up their interest with a check to help us make it an institution that we will all be proud to visit. It is going to take a lot of money to make the improvements contemplated. I really believe that we do not have a church in the entire Southern Convention that could not make a special offering to help us bear this extra expense. We will appreciate special checks, large or small. Back up your interest with a check like the letter quoted above. This is what counts.

The Board of Trustees had the misfortune of losing another faithful member in the death of Mrs. Henry C. Simpson, on Saturday, March 22. Mr. Simpson met with the Board the first time in June, 1912, and has remained a member of the Board since that date. He was faithful to attend the meetings of the Board and was always interested in the work of the Orphanage in all its undertakings. In his death the Orphanage feels keenly its great loss.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 3, 1947.

Amount brought forward	\$3,291.25
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
New Elam	13.41
Eastern Va. Conference:	
Cypress Chapel	\$ 4.60
Liberty Spring	7.00
Mt. Carmel	13.65
	42.89
N. C. & Va. Conference:	
Burlington	52.90
Western N. C. Conference:	
Hank's Chapel	\$ 18.60
Zion	14.86
	33.46
Va. Valley Conference:	
Timber Ridge	9.00
Ala. Conference:	
New Hope S. S.	4.00
Total	\$ 155.66
Total this year from churches	\$3,446.91

CHRISTIANS TRAVEL EMERGENCY CLASS TODAY.

(Continued from page 13.)

closed eyes. Was he ill, sleepy, or what? After class I inquired. He surprised me by saying that he couldn't stand the sight of a Chinese. It made him sick to his stomach. Therefore, he had to close his eyes. In his childhood someone had frightened the boy by saying that Chinese laundrymen chopped up little white boys and made stew out of them. The fears of that high school boy were converted into faith during that week of Summer Youth Conference. His suspicion was changed into a new sense of Christian brotherhood. First, he prayed and experimented by opening his eyes, as Mr. Hseuh spoke on the third day. Later he shook hands with him. Finally, on the last day of the Conference, he sat next to the Chinese teacher at dinner. Knowing him in these ways grew into friendship.

During the war, I received a letter from China. It began: "You probably don't remember me. I am the fellow who couldn't look at a Chinese speaker at the Youth Conference in Connecticut." Oh yes, I remembered him! How could one forget his conversion! The writer went on to say: "I am a pilot in the U. S. Army now on duty in China. Conditions over here are very rough. Old people and children in particular are desperate. Believe it or not, I am supporting two Chinese orphans out of my own pay. Naturally, I'm risking my life, too, in their defense, and wishing that I could do more for them. Guess that's about the clearest way I can tell you how much that Summer Youth Conference meant to me."

What more can any disciple of Christ do! "Greater love hath no

man than this, that he lay down his life for his friend." The simple sharing of food satisfied the hungry stomachs of Chinese orphans, and filled a flyer's sense of mission with a great new purpose. His heart was overflowing with joy. Like other faithful followers of our Lord he found the abiding song of life. "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me."

Another kind of straightway Christian service is brought to the sick by our nurses and medical missionaries. Comfort and relief from ravaging diseases are quickly and easily understood by all people. The desire to be well is universal. Every parent in Africa, Asia, Europe, and the United States, wants all of the family to enjoy physical and mental strength. I pray God that the day may be hastened when every parent might be equally concerned about the spiritual health of himself and all of his family.

Aches and sores are obvious signs that something is wrong. The most primitive person feels gratitude toward the man who relieves the pain and heals the sore. These human responses are the gates of God for opening lives to the spirit of our Lord and Master. Sometimes church members question the importance of carrying the Gospel to people who have a long-established religion. "Why isn't their own religion all right for them?" My best reply is the report of a missionary from Foochow, China.

Tuberculosis, dysentery, and bubonic plague were cutting down hundreds of people every day. The Buddhist priests folded their arms, as they stood in a high tower overlooking the city, and chanted "Evil spirit go away; evil spirit go away; . . ." They chanted their prayer all day long. The people continued to perish all day long. Obviously this kind of religion that did nothing about the ravages of disease, did not compare favorably with the health radiated by the medical missionaries and Chinese co-workers at Foochow Union Hospital.

A Christian lady, Dr. Laura Dyer, quietly went to work in the spirit of the Good Samaritan. In her hands were modern medicines. In her heart was a Christ-like yearning to be helpful. Lives were saved. Sick patients became well. The plague was arrested. Straightway the healed people asked: "Why does she do it? Why doesn't she go home to America where there is plenty of food?" Doctor Dyer told them that Christians in

America supported her work because the teachings of Christ made the whole world a single neighborhood. The Chinese were eager to learn about the Christ, whose spirit they saw in Dr. Dyer. Their little church was overflowing, not only once on Sunday but several times. We work and pray for the day when Christians in all parts of the world are eager to respond to human need with their best talents, straightway.

Building churches, educating evangelists, and teaching the Bible, are additional ways in which the Church of Christ has followed the leadings of the spirit. Here again, we who remain at home need to board the train of thought that carries us with speed in Emergency Class. Filipinos have lost their churches in defending their freedom, and ours. Can we do less than help them rebuild their altars and Houses of Prayer? Under the fire of battle whole communities practiced defensive measures of scorched earth. They gave houses and fields for a great cause. Can any Christian be at ease in his soul without making a sacrificial gift for the rebuilding of these churches lost during the war? One of our missionaries from the Philippine Islands reported that 80 Evangelical rural churches were totally destroyed. About \$500 would buy the materials for a new church building. Men and women of the parish would do the work. Another \$100 would buy a new organ.

Ministers who once were in self-supporting churches need financial help for a few years. Congregations are scattered. Industry has been demolished. Ministers of the Gospel need our support straightway. The Filipino people are doing more than their share. Are we? An elaborate list of projects for Shaowu, China, appeared on the back page of the March 13 issue of THE CHRISTIAN SUN.

Many people are converting their war bonds into peace bonds. Nobody wants another war. Few people know how many bonds are in their possession. Could you enter Heaven today if Saint Peter required you to tell exactly how many United States Government Bonds were in your name? If not, why not give one! You will feel better after sharing substantially in the reconstruction of churches and damaged hospitals. You will discover for yourself a new religious faith, as you share in the healing of the nations. God has no other hands than the ones we offer. The Gospel of redeeming love calls us to follow our Lord into the pathways of human need straightway.

In Memoriam

PIERCE.

Whereas, on September 8, 1946, God called to his final reward Thurman R. Pierce, member of Franklin Congregational Christian Church; therefore,

Be it resolved:

1. That the church has lost a faithful and loyal friend.
2. That many years he has been a very regular attendant to his church duties, performing such duties as he was called upon at all times, with cheerfulness and fidelity.
3. That his many years' work in the Men's Bible Class adds another service record to his church in the loving memories of his many dear friends.

D. A. JONES,
J. R. ELEY,
E. R. BRYANT, JR.,
Committee,

BEALE.

Whereas, on January 10, 1947, God called to her final reward our beloved friend, Mrs. Carrie Vaughan Beale, for many years a member of Franklin Congregational Christian Church; therefore,

Be it resolved:

1. That the church has lost a beloved and most faithful, dear friend.
2. That the church has for several years missed her physical presence in that service she once gave it, but even though she was unable to attend church for several years, she was most interested in its welfare at all times, and shed the benediction of her prayers and love for its every advancement.
3. That in the many organizations of which she was a part, carrying her burden and sharing her toil, filling each moment with her prayers, she has been deeply missed and has been a great loss to them all.

D. A. JONES,
J. L. ELEY,
E. R. BRYANT, JR.,
Committee.

ROUNTREE.

We, the members of the Woman's Auxiliary of the Newport News Congregational Christian Church, find it our sad duty to record the death on February 14, 1947, of our beloved member, Mrs. Iona Holland Rountree.

Therefore, be it resolved:

1. That this Auxiliary has lost a faithful and consecrated member.
2. That we cherish the memory of her quiet, constant and reverent manner and beauty of a true child of God.
3. That we extend our deepest sympathy to her loved ones.
4. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication and a copy be placed on the records of the Auxiliary.

Respectfully submitted,
Mrs. J. W. HOLLAND,
Mrs. B. W. ASHBURN,
Mrs. G. G. GIVENS,
Committee.

SATTERFIELD.

Mrs. Hallie Tuck Satterfield, daughter of the late Deacon Solomon and Betty Nelson Tuck, died at Virgilina, Va., March 18, 1947, at the age of fifty-seven years.

She is survived by her husband, Eddie O. Satterfield, whom she married September 23, 1910, and the following children: Mrs. Emmie Reed, Capron, Va.; Mrs. Edna

Slaughter, Nelson, Va.; Mrs. Estelle Wilkerson, Buffalo Springs, Va.; Osborne, Otis and Mrs. Clarence Harris of South Boston, Va.; Edwin, Angie and Bruce of Virgilina, Va. There are fifteen grandchildren.

The deceased was a member of Union Church for forty-nine years. She was a faithful companion, devoted mother and a consistent Christian lady.

The funeral was at her church and burial in the town cemetery. A large crowd attended and the floral tributes numerous and beautiful.

C. E. NEWMAN.

PILGRIM FELOWSHIP.

(Continued from page 11.)

the educational field—religious as well as secular. \$2.00 a year; \$3.00 with catalogue. Audio-Visual Publications, Inc., 157 E. Erie St., Chicago 1, Ill.

NEWS ABOUT "ALL ABOARD FOR ADVENTURE."

All Aboard for Adventure recordings are now available, singly, \$3.00 per record (12 inch, double-faced, vinylite, unbreakable). Especially recommended for use during the period when the group is concerned with the missionary work of the church are the following records. These also will make a permanent addition to the church library of recordings. They are not "dated" as to message or interest. They may be used by junior classes, by junior high Sunday afternoon groups, and on occasions by adults.

From Series IV—Everyday Adventures:

Sense and Nonsense (Racial Prejudice).

Koki Comes Home (Japanese family return to West Coast Home).

Boy Who Got There By Himself

(Part I), George Washington Carver.
Boy Who Got There By Himself

(Part II).

From Series II—Adventures U.S.A.

The Boy Who Went to School on a Cookstove (Pleasant Hill).

My Little Brother (Interracial).

Building With Bricks (A.M.A.).

Why Can't Sammy Stay (Migrant).

The Missionary Cow.

The Cow Who Went to Sea (Heifers for Relief).

From Series III—Adventures in

India.

Behind the Curtain (Life in a Moslem Home).

Three Knocks in the Night (Dr. Ida Scudder).

Church Built in Moonlight (Village Life).

The Boy Who Didn't Belong (David, the first outcaste boy to attend Jaffia College).

Johnny's Indian Brother (Brotherhood in action).

ELIZABETH CHICOINE.

IS EASTER JUST EASTER?

By James W. Fifield, Jr.

All Easters do not have the same significance. To be sure the triumph of our Lord is at the heart of them all, but because the needs of humanity vary and because the circumstances of our world change, some Easters have special importance.

Easter 1947 may be such an Easter.

Hope is at low ebb in many quarters of our planet. There has been staggering loss of life in the war. There are the millions of wounded, whose bodies will always bear a continuing reminder of war's unspeakableness. There are the devastated areas. There are the broken hearts and broken homes and broken dreams. There are the depleted physical resources and the empty treasuries of nations. There are the smaller nations which have lost their independence if not (yet) their identity. Alas!

But Easter puts all these frustrations and fears in a different perspective—an eternal perspective, with the promise of divine justice, mercy and love. It is a time for each of us to renew our personal faith and a time for each of us to rededicate ourselves.

Such dedication means different things to different people. To some it means renewal of faithful, daily, personal prayer. To some it means an exploration of the New Testament to discover the will of God for us. To some it means the reorganization of personal programs, activities, habits and attitudes. To others it means a declaration of faith and uniting with the church of our choice. To all of us it means bestowal of a fit symbol to seal our vow and covenant, in the Easter Offering of our church. For the widow that means a mite. For someone of wealth that should mean at least ten thousand dollars. For the rest of us, it will mean amounts in between—at levels determined by our own prayerful thought.

Easter 1947 must be such an Easter.

World trends are serious and our stake in them is great. For ourselves and especially for our children and grandchildren, we must put ourselves and our resources against rising Godlessness, communism and sin. We shall remember the power of God to dispel the shadows of Good Friday—the darkest day in human history—with the brightness of His resurrection morn. So shall it be again! Our civilization is not beyond redemption. Such shall be the witness of every church and every believer during Holy Week, 1947—not just another Easter but a unique Easter in which the Glory of God fills our minds and hearts through Christ Jesus, our Risen Lord.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, APRIL 10, 1947.

NUMBER 15.

I Want to be a Missionary

By Marianna Nugent

A Volunteer for Foreign Missionary Service

Deliver me from the black-garbed "brother" patting heathen sanctimoniously on the head—but I want to be a missionary. How would you define mission? It has little to do with the way I intend to use my hands and my brain in a specific vocation. I would say that it means a basic life purpose, a very deep driving force that I want to have behind everything I do with my hands and my brain.

I wish I were thousands of people. I want to be in China, rebuilding ruined universities, taking care of orphans. I want to be in Russia, helping separated families to get together again. I want to be in Tokyo today, stopping the suicides, telling people that there are still great causes to live for, and love and happiness to make life endurable. I want to be in American homes with gold stars in their windows, somehow empowered to help people understand what Jesus meant by saying, "I am the resurrection and the life."

"Missionary" means literally "one who is sent." Sent by whom? I cannot think of myself as going as a representative from people who have found the right way of living, to people who have not found it; atomic bombs and Jim Crow make that idea choke me. If I use the word **missionary** at all, I must see it in utter, utter humility, as a person who is alive through the terrible sacrifices of other human beings.

All of us are sent. There is no such thing as a Christian who is not a missionary. All of us have divine commissions sacred and obligatory.

We are sent by the millions who have been killed in the world's wars. We are sent by the millions who go hungry now while we are fed; who go cold now while we are warmed; who go ignorant while we are taught. These conditions and the attitudes that brought them about are the results of our estrangement from God. The bitter cries of these people rise up to God. It is God who causes us to hear. He commissions us to speak in His name, to speak of His love that has been snuffed from the lives of millions who have suffered because of "man's inhumanity to man." When once we see that face and realize what it means, it will drive us onward. It will be like fire in us, whipped by the wind of heaven into a great, consuming love for God and His children.

NEWS AND VIEWS

Dr. Kirby Page speaks at St. Paul's in Richmond on Friday, April 18.

The Richmond Church has installed a new Ashtabula Bulletin Board.

Dr. J. H. Dollar of Elon College visited his former parish at Newport News last Sunday.

Nine infants were christened at the Newport News Church by Dr. H. S. Hardeastle on Easter Sunday afternoon.

Dr. Raymond B. Walker, pastor of First Church in Portland, Ore., received fifty-three members on Easter Sunday.

Dr. Samuel Shoemaker of New York City will speak at the Inter-Seminary Conference in Richmond April 10-12.

It is estimated that 500,000 people heard Martin Niemöller during his three and a half months' speaking tour in America.

The Provisional Committee of the World Council of Churches will meet at Hick Hill Falls, Pa., April 22-25, to discuss the program of the Assembly of 1948.

Rev. and Mrs. Herbert G. Council, Jr., are the proud parents of another son, Gerald Lewis Council, born on Good Friday, 7:57 P. M., at Leigh Memorial Hospital, Norfolk.

The series of lectures by Dr. Douglas Horton, which begin in this issue, may be used by individuals and groups as background material for a timely study and lively discussion of church union.

The Rosemont Christian Church and the Portlock Methodist Church are now conducting their Mid-Week Prayer Services unitedly. Services are held at one church one week and at the other church the next week, with the pastor of the church in which the service is held conducting the service.

PROTESTANT FREEDOM.

Self-regulation is the law of the Protestant. Nobody, priest or pastor, has a right to give orders or commands.

This does not mean freedom from

duties and tasks. Self-regulation is a serious adjustment rather to the ideals and hopes which are strong within us.

Lenten devotions are not compulsory. They are elective. Church attendance is not compulsory. It is advised.

The Protestant is a witness for freedom, a participant in the fellowship, a believer in the salvation which comes through faith in the love of God as expressed through Jesus Christ.

Lacking an external authority to provide for his daily religious life, a Protestant may either become gradually detached from any religious exercise, or he may become an energetic advocate of a spiritual discipline which is at one time both thrilling and profound.

Authority is not necessary for justice and righteousness if it is a compulsion from without. As a matter of fact, justice and righteousness suffer when only motivated from external sources. But when great living is the result of the inspiration of the soul, the earnest desire of the individual, the loyal fellowship becomes a power for both justice and righteousness in the community.

Democracy could never get far if it was built upon legalisms and statutes alone. Religion may contribute its ample share to the strength of that nation who will earnestly seek a people who are prompted to act voluntarily with high and unselfish motives.

Social life will never be redeemed until voluntary regulations are fully as important as law.

In the matter of prayer, there can be no compulsion, either. Prayer as routine is ghastly and futile, but prayer as delicate adjustment between the divine and the human is sweet and helpful.

—William E. McCormack.

CONSECRATION OF INFANTS.

The privilege was accorded me on the fifth Sunday of March to christen the young son of Mr. and Mrs. Howard W. Gerringer, who are members of the Berea Congregational Christian Church near Elon College, N. C. This couple had their other children christened in previous years. They feel, along with the others to whom was bestowed direct responsibility for the spiritual and moral in-

struction of the child, that through these services they bind themselves closer to the task of Christian nurture of the child than they would otherwise. Through having their children christened, they are setting an example that I, as one interested in the Christian instruction of children, affirm wholeheartedly.

The service of Christening and consecration of children is pursued with but little diligence in our Congregational Christian Churches here in the Southern Convention. It is a practice of which few parents avail themselves. One reason for ignoring this service by so many may be due to

(Continued on page 14.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

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Remittances for subscriptions should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

WHAT OF CHILDREN'S DAY.

This year's service will be *The Children's Praise*, prepared by Grace McGavran. It is arranged in scenes, one for each age group: Kindergarten, Primary, Junior, and Intermediate. It gives an idea of the work and worship enjoyed during the year in each department or group. It may be used just as it appears in print, or any scene may be altered, more nearly to fit the year's work in a particular church. Secure from the Missions Council, 287 Fourth Avenue, New York 10, N. Y. It is free to any church giving its offering for Student Summer Service, and will be ready late in April.

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FOR YOUR CHURCH SCHOOL.

This, we believe, is *it!* A new course of study which is thoroughly graded, but which has a central theme for each quarter to give unity to the work of the entire church school. Attractive booklets for the pupils of all ages to be taken home with pride. Direct, simple teaching suggestions equally usable in the one or two or twenty room church. Everything the teacher must have within the covers of the teacher's edition and the pupil's book. An interesting all-church activity each quarter to add zest and purpose to the program. An appropriate set of visual materials and of records for those churches who can purchase them. This, we believe, is what our church school leaders have been looking for—the *Pilgrim Series*.

Have you felt the need of having more great occasions when young and old might participate in great interesting events? The Bible Exhibit, which is part of the course for the junior high school age, *The Most Important Book in the World*, may become a project which captures the interest of the entire community. Further details are given in the *Manual* which will be supplied free to pastors.

If yours is a small school and it is necessary for several departments to worship together, would you be interested in carefully planned worship materials related to the general theme of the quarter? If so, you will want to use the worship leaflets which contain everything needed except the words of some of the hymns. There will be one service for each Sunday. One of the values of these Pilgrim Services of Worship leaflets is that

they may be taken home and used there also. They come in packets of five sets and the price for a packet of five copies of each of the thirteen services is 75c.

A film-strip of sixty excellent pictures has been prepared for this quarter's use. It is called the *Story of Our Bible* and will be useful through the years for many purposes. It makes vivid such facts as these: how the Bible serves our times, how the early Bible stories were transmitted and preserved, the beginnings of the New Testament, the story of the translations, and why the Bible is the most important of books. It can be used at the teachers' meetings, at indicated points in the classes, and at a public meeting in connection with the Bible Exhibit. The price is three dollars.

The very youngest grades will continue to use the Little Pilgrim Lesson Pictures and the Pilgrim Bible Stories. The other courses are newly printed: for grades three and four, *The Lord's Prayer*, by Gertrude Sheldon; for juniors, *Using Our Bible*, by Ruth Worthington; for the junior high school age, *The Most Important Book in the World*, by Mrs. Josephine Z. Nichols; for young people, *These Men Knew God*, by Professor A. Graham Baldwin; for adults, *How to Use the Bible*, by Rev. Paul S. McElroy.

And there is one great group of people included, who have been too long forgotten, the large number of adults who do not come to church school and probably cannot. We ought to add thousands of these people to our home departments. For them, an attractively printed and interestingly written new quarterly is now available, *The Pilgrim Home*. In each issue the Uniform Lessons and daily readings are written by someone who understands their needs—for the autumn quarter by Rev. Harding W. Gaylord. In addition to 52 pages of this material, each issue has 28 pages of articles. The autumn number includes: "Neighbors at Your Door," "One People's Children," "I've Retired," "Aunt Beth," "Glimpses of Home Life in Hawaii," a Bible Quiz, and many short items. The price is twenty-five cents per quarter.

All of the new courses and supplementary material will be ready this summer. They have been prepared under the direction of the Division of

Christian Education with the cooperation of the Pilgrim Press. The *Pilgrim Series* is recommended to the churches by the Curriculum Committee of the Congregational Christian Churches. Information about it may be had from your state director of religious education, Miss Elizabeth Chicoine, Elon College, N. C., or from the Pilgrim Press. All materials should be purchased from the Pilgrim Press.

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DO YOU KNOW THE INTER-COLLEGIAN?

The *Intercollegian*, a monthly magazine, has long been one of the most largely read publications in the student field. Its official publishers are the National Intercollegiate Christian Council and the Student Volunteer Movement. The editor is John Oliver Nelson whose flair for attractive writing and editing was demonstrated in the "Ministry for Tomorrow" series which he has produced for the Federal Council's Commission on the Ministry. *Intercollegian*, the official publication of the Student Christian Movement, is the logical organ for our Student Fellowship which is part of that student movement.

Beginning in the March issue of *Intercollegian*, we are to have a full page for Student Fellowship program and news. "Gerry" Rice, student at Wellesley College, is our News Editor and is assisted by nine Regional News-Gatherers. In addition to the full page on the Student Fellowship you get:

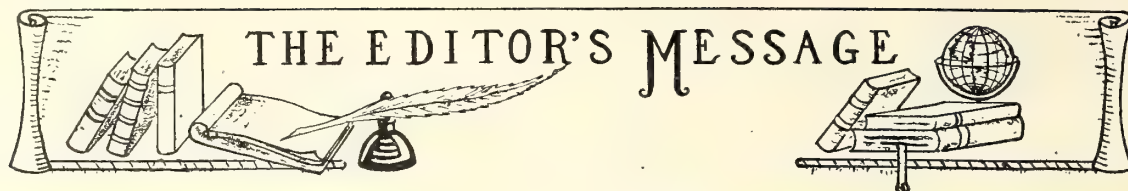
1. Excellent articles by such writers as Walter Horton, Nels Ferre, Edwin Aubrey, Clifton Fadiman, Edward Murrow (to name a few from recent issues).
2. Information on home and foreign missions and opportunities for service, full-time and summer.
3. News of the World's Student Christian Federation and our own American Student Movement.
4. A page of worship material.
5. Interpretations of the Christian Faith by students and leaders.
6. Program material for the Christian Association as well as the church student group.

All for \$1.00 a year! Be sure all new subscriptions are marked: "Congregational Christian." Send to: 347 Madison Avenue, New York 17, New York.

ELIZABETH CHICOINE.

The good man feels old age more by the strength of his soul than by the weakness of his body.

—Thomas Overbury.



POST RESURRECTION COMMAND.

"As the Father hath sent me, even so send I you." This is the commission of the risen Christ. The disciples who were present in the upper room, and their spiritual descendents, have implemented the commission. The risen Christ continues to carry on his saving work through his human messengers by the power of the divine Spirit. Countless Christians made their Easter offering for Missions in the spirit of Christ. These multiplied offerings give tangible expression to the Easter Hope.

Here is a letter from one "sent." Richard Jackson writes: "We are beginning to get settled now after a long trip and to get a bit of rest. Everyone is being kind to us. The problems are great, so great we almost hesitate to tackle them. The filth, poverty and disease, as well as the pagan superstition, are beyond description. Medicine men flourish. The ministers and loyal Christians here are consecrated and present a great hope for the future." We rejoice that we have such a faithful and efficient representatives at Shaowu.

This is no time to abandon our missionary study and giving. Our Convention period of missionary emphasis continues through June. Failure to continue our missionary efforts now would be a denial of the Easter imperative. At the conclusion of his great treatise on immortality, St. Paul issues this arresting challenge: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

SERVANT OF THE ISLES.

In one of the magnificent Servant Passages, Isaiah 42:4, it is stated that "The isles shall wait for his law." The Servant whom God has chosen has a great work to do, and for it is prepared by having the divine spirit put upon him. His missions is to carry judgment to the Gentiles. He is to do this in quietness, by the operation of gentle, spiritual influences. He is to be very careful not to quench any little wavering burning light of faith among the Gentiles. He is not to be discouraged, but wait patiently until God's law is established on the earth, even the isles.

In its original context, it appeared presumptuous, almost absurd. And yet, how gloriously this prophetic insight was fulfilled in the blessed ministry and continuing influence of Christ! The isles, the isles, thank God, hear his voice, learn his law, and acknowledge his rule.

Major attention has been given to the influence of Jesus on the nations or continents. It is probably natural that his importance for the islands has been minimized. A second World War was necessary to alert our attention to the importance of islands. If they are important as military bases, they are no less strategic

in spiritual warfare. We need intermediate and advanced bases for Christianity. Henry P. Van Deusen wrote convincingly on "They Found the Church." There, yes, there, even on the islands. What a Godsend these missions of mercy were to stranded servicemen! The continuing strategy of ecumenical Christianity must view the islands with all the tender concern of God's chosen Servant.

A decision to establish United Protestant missionary work on Okinawa Island has been unanimously approved by a recently-formed Okinawa Committee of the Foreign Missions Conference of North America.

The action was described by Rowland M. Cross, secretary of the committee, as a major step toward fulfilling the desire of many Christian leaders both in the United States and overseas to conduct Protestant foreign mission activities on an interdenominational rather than a denominational basis.

Tentative plans call for the sending of a small staff of missionaries and workers to serve as Protestants with no specific denominational label. It is expected that a hospital and a school will be established as soon as possible.

The Okinawa project was first proposed by a small group of native Christians on the island to American chaplains who served there during the war, according to Garland E. Hopkins of Washington, D. C., associate secretary of the Board of Missions and Church Extension of the Methodist Church.

Declaring that "there is a religious neutrality and apathy on the isle that is probably unequalled in other places in the world," Mr. Hopkins said that Buddhism and Shintoism were introduced there by the Japanese centuries ago, but seemed to have little impact.

Mr. Hopkins described the island as the "least provided for and the most needy" of any country occupied by the United States.

R. L. H.

WHEN IS A PERSON EDUCATED?

When he can look out upon the universe, now lucid and lovely, now dark and terrible, with a sense of his own littleness in the great scheme of things and yet have faith and courage.

When he knows how to make friends and keep them, and above all, when he can keep friends with himself.

When he can be happy alone and highminded amid the drudgeries of life.

When he can look into a wayside puddle and see something besides mud, and into the face of the most forlorn mortal and see something beyond sin.

When he knows how to live, how to love, how to hope, how to pray—and is glad to live and not afraid to die, in his hands a sword for evil and in his heart a bit of song.—Joseph Fort Newton in *The Sword of the Spirit*.

The Idea of a Denomination

By DR. DOUGLAS HORTON

The Alden-Tuthill Lectures Given at the Chicago Theological Seminary

There was a time when, if I had been asked to discuss the idea of a denomination, I should without further thought have begun from the historical point of view. Later came a long season when the categories of psychology would have offered the most natural point of departure. Today, however, without meaning to cast any question upon these two other methods, to which indeed I shall again and again return, I should like to examine the life of a denomination from the angle of eschatology—which is indeed inclusive both of history and psychology.

The Point of View of Eschatology.

It was apparently from this vantage point that our Lord looked at all life. We owe no little to the critical scholars of the New Testament in these later days for teaching us that Jesus Christ derived his insights into human events and human souls largely from the contemplation of the relationships which would befall at the conclusions of history, when the Father's perfect will would rule. As Professor Rosenstock-Huussy discerningly remarks, "Jesus was the first 'final' man, the first who lived from the end of time back into his own age."

I suppose then that we might frame our question: Will there be any denominations in the resurrection? To a somewhat similar question, asked him by the Sadducees, Jesus made answer: "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

By this I take it that he meant that in heaven, where the eternities abide and the temporalities vanish, the physical ways through which soul declares its love for soul shall be done away, but not the souls themselves nor yet the love which unites them. John Penry, the Welsh martyr who was put to death by Elizabeth almost exactly 350 years ago, apparently caught Christ's meaning when he signed himself in a letter to his wife just preceding his execution, "Your husband now for a season and your beloved brother forevermore." The question is whether denominations are instruments like marriage, serviceable only "now for a season" or, like the love which informs true marriage, "destined to abide forevermore."

It is not enough to ask in sarcasm whether God could be a Presbyterian or a Congregationalist: He may be both. He may enjoy dual standing—multiple standing. Indeed that must be the case, so far as this world is concerned, if all the communions have His blessing. He must be as much at home with the Holy Rollers as in the ultramontane magnificence of a high mass at St. Peter's. But we are not asking about this world: our question is whether the souls of people here are so dyed by their denominational affiliations that the color car-



DR. DOUGLAS HORTON.

ries over into heaven, making something of a spectrum (I won't say spectacle) of the celestial choirs that sing about the sea of glass.

For my own part, I think that denominations belong to time alone. As I grow older, I find the thought of human love and friendship ever more appealing: Heaven would be a most unhappy anticlimax to our life on earth if we were denied these treasures there. I find the line-of-meaning of Christian love continuously rising on the graph of life's momentous matters; but the value of the denominational factor seems to descend. I should expect that at the end of time it should have reached an absolute zero, for the diversity of the communions appears increasingly to hinder rather than enhance the complete understanding and sharing of Christian love which must be the characteristic of the time beyond time. The closer we come to God as He reveals Himself in Christ, the closer we come to each other. Let there be individuality among us by

all means—rich individuality for ever and ever—but individual as each may be, let us all be members of the same church! There is everything to be said for apocalypticist's insight that all robes, Baptist North and Baptist South, Dominican and Dutch Reformed, all of them, when washed in the blood of the Lamb, come out one color—white.

The Social Sources of the Denominations.

After all, it is not the goal toward which we are directed that makes us denominationalists. It is a single end toward which our roads converge. It is rather the variousness of our starting points and the routes we traverse that give us diverse communions. The studies made by Professor Richard Niebuhr in this field several years ago illustrates authoritatively, so far as American communions go, how closely denominational lines follow those of the general classes and major groups of our society. If one should desire confirmation of this now generally accepted principle, he should attend mass in a Roman church in a New England town. There he will realize that the Catholic Church in Protestant New England provides to the Irishman in our midst a breath from his native land. It is at once a source and a satisfaction of his nostalgia. Those who know report that one of the main reasons why a large minority of the Presbyterians in Canada did not enter the union of the churches was that they dimly felt it represented a deflection from Scotland and therefore impugned their patriotism. And our denominations are not only the residuary legatees of national loyalties: they are the ecclesiastical phases of other complexes of kinship as well. The Protestant Episcopal Church is still the church of the Cavalier class. The pentecostal churches are fitter than any others beneath our sky to satisfy the migrant and other groups of the social fringe. Each company of us is a part of all we have met, but not many of us have met many who were not of our own class.

The Probable Antiquity of Denominations.

It is for this reason that the term *reunion* used to describe the grand purpose of the ecumenical movement calls for examination. Christ is one, and represents in himself the principle of the future; but the communions have never been proved with any degree of historical certainty to have been one. There was a time when a small company of disciples followed their Lord in unity of spirit
(Continued on page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

My thoughts on Easter were more realistic this year. Since coming to Suffolk I have conducted 489 funerals, and each one of them added something to my faith in God, and my belief in life eternal. Two hundred and forty-one of these were members of the Suffolk Church, the others were—most of them—members of some organization in the church or closely connected with the church through their families.

Just this quarter leading up to Easter I have had the funerals of Col. J. E. West, his brother-in-law, Edwin C. Beale, and C. C. Duke. These three men meant a great deal to our church, each in a different way, but each counted, and counted greatly. Each of them had a real faith in God, and each of them served with credit and honor to their community. I was not only their pastor, but I had known and loved them each as true friends for a good many years.

On Thursday of Holy Week I stood along with other members of the old family circle as they laid to rest the body of my oldest brother, James S. Truitt. He never sought for much for himself. He preferred that his work be kept in the background, but he was ready to give the last full measure of service to others. Forty years of teaching in the public schools was to him a life investment and there will be many who have sat under his instruction and caught his spirit of service to others who will join me in saying he was a good man.

So it was that I came up to Easter with a more firmly fixed faith that our spirits live on, that they go back to God who gave them. It was Sir Wilfred Grenfell who said: "It has been my lot in life to stand by many death beds and to be called in to dying men and women almost as a routine of my profession. Yet, I am increasingly convinced that they never die at all. I am sure that there is no real death. . . . Eternal life is the complement of all my unsatisfied ideals. And experience teaches me that belief in it is a greater incentive to be useful and good than anything I know."

To me belief in eternal life undergirds all our work with the assurance that God will bless it, that there is an infinite God to keep, and to establish, the work of our minds after us; that God will grant unto our spirits

life as suitable in after life as that which He has offered us in this beautiful world here. It is such a belief that helps to give one patience, persistence, and joy, in whatever service one may render. Perhaps something of that thinking was in Tennyson's mind as he thought of the Pilot directing his life's voyage here that caused him to prepare the lines that closed with:

"I hope to see my Pilot face to face

When I have crossed the bar."

And most reassuring of all are the teachings of Jesus who showed in all he did and said that there was the Father to whom he would return.

JOHN G. TRUITT.

EASTER SERVICES AT ROSEMONT.

Easter Sunday was a great day at Rosemont with all services being attended by large numbers of people. Everybody looked their best and appeared to be feeling their best, and they had good reason to be. The weather man had promised rain for the day, but it turned out to be one of the most beautiful warm, sunny, spring days that I have ever seen. It was a heart-warming experience to see so many people. Every seat was taken at the 11:00 o'clock service and many extra chairs had to be brought into take care of the crowd. It was my first experience in preaching to a full house even on Easter Sunday morning. But of all the sights I beheld during the day I think the loveliest was that of mothers and fathers bringing their babies and young children to Sunday school. And they were a beautiful sight to behold. A total of 384 people attended Sunday school here yesterday.

The day for some of us began about 6:00 A. M., when we got up from our comfortable beds (but not too comfortable to hold us) to prepare for the Easter Sunrise Service at 7:00 A. M. This service was conducted by the young people of the Raleigh Heights Baptist Church, the Portlock Methodist Church, and the Rosemont Christian Church. The service was led by Wayland Andrews; the Scripture was read by Anne Morrison; prayer was offered by Edna Earle Leary; poems were read by Marporie Hassell and Mary Eleanor Voliva; and the address was given by Wayland Andrews. Special Easter music was rendered by the Baptist Youth Choir and also the Rosemont Youth

Choir. Donald Lee Liverman, Kenneth Hollowell, Slim Trotman, and Sonny Hodges acted as ushers for the service. Immediately following this very impressive service of worship the young people of the three churches were served a delicious Easter morning breakfast in the Social Hall of the church by a committee of six women, two from each of the three churches: Mrs. Leary and Mrs. Gallup of the Baptist, Mrs. Oscar Pierce and Mrs. J. Hollowell from the Methodist and Mrs. L. L. Milteer and Mrs. T. F. Liverman from the Christian, assisted by a number of others. The young people turned out in large numbers for the worship service and also the breakfast. And it was quite evident from the expressions on their happy faces that they were delighted to be at worship so early and also thoroughly enjoyed the early breakfast together. About 125 young people remained for the breakfast.

The next service was the Sunday school which convened at 9:45 with Mr. W. H. Farrow, superintendent, in charge. It was the day for our special Easter offering. We had been talking about missions, the great need in the world today, and our own particular task in the program, for the past few Sundays, trying to prepare the way for our people to make a worthy response to the great cause on this day. So, uppermost in Mr. Farrow's mind was the \$500.00 which we had set as our goal for missions this year. I haven't heard the latest report on our offering for missions, but I feel sure that we will go over the top. Rosemont always does go over the top in whatever it undertakes. And I feel sure that we will not break this good record now or in the future.

The next service was the 11:00 worship service. Here let me put in a word about the very attractive way in which the church was decorated for Easter Sunday. This big job was done by a faithful and hard working committee on Easter flower arrangements consisting of Mrs. Elmo Spencer, Mrs. Merritt Laubach, Mrs. Mary Roland, Mrs. Davis, Mrs. L. L. Milteer and Mrs. T. F. Liverman. The many Easter lilies, the palms, the ferns, the pieces of green branches tie around the chancel rail, the candelabras (one on each side of the pulpit), the six singing canary birds (one to the cage), and last but not least, the Cross hanging in front of the baptismal pool curtain, all of these things were very beautifully arranged in an ideal setting for an Easter morning service. The choir rendered two special selections, "The
(Continued on page 14.)

News of Elon College

By PRESIDENT L. E. SMITH.

DAMASCUS' FIFTH SUNDAY RALLY.

I have spent a total of thirty-two years in North Carolina and Virginia. During this time I visited many of our churches, but not until last Sunday, March 30, did I have the privilege of visiting Damascus Church in the Eastern North Carolina Conference. The occasion was a Fifth Sunday Rally for our churches — Martha's Chapel, O'Kelly's Chapel, Chapel Hill, and Damascus. These four churches have the custom of meeting together on each fifth Sunday for the union service. It is an all day meeting—morning worship, picnic dinner, and an afternoon program. This is a very fine arrangement. It gives the members of these churches an opportunity to know each other, to know something of each church's program and to exchange ideas as to program, procedure, and the work in general.

I was much impressed with the opportunities at Damascus. The grounds were neat and well-kept. The building, though but one room, was clean, attractive and in excellent condition. You had a feeling that those who worshipped there had an interest in and a love for their house of worship. The members of the church and community were good, representative citizens, capable and interested in their church. They were much concerned for the future of their church. They need and are most anxious for a pastor who can give a Sunday morning service.

The program for this particular day was a regular worship service, conducted at 11:00 o'clock. The writer had the privilege of conducting this service and of speaking. Dinner was served on the grounds, and what a dinner! Judging from the tables, even after every one had eaten, the people of this community and the representatives from the other churches know nothing of the scarcity of food. There was a plenty and to spare for everybody.

In the afternoon the Rev. Grieg Ritchie, the retiring pastor, presided. A quartette from Hank's Chapel Christian Church sang two groups of gospel songs, and the Rev. D. P. Barrett, returned missionary of the Southern Convention from Puerto Rico spoke concerning his work while a missionary in Puerto Rico and the

hope of the future of the work on the island.

The day was a most pleasant one for everyone present and, I feel, profitable for the churches concerned. Personally, I would like to express approval of the day and the hope that Damascus Church may soon secure a pastor who can give the church a morning preaching service.

BUILDING OPERATIONS TO BEGIN AT ELON COLLEGE.

In 1923 five new buildings were erected on the Elon College campus: Alamance, Whitley Auditorium, Carlton Library, Duke Science, and Mooney Christian Education. These are excellent, modern, fire-proof buildings and are well adapted to a present-day program of instruction in higher education. Since these buildings were erected, there has been no building of a permanent nature erected at the college.

Our instructional facilities are first-class and adequate for a student body of 1,000 but our equipment for physical education, kitchen and dining room accommodations, and living quarters for students and faculty members are entirely unrepresentative and inadequate. We need very badly a heating plant, a gymnasium, a dining room, and four new dormitories. This is a big program, an expensive program, but it also constitutes a great opportunity for every student now enrolled in Elon College and his parents, every member of our church and the friends of Christian Education. Our Expansion Program is a great program, but we have a great constituency interested in and back of this program. It is inspiring to feel that the Expansion Program has really been launched and actual building operations are to begin pretty soon. The contract has been let for two 200-h.p. boilers to be delivered in May. Plans and specifications are being drawn for the new power house, and as soon as they are completed, bids will be received, the contract let, and building operations will begin. We hope to have this new equipment by October of this year, if not before. It is estimated that this particular project will cost a minimum of \$100,000. We know that you do not want to see the

college go in debt again. You would much rather contribute to keep it out of debt than to contribute to pay debts after they have been accumulated. Please make your check payable to Elon College and make it a generous one. We will need more than \$10,000 before next month is gone. Doesn't it sound wonderful?

The alumni are becoming active and optimistic. They have assumed the responsibility for the erection of a new gymnasium as a memorial to the Elon boys and girls who lost their lives in World War I and World War II. They have formed an organization and begun operations to raise a minimum of \$250,000 for this purpose. In their enthusiasm they have announced that the ground will be broken for this new building, Alumni Day, Saturday, May 24, 1947. No alumnus will want to miss this great occasion.

APPORTIONMENT GIVING.

We are happy to present a better report this week than last. In fact, last week's report was disappointing and rather shocking—one Sunday school with a contribution of \$3.00. This week's report is more encouraging. Eleven Sunday schools and churches with a total of \$136.45. Even this amount each week would not total the college's annual apportionment. At the college we are put to unusual expense this spring. We have had to buy two new trucks. The old ones were simply worn out. We are required to lay a water main so as to provide fire protection for the government housing units. The main is now being laid at a cost of some \$2,000. All these expenses must be borne by the current fund account. If all of our churches and Sunday schools in the Southern Convention would cooperate in pre-conference offerings for the college, it would certainly help the situation a great deal.

Previously reported	\$2,658.85
Churches.	
Eastern N. C. Conference:	
Christian Chapel	5.00
Good Hope	15.00
N. C. & Va. Conference:	
Happy Home	8.32
Eastern Va. Conference:	
Old Zion	15.00
Sunday Schools.	
Eastern Va. Conference:	
Bethlehem (Nans.)	12.67
Mt. Carmel	14.35
N. C. & Va. Conference:	
Durham	27.63
Ingram	8.61
New Lebanon	5.50
Pleasant Grove	5.88
Va. Valley Conference:	
Winchester	18.49
Total	\$ 136.45
Grand total	\$2,795.30



MISSIONARY OFFERINGS.

REPORT FOR MAR. 29-APR. 3, 1947.

Sunday Schools.

Bethlehem (Nans.)—E. Va. . . . \$	3.92
Ether—W. N. C.	3.14
Durham—N. C. & Va.	15.40
New Lebanon—N. C. & Va. . . .	13.50
Pleasant Grove—N. C. & Va. . .	12.04
Winchester—V. Va.	14.80

Total \$ 62.80

Churches and Individuals.

Chapel Hill—E. N. C. \$ 10.00

Shaowu.

Tryon, Ersk. Mem.—N. C. & Va. \$ 88.03

Total for period March 29-

April 3 \$ 160.83

Previously acknowledged .. 18,455.74

Total since Sept. \$18,616.57

IDEA OF A DENOMINATION.

(Continued from page 5.)

and at his death found themselves animated by a single desire to bring the whole world to understand and accept him, but that little band can hardly be considered the Visible Church, though they were to become part of it, the leading part of it.

There are two types of organizations: (a) formal, and (b) informal. Every organization is definable as a group of people who are (a) willing to contribute action, (b) to a common purpose, and (c) are able to communicate with one another. When this joint purpose is self-consciously and intentionally shared to the point where some form of government is called for, the organization is formal; but when the purpose, though shared, is accepted by the persons involved without any considered sense of community among them, the organization is informal.

Obviously the company of people whom Jesus called to a new spiritual life were an informal organization. They were the first members of the *Una Sancta* but they had no sense of organizational solidarity. The definition of the Invisible Church applies to them:

The Church is invisible in respect of the relation wherein the members stand to Christ, as a body unto the head, being united unto him by the spirit of God and faith in their hearts.

When Christ walked the earth, this was the Church. There is no intima-

tion in the Gospels, when carefully read, that he lifted a finger to organize his Church in any formal way. Why *should* he, or his disciples, in the earliest days, when "the hammer of the world's clock was raised to strike the last hour?"

It is to be noted that this is the kind of organization which his Church still enjoys today. It is one, in spite of the denominations, in the sense that is brought out in the noble declaration of the Edinburg Conference of 1937.

We are one in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to him as Head of the Church, and as King of kings and Lord of lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

This unity does not consist in the agreement of our minds or the consent of our wills. It was founded in Jesus Christ himself, who lived, died, and rose again to bring us to the Father, and who through the Holy Spirit dwells in his church. We are one because we are all the objects of the love and grace of God, and called by Him to witness in all the world to His glorious gospel.

There can be no talk of uniting the *Una Sancta*: that is one already. We praise God that there are no independent denominations in it, never have been and never can be.

Our consideration of denominations lies wholly within the study of the formal structure of the Church. If Christ formed no such Church, as the records indicate, there was a time between the end of his ministry and the beginnings of the first formal organization when there was in Invisible Church but nothing else. Embodiment, however, is the end of all existence, and is was entirely natural that the Christians should one day bethink themselves of formal organization. It was not until the Invisible Church became Visible that the denominations came into being.

Is it possible to suppose that all the groups in every community which Jesus had visited and to which by that time his disciples had penetrated were caught into a single formal organization? Movements in human history are seldom so nicely packaged. Did our Lord make not a single con-

vert among the multitudes that followed him. Obviously. They knew him but did they know each other? They were related to him but how could they have been related organizationally to each other? What of the man out of whom he cast the legion of devils, who was hidden to go home and tell his friends what God had done for him? What of the many Samaritans who said to the woman of the well, their fellow citizen, Now we believe not because of thy saying but we have heard him ourselves and know that this is indeed the Christ the Saviour of the world? Granted that the critics raise their eyebrows at some of these passages, at his death our Lord must have left behind him many clusters of believers to share their immortal memories of him and to say of God "He is our Father" with a new daring. To think that all of these were swiftly gathered into a single ecclesia acknowledging a single leadership is quite gratuitous. The very fact that we have insistent reference in the New Testament to the apostolicity of particular people seems to argue a division of opinion about them. If, as seems likely, the leadership of the nascent Jerusalem community was for the most part in the hands of James the brother of Jesus and a few others, including Peter, was there no individual or group of people to be found in the same city or in Galilee who preferred their own affectionate recollections of Christ to any given them by these men? To this possibility the reference to contentions in the First Epistle to the Corinthians would seem to point: "I am of Paul; and I of Apollos; and I of Cephas." The informal Christian group in every synagogue was a natural nucleus for independent formal organization. We know that controversies between Hellenistic and Aramaic Jews were carried over into the early Church, and all in all it seems to accord not only with the tendency of the records but with our knowledge of human nature to believe that the fact of denominationalism was present at the very start of the formal organization of the Church. We must at least be chary of dogmatizing about that period, and insisting too robustly that we should go back to a union which may or may not have existed. We are on surer ground when we dedicate ourselves to go forward to a union which is as certain as heaven—the union for which even the first Christians in their incipient denominationalism apparently longed—and so preserved the Master's prayer. *Ut omnes unum sint!*

(Continued on page 11.)

CHURCH WOMEN AT WORK

With Emphasis on Missions

Mrs. F. C. LESTER, Editor

VANCE-WARREN-WAKE-DURHAM MISSIONARY RALLY.

Place—Mt. Auburn Church.

Time—Friday, April 18, 10:30 A. M.

The Vance-Warren and Wake-Durham Missionary Rally will be held at the Mt. Auburn Church in Warren County, Friday, April 18, beginning at 10:30 A. M. (To get to Mt. Auburn, go north from Henderson on U. S. Highway No. 1 to Manson, then turn left on paved road to Drewery which is about three miles, then turn right at Drewery on dirt road and that will take you to Mt. Auburn which is about seven miles from Drewery.)

It was voted on at the presidents' meeting of the Vance-Warren District, held at the Henderson Church Saturday afternoon March 22, that whatever church entertained the rally, to serve the lunch and charge for it. So lunch will be served by the Mt. Auburn Society at a small charge.

I hope all the churches in both districts will send representatives to the Rally whether they have missionary societies or not and help to make it one of the best Rallies we have ever had. And we will surely want to attend, for our guest speaker will be our own Pattie Lee Coghill from Fuller's Chapel Church, near Henderson. I am sure we do not want to miss hearing her tell about her wonderful trip to India and the countries she visited in Europe. So please make your plans to attend the Rally, and see that a group from your society or church attends.

The sessions will begin at 10:30 in the morning and will adjourn at 3:00. Please plan to be there for the opening and stay until the benediction.

Remember the time and place—Mt. Auburn Church, Warren County, Friday, April 18, at 10:30 A. M.

Hoping to see you there.

MARGARET ALSTON, *Supt.*,
Vance-Warren District.

MAY FELLOWSHIP DAY.

May Fellowship Day comes on May 2. It is the third day sponsored by the United Council of Church Women. "Just as we demonstrate our partnership in prayer on the World Day of Prayer, and our worldwide partnership of active good will on World Community Day, so on May Fellowship Day we demonstrate

our partnership in the strategically basic unit of all unity, the community."

The program for this day, on the theme, "The Fabric of Fellowship," may be ordered from the United Council of Church Women, 156 Fifth Avenue, New York City. In some cases the State Council of Churches will also carry them. The cost is 10c.

Some societies hold a cooperative meeting with all denominations, which may be in connection with a Council of Churches, and have a sacrificial meal, using the offering for some community project. It would certainly behoove us not to have an elaborate banquet of food, but rather to use our money for things really needed, such as our Committee for War Victims or our Cent-A-Meal plan, in case you don't have community projects.

MRS. W. J. ANDES.

MISSIONARY SPEAKS AT SHALLOW WELL.

Both Mrs. Jack Campbell, the Chat-ham-Lee-Moore District Superintendent, and Mrs. R. T. Grissom, wife of the pastor and president of the missionary society at Shallow Well, have written concerning the interesting meeting which their society had in January. Dr. John Symington, a practicing physician of Carthage, N. C., was the speaker. Dr. Symington spent three years in India as a Presbyterian medical missionary and twenty-one years afterwards as a doctor in India, but not under the mission board. Although a busy man, it might be that Dr. Symington would visit other churches near Carthage.

Shallow Well joined Turner's Chapel in observance of the World Day of Prayer. There was a good group present, and two readers from each of the societies were used.

BEREA (NORFOLK).

The Ladies Auxiliary of Berea (Norfolk) has had a very successful fall and winter season under the leadership of our president, Mrs. Edna H. Waterfield and her most capable staff of officers for the year of 1946-1947.

They knew of no better way to advance into the opening of our spring season than to have a nice meeting as the one that was planned and held at

Berea on Thursday, March 13, 1947. The meeting was an all day session with the most interesting program so well-planned. The morning session was opened with a very interesting devotional conducted by our president. This was such a spiritual uplift to start our day, we all look forward to the inspiration we always receive whenever we have the opportunity to hear her.

After the devotional she presented our speaker for the morning, who needed no introduction as she was one of our very own beloved members of Berea, Mrs. Thelma W. Frost. Mrs. Frost brought us our review of the foreign study book, *India At the Threshold*. The mission picture and review that Mrs. Frost painted in our minds was the most realistic that we have ever studied. The spiritual inspiration we so gratefully received while listening will live in our memories for months and even years to come.

At the close of this review we adjourned for lunch hour, from 12:30 to 1:30 P. M. This was a most bountiful meal prepared from covered dishes that all members brought for this special occasion of fellowship one with another.

After one of our most enjoyable luncheon hours, our president called our meeting to order for the afternoon session. It was at this session our pastor, Rev. B. H. Watkins, presented the program of missions of our Southern Convention and our auxiliary accepted his recommendation that we give equal or above amount of our apportionment on the over and above mission program of the church. After our business session for the afternoon we adjourned our meeting with a thankful prayer for such a fellowship meeting and for the opportunity in our small way to help our neighbors across the sea to know that Christ is the Light of the world.

RUTH K. SOREY,
Reporter.

RECEPTION AT MT. CARMEL.

A cordial "Get-together" reception was given at 8:00 P. M. on Good Friday to welcome the new pastor into the church, the Sunday school, and the missionary society. The pastor wishes to thank everyone for his or her kind generosity, and for such persistent pledges to uphold the pastor as we work together. May we work together prayerfully as one for the upbuilding of God's kingdom.

C. SHANNON MORGAN,
Pastor.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

THE SERVICE ROOM AND THE ELF.

"Now a pair of shoes for Hilda." Miss Wilson went to the table that was filled with shoes. "Hilda must be about eight years old now." "Yes, she is," said Mrs. Peterson, as she followed the clerk in the mission church store.

"Several pairs of children's shoes were brought in yesterday. I am sure that one of them will fit your little girl."

Miss Wilson began to look through the shoes. The children's shoes were not to be found. "John," she summoned the boy who helped her. "Do you know what happened to those children's shoes that were brought in yesterday?"

"We put them there with the other shoes," said John as he went to help find them.

Both Miss Wilson and John were unable to find them. "I'm sure that they have just been misplaced, Mrs. Peterson. When I find them I'll be sure to save a pair for Hilda."

"Oh, thank you," smiled Mrs. Peterson. She took up the bundle of clothes that had been given to her before the hunt for the shoes had begun. "Now all of us will be able to come to church again."

"Splendid, Mrs. Peterson. We shall be looking for you!"

When her visitor had gone, Miss Wilson went back to the shoe table. "I just can't understand what's happened to those shoes, let's look once more, John, and see if we can locate them." They both looked everywhere but no children's shoes could they find. "Nothing has ever been taken from this room before; I'm sure that they will turn up somewhere."

Several more women came into the room wanting shoes for their children. "We hope to have some in a day or two," she told each one.

Later, Tommy Hauser came into the "shop," as she often called the service room. He kept looking towards the shoe table. "Can I help you, Tommy?" asked Miss Wilson.

"No, I was only looking. You don't have many pairs of children's shoes in my size, do you?"

"No, Tommy, we haven't just now. Perhaps soon we'll have some. Why, do you need a pair?"

"No, those you gave me are still good. They've been fixed. You see, my dad . . ." Tommy suddenly

quit talking without finishing his sentence.

"Yes, Tommy. What about your father?" Miss Wilson was most interested in Tommy's family for they seemed so worthy and took such a great interest in the church.

"Oh, nothing. He's all right. Goodbye." And Tommy was gone before she could ask any more questions.

"That was queer of Tommy to leave so abruptly! But he couldn't have had anything to do with the children's shoes," Miss Wilson thought to herself.

The next morning when she took the cloth off of the shoe table there stood two pairs of children's shoes all mended and freshly shined. "Look here, John! Two pairs of those missing shoes!" she called, holding them up for him to see.

"Well, what do you know about that! They've even got new laces in them. Where do you suppose they came from?"

"It reminds me of the story of 'The Shoemaker and the Elves,'" laughed Miss Wilson. "It will be more fun trying to find out who the Elf is than it was trying to find our missing shoes."

"All of the shoes have not been returned yet. Why can't we watch to see who brings them in?"

John immediately made up his mind to play detective.

"John, how about taking a pair of these over to Mrs. Peterson? You remember, I promised to save a pair for her daughter, Hilda."

"All right, but you be on the watch for the Elf while I'm away."

No Elf came that day. No more shoes were returned. But the next morning when Miss Wilson uncovered the table two more pairs of neatly mended shoes were on the table. "Two more pairs, John," she called.

While John examined the latest returned shoes, Miss Wilson went to unlock the outer door. "Oh, hello, Tommy? What brings you out so early? Can I do anything for you?"

"No'm. I was just . . . oh, nothing." And Tommy ran on down the street, leaving a surprised Miss Wilson behind.

"John, I wonder. Do you suppose that Tommy could know something about the Elf?"

"He's been acting unusually here

the past few days. Perhaps he'll bear watching," replied John.

But Tommy did not come back that day to be watched. Not until closing time. A large box of clothing came in just before five o'clock. Miss Wilson and John had taken it into the backroom to unpack it.

"Sh-h-h-h, listen! Someone's in the other room," whispered John. They stopped their work to listen more closely.

Sure enough there was someone in there. They both went to see. As they opened the door a very startled Tommy was found with a package under his arm. "It is Tommy!" Miss Wilson exclaimed.

"Yes, Miss Wilson, I'm bringing all of the shoes back. I didn't really take them. You see, Dad said we'd just borrow them a little while."

"And mend them so beautifully and give them a new coat of polish and some new ties!" Miss Wilson Wilson added gaily. "It was a lovely idea. Only you and your father would have thought of it, Tommy."

"Oh, it wasn't much, Miss Wilson. You see, Dad's got a job now and he wanted to do something to thank you for all that you've done for us. Giving us the shoes and everything when we needed them."

"So that's what you started to tell me about your father," laughed Miss Wilson.

"Yes, and he said any time you had any more that needed mending, he'd be glad to do them for you. He fixes them at night when his day's work is done."

"John, I knew our Elf was working at night for us. This time it's the story about the 'Service Room and the Elf.'"

John laughed as if Miss Wilson had said something funny. Tommy couldn't decide what it was all about but he laughed with them.—*Retold from "More Missionary Stories to Tell."*

KEEPING FAITH WITH OTHERS.

By EDITH GABRIEL.

Issued by the National Kindergarten Association.

"It's for you, Alfred," said Mrs. Thomas, handing her son the telephone receiver.

After a brief conversation, Alfred said, "Wait a few minutes and I'll call you back. I'll talk with Mother about it."

Turning to her, he explained, "Mother, it was Jack Morton. He reminded me that there is going to be a very exciting game today and he wants me to go with him. It's the

(Continued on page 15.)

IDEA OF A DENOMINATION.

(Continued from page 8.)

Authentication of Denominational Claims.

Very early Satan must have whispered to these early Christians, "Though there are several groups of churches in existence, yours is the only one which enjoys a direct succession from Christ himself." All must have assumed the necessity for apostolic succession—but in what did apostolicity consist? The group which cherished the Gospel of Matthew evidently traced their descent through Peter and may in the very dawn of ecclesiastical life have felt that it was only those that Peter blessed who possessed the full treasure of apostolicity. At any rate they were the only group who retold for posterity the really astounding story of how Jesus had assured Simon, the "Rock," that he would give him the keys of the Kingdom, so that he could control both heaven and earth. Apostolicity for the author of Acts, however, was apparently not something that could be handed on in external ways but rather a sense of Christian mission which was passed from person to person like a contagion. He therefore had no hesitation in regarding St. Paul as an Apostle. Here at the outset we have a distinction of interpretation which has divided people of Protestant and of Catholic turn of mind ever since. *Quot homines, tot sententiae*: in their humanity the early sects can hardly have escaped asserting their claims over against each other.

Some sects had a much more powerful weapon for authenticating their claims than any we possess today, for what has become the Scriptural canon still remained in their hands unfixed. That emphases and even embellishments should have been introduced in what had been written but not yet achieved final form, in order to establish certain felt realities, is in the nature of the human case. This principle is everywhere in evidence: we know, for instance, that the dynamic which gave the Gospel its start after the death of Christ was the certainty which filled the hearts of his disciples that he was not dead. To the minds of some, at least, it must have followed inevitably that the tomb of Christ must have been supernaturally opened—and stories of the resurrection at the sepulchre were accepted in all good faith. We are not to think that the grave-stories came first and the sense of the glorified Christ later: quite the reverse is the case, as is made clear from St. Paul, who knew the living Christ but had never ap-

parently heard of the rolling away of the stone. Similarly we are not to think that the men upon whom St. Peter laid his hand in baptism felt themselves to belong to Christ because they had read of the incident in which Jesus had compared *Petros* to *Petra*. It was because they felt the new spiritual vigor and stability imparted by the disciples in the name of his Lord that they must as it were have taken it for granted that Jesus had singled him out for endowment with special powers. Innumerable stories compounded of fact and fiction cluster about the memory of every major personality even in our scientific age: Can we imagine that the greatest personality who ever lived would have wrought less upon the imagination of untutored fishermen and rustics? It seems the part of honesty to believe that each school of early Christians must have plucked out of the multiplicity of traditions the anecdotes of Jesus which best authenticated the spiritual experience of the group to which they belonged. The Roman today taunts the Anglican by saying, "You believe yours is the true Church because your orders are valid: we believe our orders are valid because ours is the true Church"—but all of us, Anglicans included, believe that there is power running along the line from Christ to ourselves because something has happened to us spiritually in our denominational fellowship. And if we had the making of the canon, we should have made certain, and without any tincture of malice, that documentary evidence to sustain our claim of relation to Christ was included. But the just claim, when magnified to exclude the claims of others, becomes unjust, and the greatest obstacle to reunion is that "every part of disunited Christendom tends to interpret its past through an image of itself which contains no image of any other and holds fast without repentance to this image."

When now you add the consideration that some of the early groups were doubtless more powerful than others and even that one may have been sufficiently influential to determine exactly what should go into the Scriptures, you have a reason why the New Testament may seem to hark back to a single organized *koinonia* of believers—but you have no assurance that there were not other pristine denominations which, though less literary, were not necessarily less Christian than those who set forth their point of view in Matthew, Mark, Luke, John, and the other canonical books.

The denominations, ancient and

modern, are the best attempts Christians have been able to make to reduce the informal Church of the Spirit to formal organization. They have at various times and in various places between them captured everything of the *Una Sancta* but unity—and deep in the heart of every communion of Christians is the knowledge that until this last attribute is won they cannot be The Church. They therefore live in the midst of paradox: they recognize that they are the best expressions of the Visible Church that ever existed. Modern denominations can say that they have brought the Church into a strength and power in the Twentieth Century that it has never known before throughout its entire history. But at the same time they remember the need for unitedness and have to acknowledge that when final union is achieved they themselves shall cease to be. They are therefore seen to belong in the self-contradictory zone in which most human institutions grow. As we pay our police force in the hope that thanks to their efforts there will some day be less need for a police force; as we devote ourselves as a nation to putting down nationalism; as the best class of people utilize the privilege their class gives them to prove that classes are transiently necessary calamities—so the denomination which most accords with the mind of Christ is the one which is most intent on losing its life in a larger whole. If the various communions do not build the unity of the Church, the work will not be done, for they are at once the only masons and the only ashlar for the edifice. That edifice, however, is their tomb—but it will be the tomb not of the dead but of the risen and living.

(To be continued.)

If from my spy-hole, looking with purblind eyes upon a least part of a fraction of the universe, I yet perceive in my own destiny some broken evidence of a plan, and some signals of an over-ruling goodness, shall I then be so mad as to complain because all cannot be deciphered? Shall I not rather wonder, with infinite and grateful surprise that in so vast a scheme I seem to have been able to read, however little, and that little encouraging to faith?

—Robert Louis Stevenson.

We do not first possess—we first are possessed by the truth, and we know that the possession is not by our reason nor by virtue of our own superior knowledge, but from without.

—Selected.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE KINGDOM STRENGTHENED AND ENLARGED.

LESSON III—APRIL 20, 1947.

MEMORY SELECTION: *David waxed greater and greater; for the Lord, the God of hosts was with him.*—II Samuel 5:10.

LESSON: I Samuel 18:20; II Samuel 5:1; I Kings 2:11.

DEVOTIONAL READING: Psalm 28.

A Gifted Man.

When God endowed David, He was very liberal with him, and made him a man of many talents. He was, first of all, a handsome fellow, quite striking in appearance, healthy, hale, and hearty. To be sure beauty is only skin deep and is by no means the mark of manhood or womanhood. But all other things being equal, good looks are an asset. A handsome man or a pretty woman has an asset in life which gives him or her an advantage over a person who is homely and ugly. But here as elsewhere beauty is a stewardship. It involves responsibility, and it is often fraught with peril.

David was also a musician. He played a harp and he also sang. In fact he was called the sweet singer of Israel. He must have been quite an artist with the harp for he played at the royal court of Saul, and as a rule only the top-notchers appear before royalty. It is a thing for which to thank God if one can play or sing, if one has any musical ability. What a ministry of helpfulness and inspiration one can render if he can play or sing. Here again musical ability, like any other gift is a sacred stewardship. All too many Christians are not good stewards of their musical ability, both because they do not develop it, and because they prostitute it to unworthy ends.

David was a poet of the first rank. It should go without saying that he did not write all the Psalms in the Bible—in fact it is specifically so stated. But it is true that he did write a number of them, and they belong to the world's immortal literature. Here is poetry put to the highest uses, devoted to religious ends. Thank God for the poets. Thank God for the people who see with the heart as well as the eyes. How much richer the world is because of those who could write, and do write poetry.

David was a great military leader. He had courage, resourcefulness,

imagination, qualities of leadership. He knew men and he knew how to work with men and to get men to work with him. He showed superb strategy when he set out to capture Jerusalem and to make it the capital of the united Kingdom. Its inhabitants taunted him with the challenge that the blind and the crippled could hold it against him, but David captured it and made it his capital. And again and again he planned campaigns and led his armies to smashing victories. He was a great general and leader.

David was an able administrator. He had the knack of organizing folks, and of getting things done. When he succeeded Saul to the Kingdom the nation was in a chaotic condition. It was beset without by enemies and by dissension within. But David conquered his enemies without and consolidated his kingdom from within, and under him the nation expanded and also became unified. For forty years he ruled the nation, ably, wisely, kindly, yet firmly. He was the greatest king of Israel.

A Religious Man.

David was genuinely religious. He worshipped Jehovah and served him. In spite of the fact that he was a king, he gave attention to religion. He used his talents in song and poetry to sing Jehovah's praises and to glorify his name. He had it in his heart to build a house for Jehovah, but he was denied this privilege. He did, however, gather the materials for the temple which was built by Solomon, his son. And because he honored Jehovah, Jehovah honored him. The record states that "David waxed greater and greater; for the Lord, the God of hosts was with him." Leaders are not always faithful to their religious vows. Happy is that nation whose leaders in places both high and low are Christian and who bear their witness publicly to their faith in God.

A Man After God's Heart.

That is what the Scripture says. And therein lies a parable of life. For David did one of the most cruel and callous things a man can do—break up another man's home. And he had to commit murder to do it. In an unguarded moment he seduced Bathsheba, the wife of Uriah, one of his generals, and when she was found with child, and when his ruse to in-

volve Uriah and to clear himself failed, he arranged to have Uriah exposed to such danger that it was almost a sure thing that he would be killed, which is what happened. It was a dirty, despicable thing to do, and it incurred the displeasure of God and the scathing rebuke of Nathan, God's prophet. How then could David have been a man after God's heart? It was not because he sinned—not that, but because of the penitent spirit he showed when he realized his sin and guilt. An humble and contrite heart, God will not despise. God judges us not only by where we are but by the direction in which we are headed.

A Man With a Kingdom Forever.

"And I will establish the throne of his kingdom forever." These words were spoken concerning Solomon, David's son. They were a reference of course to the Davidic Kingdom fulfilled in our Lord Jesus Christ, "the son of David" in a lineal and spiritual descent. And because of that fact David's kingdom was a kingdom without end for Christ shall be King of Kings and He shall rule forever and ever. Amen.

EASTER TO PENTECOST BOOKLET NOW READY.

A new devotional booklet entitled, *The Fellowship of the Spirit*, has been prepared for interdenominational use during the Easter to Pentecost season. It is a companion booklet, vest-pocket size, of the Fellowship of Prayer. There are fifty daily devotions for the fifty days.

The author is the widely known Robert E. Speer. He has woven his devotional studies around the subject of the Holy Spirit.

The price is five cents (5c) each or \$4.00 per 100 copies. Send orders, accompanied by remittance, to the Department of Evangelism, 297 Fourth Avenue, New York 10, N. Y.

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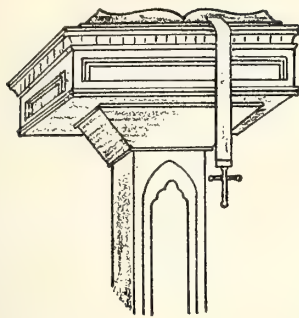
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BEING FILLED THEY SPOKE.

A Missionary Sermon

By REV. W. J. ANDES.

"When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."—Acts 4: 31.

"Being filled . . . they spoke." These words have been heard around the earth, causing revolutions within nations and individuals. These were words of life and death. Back of these words, however, were men filled with the Holy Spirit, boldly proclaiming their experiences and the Good News of Salvation unto all men.

"Being filled with the Holy Spirit" is the crux of the matter. In this day we are filled with almost every other desire than this. Among us church folks we are filled with the desire to attain a "Standard of Excellence" or the proud accomplishment of leading our Conference. Missions, be it home or foreign, is the matter of giving because others give or because it is the thing to do. We seldom lose any love for the "poor heathen" or for "those unfortunate souls." Atomic bombs give us the jitters as we are afraid of another war which would destroy us all. "Being filled with the Holy Spirit" is quite another thing! Rev. Victor Murchison, pastor of the Friends Church in Winston-Salem, recently offered the following as part of his evening prayer in his church: "O God, our Heavenly Father, help us to realize the greatest danger to man is not the presence of atomic energy but the lack of spiritual energy." Is modern Christianity empty? Have we the Good News and do we proclaim it boldly if we have it?

When filled with the Holy Spirit our interest and our work quickens as we strive to bear the Good News far and wide. From several members of the Committee on Foreign Missions of the North Carolina and Virginia Conference we have the following:

Mrs. W. E. Wisseman, wife of our minister in Greensboro and president

of the Woman's Board of the Southern Convention, says: "My interest in foreign missions began when I was a small child because my father and mother were interested in foreign missions. The conversation in our home, letters from missionaries and visits of returned missionaries enlarged our horizons and helped us to think in terms of a world church."

Clyde Fields, ministerial student at Elon College and a member of our Reidsville Church as well as pastor of several churches, tells us: "My interest began in my early home life, for my mother has spent the major part of her Christian life talking and living Missions. As far back as I can remember she would tell of her early trials in promoting the work of foreign missions in the Reidsville Church."

The home is one of the first places to fill the child with the Holy Spirit and the burning passion to proclaim the Good News unto all people. If the Holy Spirit can't find room in the home, this same Spirit will seldom find room in the product of that home. The tragedy is that we fill our homes with so much other stuff, the word is used advisedly.

"Being filled . . . they spoke." This is the way of Christ and His Spirit in the hearts of people. Christians speak boldly the word of God. Are we genuinely Christian when we do this?

Mrs. Wisseman continues: "As I came to think of Jesus as my leader and friend I realized that he was also the friend of all people. And because there were many who had never heard of him I wanted to help them know him. That is the mission of the Church, and it is my mission, too. It is not simply home missions or foreign missions, but my mission—to make him known."

Mr. Fields also states: "When I became a Christian and looked into the world I found that the love of God as expressed in the offering of His Son on the Cross included all men as children of God, regardless of their outside coloring, environment, wealth, poverty, or education. It is the duty of all of us to carry this message into all the world. Thank God this has been partially done. I think that many of the men who have been in service overseas have been sold on Missions. To see the inhabitants of the islands of the sea is to hope for them the same Christian opportunity that we enjoy."

J. E. Cumbie, faithful superintendent of the Sunday School at the Monticello Church, writes: "I am interested in Foreign Missions because of what Jesus said: 'Go ye

into all the world and teach all nations.' I sincerely believe he is speaking to every child of his today. God knew we could not all go but I do believe he expects us all to help those who can carry His Gospel to others. When we stop and think about the mess the world is in today we realize as never before that we should be and are interested in Foreign Missions. This is truly a time of testing. May we not be found lacking in doing the things God would have us do."

It is because of our Christian faith that the needy peoples of the earth may dare to hope in us. "The starving millions in the war-stricken countries, the shelterless and those who find shelter in ruins, the wretchedly clad, all of them helpless in face of disease and epidemic—these look toward us Christians with pathetic wistfulness. So also does the innumerable company of the friendless and forgotten, the economically and racially oppressed in our own land. Nor shall we desert them if our faith be real. In faith we shall go out to them, pledging our brotherhood in something more than words. In faith we shall share and share and really share."—(Douglas Horton in "The 1947 Lenten Message.")

Being filled with the Christian faith, we shall speak ever so boldly and others shall be ever so grateful.

GOD'S HELP IN FEAR AND FORGIVENESS ARE THEME OF ADDRESSES BY DR. SOCKMAN.

Dr. Ralph W. Sockman, presiding minister of NBC's "National Radio Pulpit" program (Sundays, 10:00 A. M., EST), will speak on the subject, "How God Helps in Fear," on the broadcast of April 13.

Music by the Radio Choristers, with George Shackley at the organ, will include Dykes' hymn, "O, for a Closer Walk With God;" Shackley's arrangement of "Hymn for Radio," and "Hymn Fantasie on 'Trust of God.'"

Dr. Sockman's topic for April 20 will be "How God Helps in Forgiveness." On April 27 he will speak from Boston on "One Against the World."

"The National Radio Pulpit" is broadcast weekly by NBC and the Federal Council of the Churches of Christ in America. Robert Denton is announcer.

*Art thou lonely, O, my brother,
Share thy little with thy brother;
Stretch a hand to one unfriended,
And thy loneliness is ended.*

—Exchange.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

On Sunday, March 30, we had a very interesting visit from our Hope-dal Church Sunday School. Mrs. Otis Cary, teacher of the Young People's Class, brought her entire class over to visit the Orphanage and to see the children. They presented all the children, and even the Superintendent, with a beautiful Easter basket. They sang several songs and had prayer. We then showed them over the buildings. We had just finished painting the Baby Home, and they complimented it very highly, and also on the cleanliness of all the buildings. They said they hardly saw how it could be done with as many children as we had. It is always a pleasure to have such warm friends to visit us and see what we are trying to do for the little children here.

On the same afternoon we also had Miss Louise Sparks, Mr. Page Owen, and Mrs. Lee Lawrence from our Happy Home Church to visit us. They represented the Primary Sunday School Class. They also brought us eggs and dye to color them, so the children could have an egg hunt on Easter Monday. We also showed these good friends over the buildings, and they, too, complimented the looks of things very much. We were delighted to have all these good friends to come and visit us. Some of them had never visited the Orphanage before. They came in order to help, and got a joy out of being of some service. "He serves most who serves best!"

Many of the Women's Missionary Societies sent in many beautiful dresses for Easter, so each girl, large or small, could have a new dress to wear on Easter Sunday. It was the job of the Superintendent to buy Easter shoes, and what a job! And what a price we had to pay! We had to pay more than we have ever paid for shoes before.

Many of the good ladies brought dresses to the Orphanage, and they seemed to be so happy that they could have a part in making some motherless child happy on Easter Sunday morning. It is lovely to forget self in serving others. The children we have here have no one to look to but *you* for a home, food, clothing, and training. We know you are too good, too kind, and too considerate to forget them!

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 10, 1947.

Amount brought forward	\$3,446.91
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Chapel Hill	6.25
Eastern Va. Conference:	
Bethlehem (Nans.)	\$16.94
Christian Temple	20.00
	36.94
N. C. & Va. Conference:	
Bethel	\$ 5.57
Durham	23.94
New Lebanon	13.50
Pleasant Grove	12.04
Reidsville	19.00
	74.05
Va. Valley Conference:	
Dry Run	\$ 2.50
Winchester	17.92
	20.42
Total	\$ 137.66
Total this year from churches	\$3,584.57

EASTER AT ROSEMONT.

(Continued from page 6.)

Hour of Life," by Ira B. Wilson, and "The Strife is O'er," by H. J. Stoner. Mrs. Royal Gallup sang "To the End of the Sabbath," by Sparks.

The next service of the day came at 7:00 P. M., when the young people gathered together for their evening meeting which was led by Miss Anne Morrison, taking as her topic, "What Does Easter Mean to You?" She was assisted by Mrs. M. K. Hassell who presented an Easter story.

The last great service of the day came at 8:00 P. M. at which time the senior choir, under the direction of Mrs. Royal Gallup with Mrs. Frank Goforth at the organ console, rendered a superb presentation of the cantata, "The Resurrection Morn," by Ira B. Wilson. Music lovers from the entire community and even outside the community gathered together for this soul-stirring, awe-inspiring and spiritually up-lifting event. It was Dr. Hardecastle's honest opinion that Rosemont was blessed with one of the best choirs in the entire Norfolk area. In my own little experience I can honestly say that I have never seen a more cooperative, a more talented, a more gracious group of people who sing because their heart is in it, than I have found among the people who make up the choir of the Rosemont Christian Church. They render two specific selections every Sunday morning (except one each month when the youth choir presents the special music) and one every Sunday night regularly. They practice loyally and faithfully every Wednesday night, and in preparing for the special Easter music they would practice for an hour or so after the night service on Sundays. Such devotion to their task enables them to make the very best presenttaion of any selec-

tion of music they undertake. I am proud of them, each and every one. I appreciate, and I'm sure every member of the church appreciates, the very fine work they are doing.

Members of the senior choir are as follows: Altos—Miss Jean Neill, Miss Jackie Gallup, Miss Anne Morrison Mrs. Mary White and Mrs. Bea Maynard; Sopranos—Mrs. Dorothy Gallup, Miss Iva Gay Johnston, Miss Betty Boyette, Miss Jackie Wentz, Miss Lowrine Halstead, Mrs. H. R. Morrison and Miss Barbara Gallup; Basses—Ray Morrison, Billy Neill, Richard Scharff and Jannings Richardson; Tenors—Jack Hollowell and Edward Drinkard. Mrs. F. A. Goforth is organist and Mrs. Dorothy Gallup, choir director.

HERBER G. COUNCILL, JR.

CONSECRATION OF INFANTS.

(Continued from page 2.)

a prejudiced misunderstanding of the purpose of the service. The name for the service is often misleading to one who investigates no further than its classification—"Christening or Consecration of Children." Though the child is consecrated to the Lord, the service is not to affect a miraculous change in the nature of the child. If the service is studied with an analytical eye, one will find its purpose aimed at helping the parents, especially, realize their responsibility in the rearing of their child in Christian ideals.

In these services the parents promise to teach, not only by precept, but by example, the infant from his earliest years to engage in daily prayer; to employ every effort possible to bring the truths of the Gospel to bear upon the young life. Realizing that the responsibility is great, the parents ask god-parents and grandparents to share in the momentous task. When these have made their promises, the congregation declares their willingness to help create a Christian community in which the child is to grow.

The christening service is one way the church has of impressing upon the people, and especially parents, their responsibility in creating a Christian community and home for the child, and in teaching the child the ways of the Lord. As a means of assisting in the building of Christian homes, communities and, ultimately, world, I should like to encourage the parents to carry up to the House of the Lord their infant for consecration and where they declare to the Father God their willingness and intention of nurturing the child in the Christian way of life.

M. W. ANDES.

In Memoriam

GODWIN.

In the passing to his final reward of our friend and brother, Mr. Mills Godwin, Sr., there is a void in our ranks and a keen sense of sorrow in our hearts.

As a member of Oakland Christian Church, he was consistent, faithful and true. In his daily life he exemplified his Christian profession of friendship, morality and brotherly love.

In his death this church has sustained the loss of a loyal and faithful member, our community a useful and upright citizen, his home a loving and understanding father.

It is resolved:

1. That we record our high and sincere appreciation of his character and services, and of his unswerving devotion to his church, and the way of life represented thereby.

2. That we extend our deep sympathy to his bereaved children and pray that faith in God may give comfort to their burdened hearts.

3. That these resolutions be placed upon the records of Oakland Church and a copy sent to "The Christian Sun" for publication.

Mrs. J. ROLLIE GAYLE,
Secretary.

AERINGTON.

Hammett T. Aerington, son of the late W. W. and Mary Yancey Aerington, was born in Mecklenburg County, Va., November 30, 1870, and departed this life March 23, 1947.

On January 17, 1906, he married Miss Ida E. Forlines who survives him, together with two sons, Charlie Vest and Gundredge Wade Aerington of Buffalo Junction, Va. Brother Aerington was a faithful member and regular in attendance of Hebron Christian Church, Nelson, Va.

The writer performed the ceremony at the deceased's marriage, was his pastor and a visitor in his home for thirty years. He was honest, industrious and a successful farmer. The esteem in which he was held was evidenced by the very large crowd and the beautiful floral tributes at the funeral and burial at Hebron Church. Services were conducted by Rev. Mark Andes, the present pastor, assisted by Rev. Mr. Cumbe of the Baptist Church, and the writer.

C. E. NEWMAN.

VAUGHAN.

Mrs. Sarah Bray Vaughan, daughter of of the late Deacon John A. and Sarah Seate Bray, was born August 17, 1867 and departed this life March 22, 1947, at the home of her daughter at Virgilina, Va.

Sister Vaughan was a member of Union Christian Church for sixty-three years. On June 26, 1895, she married William P. Vaughan, who died in 1940. The following children survive her: John of Dayton, Tenn.; William of Duke University; Mrs. Lonnie Wright and Mrs. John Wood of Virgilina. There are six grandchildren.

Funeral was at Union Church Sunday, March 23, and burial in the town cemetery. A large number of relatives and friends attended. The flowers were many and beautiful.

A faithful servant of her Master has passed to her reward. Loved ones sorrow at the separation. She will live on in their memory and affection to bless and inspire them to live worthy lives.

C. E. NEWMAN.

WE NEED RELIGION.

By ANDREW SLABEY.

While we were at a summer Bible Conference in Michigan, one fine morning a party of us went to visit the nearby state penitentiary.

The prison was situated in a beautiful spot on top of a hill adorned with trees. From a distance it looked like an old castle surrounded by walls.

As we approached the big iron gate entrance we had to park our cars outside. Then the uniformed gateman let us in and directed us to the reception building. There we were told by another officer to sit quietly until the warden was ready to receive us.

Shortly we were shown to the warden's office which was a large square room well furnished. The warden, a middle aged man, greeted us with a smile and rose to speak at his desk in the following manner:

"Ladies and Gentlemen: I welcome you as visitors to this institution. It is my custom to say a few words of information to the visitors. The State of Michigan spent a large sum of money to build this modern institution for men, and it costs a lot more to keep it up. All that money comes from the taxpayers. The number of inmates here fluctuates. At present we have about 1,400 men—mostly boys with the average of seventeen years of age. Most of these boys should never have come here if they had had a better training at home, at school, and in the church. In many cases 'the old man' should be here and not the boy. He never took the boy to church. Never trained him in the right way. Never set him a good example. The church folks can do much to prevent boys and men from getting here. I know what I am talking about because I am an active church member myself. If it hadn't been for my religion who knows but I would be here as a prisoner instead of the warden." He chuckled.

"We need religion. Let the church teach the Ten Commandments and the fear of God, also temperance and the Golden Rule of Christ. These things should be taught also in our schools. Now please keep in line as the officers will conduct you through the institution."

FOR THE CHILDREN.

(Continued from page 10.)

game with Brookfield High. It's going to be chock-full of action, Mother May I go?"

"It sounds good, Son, but this is your day to help Mr. Stokes in the store, isn't it? Did you forget about that?"

"Oh, I can never do anything I want to! There is always something! Jack has gone to all the games so far, and I have gone to only one," complained Alfred.

"Mother feels sorry about it, too, Son, but let us talk it over. When you and your brother took part-time jobs, we decided it was necessary, because Father would not be able to save enough money to send both you and Ned to the Academy at the same time."

"Yes, Mother, we want above everything else to go to the Academy. Father tells so much about, but perhaps one day's work won't make much. I could ask John Merrill to go to the store in my place today. He would do, I believe."

"Didn't you say Mr. Stokes chose you as the only boy who properly qualified for the job?" asked Mrs. Thomas.

"Yes, but do you think he would mind—just once?" argued Alfred.

"Can't you see that it would mean little help for Mr. Stokes to have John come in today? John doesn't know the goods, their places, nor the prices. He is not trained in the job," explained Mrs. Thomas. "Imagine you are Mr. Stokes and you see John come in. What do you think Mr. Stokes would answer when John says, 'Mr. Stokes, Alfred Thomas wanted to go to the game today and he asked me to take his place in the store'?"

"All right, Mother, I quote Mr. Stokes," laughed Alfred.

"Oh, sent you to take his place? He did, huh? I like to pick my own help. I chose that boy over at the school because I thought he was the best suited to the job. The principal told me he was one of the most reliable boys in the school."

"Well, Mother, I can't go to the game and be called 'reliable,' too, can I?"

"When we make promises to people, the only right thing to do is to keep them; and dependableness is the cornerstone of success in any relationship," she answered.

"I want to keep the job and go to the Academy more than I want to go to the game," decided Alfred. "At the Academy there will be games really worth going to see."

"I'm happy that you see it that way, Alfred, and Father will be as proud of you as I am."

"I'll call Jack now and tell him Mr. Stokes is depending on me this afternoon," said Alfred, quite contented.

"Our Father in Heaven has no step-children."

INDIAN LEADERSHIP

By RAYMOND A. DUDLEY

Associate Secretary of the American Board and Missionary to India

The Christian movement in India needs more and better national leaders. A century or more ago schools were opened to train teachers and ministers, and many schools continue largely for that purpose. But in spite of this and in spite of the fact that Indians undoubtedly have capacity for leadership—and there are some fine leaders—lack of sufficient leadership is a major weakness today.

Because of the shortage of missionaries and because of the progress of devolution, work formerly done by missionaries is being done by Indians. But generally those Indians have been given no preparation comparable to that which is taken for granted for missionaries. There is grave danger that this will eventuate in inferior institutions and an ineffective church.

The situation is somewhat better in educational work because the government insists upon certain standards and government grants and fees provide a reasonable maintenance. In the churches, insistence upon self-support often results in a low paid ministry with low educational qualifications. In many areas suitable candidates for the ministry are not forthcoming.

Several things can be done to rectify these weaknesses if there is the will to do them.

(1) Sound Christian nurture in the home and school and church is basic. This includes holding before children and youth the ideal of Christian service. There are small rural churches in America where such nurture has eventuated in sending out many choice leaders for the church and the mission field.

(2) Theological training is basic. Why not develop one center where there is provision for scholarly, evangelical and irenic men from America, England, the Continent and India, to unite in India, under Indian conditions, in an interpretation of the Bible and church history that will accomplish for India what Paul did for the Greek and Roman world, in interpreting Christianity? It is not enough to import theology from America. India needs to develop her own.

(3) Nothing less than the spiritual, social and economic salvation of 388 mil-

lion people is the task we should hold before the youth of India. In its performance missionaries should give way to Indians, ministers should give way to laymen, older men and women should give way to the younger ones.

(4) There should be a small committee to seek out promising boys and girls, give them guidance in securing their training, and open the way for their service. While in service they need constructive guidance and further opportunities for growth, including in some cases foreign study and travel.

(5) Provincialism is a major hindrance. Workers from one area are sometimes unwelcome 300 miles away. Positions with larger salary and influence are zealously guarded for local people. Reformation at this point is long overdue and a wise committee could foster transfers between areas.

(6) Indian leaders must be prepared to make financial sacrifice, but it is right for them to expect reasonable support and security. In some places all the churches in an area contribute to a central fund, and all the ministers in the area are paid from this central fund on a salary scale based on educational qualifications and length of service. Appointments and transfers are made by a central authority. Under Indian conditions this system solves many difficulties.

(7) Undue insistence upon self-support leads people to take the easier way of paying low salaries and engaging inferior people. Undue use of foreign funds undermines initiative and independence. The solution of this dilemma lies in an arrangement whereby a foreign fund pays, for a specified time at least, a quarter, a third, or a half of the salaries of men and women with a college education.

Two million soldiers are returning to civilian life. Indians are assuming control of the government. High schools and colleges are sending into public life keen thinkers. Non-Christian religions have ancient philosophies ably supported by scholarly exponents. This is the world in which Indian leaders must live and work today. Let us equip them well and let us support them adequately.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, APRIL 17, 1947.

NUMBER 16.

"Only to Those Who Loved Him!"

By ALBERT W. PALMER

It was only to those who loved him that Jesus came back in the resurrection! The teaching I received as a boy, both from the pulpit and in the Sunday school, always seemed to assume that the resurrection was a sort of physical demonstration to prove the divinity of Jesus and confound those who had crucified him. I had always rather vaguely wondered how they had been able to withstand so spectacular a proof. But, as a matter of fact, Jesus never reappeared to Pilate or to Annas or to Caiphas. To them he remained as dead as when the shadows dropped the veil of darkness on the crucifixion. It was to those who loved him that he returned in all the beauty of the Easter morning—and to them alone.

The real significance of the resurrection is something much more beautiful and permanent than a mere reanimation of the old material body and resumption of the former physical life for a few brief days. The Jesus of the resurrection experience comes and goes and reveals himself at will. Two disciples walking along the road with a stranger find they have been walking with Jesus unawares. A group in the upper room suddenly discover that he is with them. Beside the lake they find him standing in the light of early morning. Always his word is one of comfort, of illumination, of courage. But he goes no more into the Temple to argue with the Pharisees, nor down along the crowded streets. Only to those who love him and yearn for him does the beautiful presence come. Pilate and the high priests go on blindly thinking of him as dead. The doctors in the Temple draw a long breath of relief—the troublesome and revolutionary teacher is safely dead and buried! But those who loved him learn that he is no holden of death but is alive forevermore! And this new experience with Christ transforms their lives—henceforth they are children of the resurrection, heirs of immortality.

Is it not always so? Down through the ages Jesus is only a dead Christ—an interesting, or troublesome, or strange historical character to those who love him not. Self-seeking and self-absorbed men and women, the proud, the ambitious, the domineering, the violent, the revengeful, go their way quite oblivious to Christ or any thing he said or did. Only those who love him know the risen and ever-living Christ!

NEWS AND VIEWS

Dr. James R. Clinton has been conducting preaching missions throughout Oklahoma.

Dr. John G. Truitt will assist Rev. Joe A. French in an evangelistic meeting April 14-20.

Dr. Walter H. Judd was the speaker at the Easter sunrise service in the Colorado Mountain Park.

Messrs. L. L. Bond, E. P. Burgess and F. G. Sparks have been elected Deacons in our Richmond Church.

Rev. W. M. Stevens reports a glorious Easter service at Burlington, N. C., with sixteen members received and \$2,419.58 for the Easter Offering.

The Cole Lectures are being given this week at Vanderbilt University by W. A. Smart of Emory University on the theme, "The Bible Still Speaks."

Dr. Robbins W. Barstow, Director of Church World Service and former President of the Hartford Seminary Foundation, will speak in Richmond on April 28.

The Western Association of Congregational Christian Churches of Pennsylvania have undertaken an experiment in the publication of *The Western Fellowship*.

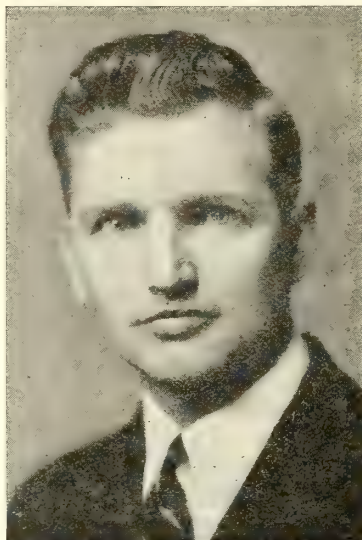
Rev. James E. Walter is conducting a Missions Council Study Tour throughout the Southeast, April 7-22. A sermon by Mr. Walter appeared in our Easter issue.

We intended to say: Marianna Nugent, whose article appeared on the front page of our last issue, is a volunteer for foreign service in the Evangelical and Reformed Church.

Listen to "All Aboard for Adventure" over Radio Station WFNS, Burlington, N. C., each Wednesday at 5:30 P. M. The program is sponsored jointly by the Radio Station and the First Christian Church.

A Community Leadership Training School is being held this week in Greensboro, N. C. Dr. W. E. Wiseman is Chairman of the Committee on Arrangements and Dr. Ferris R. Reynolds of Elon College appears on the faculty.

The Louisiana-Texas-Oklahoma Annual Conference will meet April 22-24 at Pilgrim Church, Oklahoma City. Norman Whitehouse is the host



REV. JAMES E. WALTER.

minister and Dr. Albert D. Stauffacher will be the guest speaker.

Dr. Wm. T. Scott, Superintendent of the Southern Convention, will preach at the morning service of the Suffolk Christian Church Sunday, April 20; and at the 8:00 o'clock service a program of music will be presented by Mr. David Brown Harrell and Miss Anne McClenny.



REV. ERNEST M. HALLIDAY, D. D.

DR. HALLIDAY TO CONDUCT SERVICES AT FIRST CHRISTIAN CHURCH, BURLINGTON.

Sunday, April 20—11:00 A. M.: "Living Epistles;" 5:00 P. M.: "The Grace of Repentance."

Monday, April 21, 7:30 P. M.: "The Sign of Jonah the Prophet."

Tuesday, April 22, 7:30 P. M.: "The Thorns Grew Up."

Wednesday, April 23, 7:30 P. M.: "The Place of Suggestion in Religious Experience."

Thursday, April 24, 7:30 P. M.: "Sampson or Stephen."

Friday, April 25, 7:30 P. M.: "Religion and Democracy."

Sunday, April 27, Morning: "The Christian Religion in the Atomic Age;" Evening: "Warehouse or Power House!"

Dr. Halliday will be available for personal interviews during the week as they may be desired. Appointments may be made by telephoning the Church Office, 359-W.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

FAMILY WEEK, 1947.

"CHRISTIAN LIVING BEGINS AT HOME."

From May 4 to 11 Family Week will be observed in homes, churches and community gatherings. Family life will be featured in radio programs and in the press. There was never a time when we needed more emphasis on the rebuilding of American family life. We had one divorce to every three marriages in 1945 and the record promises to be still more serious in 1946 and 1947. Child neglect is a major factor in juvenile delinquency. Great numbers of families are crowded or practically homeless. Many marriages strained by wartime separation have not yet grown together firmly. We need nation-wide attention to the well-being of families.

In spite of disturbing factors, millions of marriages are standing firm and are meeting their problems with splendid resourcefulness. Such homes are the hope of the world. Families in which love, understanding, and creative comradeship are carried into daily life give strength and joy to their members and build up the spiritual strength of mankind.

The home is a training school to teach us how to use our differences constructively. Many people never learn this lesson, hence family breakdown, group and racial conflicts and war. The Christian home is one place in which the antagonisms, emotional loneliness and confusion of postwar living can be offset through experiences of security, love, joy and cooperativeness.

Much has been said about war marriages. Too many of them have already come to grief, but many others which started in the same period are, and can continue to be, as fine as any that ever existed. The church can help and is helping them. If the family keeps its religion, religion will keep the family. There is a natural closeness between the home and the church and each is dependent upon the other.

Plans for this observance include things for families to do together. Special features are suggested for the church program. As the church builds families, families will build the church. Groups and councils of churches are brought into the plan and denominational offices are at the very heart of it.

Family Week belongs to all the people—Protestant, Roman Catholic, Jewish—all who wish to observe it. For the Evangelical and non-Roman churches, the observance is sponsored by the Intercouncil Committee on Christian Family Life, representing the Federal Council of the Churches of Christ in America, the International Council of Religious Education and the United Council of Church Women, and by denominations and city, county and state councils of churches.

Special pamphlets and attractive leaflets are available. A folder entitled "Family Week" (2c per copy, \$1 per 100), gives practical suggestions for the program. This and other material can be ordered from denominational offices, or from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y., or the International Council of Religious Education, 203 N. Wabash Avenue, Chicago 1, Ill.

NEW PUBLICATIONS.

If I Marry a Roman Catholic—A new edition of this popular pamphlet making 400,000 copies in print. There has been a great demand for this pamphlet on the part of young people and their parents, and of ministers and other leaders. 5 cents per copy; \$1 per hundred.

Prayer—By Harris Franklin Rall. Issued by the Federal Council's Department of Evangelism. 3 cents each in any quantity.

God and Health—By Russell L. Dicks. A pamphlet, reprinted with some editing, from Russell Dicks' book, *Thy Health Shall Spring Forth*. Especially for hospital use, it is being published by the Commission on Religion and Health jointly with the Army and Navy Department of the YMCA. 10 cents.

Towards Peace in the Far East—Statement adopted by the Federal Council of Churches at its Biennial Meeting in Seattle, Washington, December 4-6, 1946. Gives summary of the situation in the Far East and the guiding principles for its solution, together with their application. Published by the Commission on a Just and Durable Peace. 5 cents per copy; \$4.00 per hundred copies.

Copies of the above publications may be obtained from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

THE PILGRIM HOME.

Have you seen our new *Pilgrim Home*? It has a unique function. It is intended to reach adults where they are, at home.

The Uniform Lesson outlines for adults are very good. And our writers are good. They talk directly to you, with a message that is practical. Alfred Schmalz (Darien, Conn.) has written the material for the winter issue; Arthur Rice (Reno, Nev.) for the spring issue; and Harding Gaylord (Farmington, Me.) for the autumn number. In addition to the interpretation of the weekly lesson, there are three hundred words of daily meditation based on the readings of the Uniform Lesson Committee.

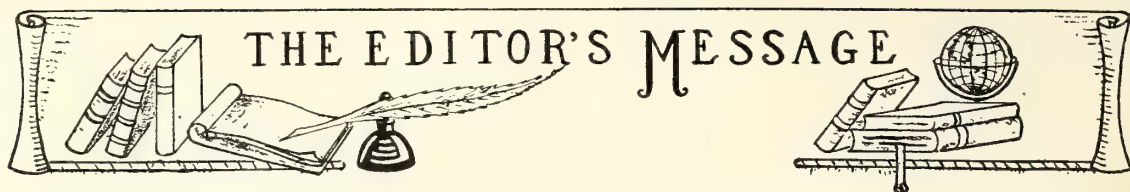
In each number there will be 28 pages of brief and interesting articles. There is always a sermon: by Carl Kopf (Boston, Mass.) in the spring number, by Frederick K. Stamm (Chicago, Ill.) in the summer issue, and R. Clyde Yarbrough (West Newton, Mass.) in the autumn quarter.

Each time there will be presented a page of Quiz material: ten questions about the Bible, ten about the church. Beginning in the summer number two characters will be presented pictorially, with a sort of "Cheerful Cherub" comment—Grandma and Jimmy. The picture spread for the spring issue is of young people in our churches; for the summer, of children of the church; for the autumn, of interracial relationships.

Every quarter *The Pilgrim Home* has at least one personality sketch, usually something about children, something which will help people to find happiness and usefulness where they are, and an article which will broaden our horizons. In the fall there will begin a series on family life in various countries, Hawaii and Mexico coming first. Among the celebrated writers in the first issues are Mildred Widber, Grace Storms, Leila Anderson, Ralph Hyslop, and Jean Ferguson. All are keen and helpful observers of life.

This magazine is for a definite constituency—adults who can't go to church school, people who are remote from church because of distance, age, illness, family circumstances, or working conditions. This is the most practical means we have found of taking the church to the people.

Would you like to know more about *The Pilgrim Home*? Write to Miss Elizabeth Chicoine at Elon College, N. C., at the Southern Convention Office, or to The Pilgrim Press at 14 Beacon Street, Boston 8, Mass.,



FEAR NOT! FEAR WHAT?

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matthew 10:28.

The thrice repeated "Fear not" in this chapter (vv. 26, 28, 31) indicates the healthy-mindedness of Jesus. This counsel of imperturbability becomes more impressive when read in its context. The words of Jesus anticipate trials of the severest order for the disciples; even martyrdom itself is hinted. Now Jesus would have his followers composed and calm in the presence of the most disheartening ordeals. Professor I. Newton Davies has summarized the grounds for their confidence, as follows: (1) Those who are to deliver the message of Christ in the glare of publicity or in prominent places will be prepared for their task according as they commune with God in the silence of the quiet places to hear his faintest whispers. (2) There is in the possession of all of Jesus' disciples something eternal and inviolable which only God can destroy. Loyalty to the interests of the soul is to be the chief consideration. (3) They should be courageous in their confession because God takes cognizance of their lives. Should they fall in the fight, he who takes note of the fallen sparrow will surely be aware of them and will care for them. Loyalty to Christ in word and deed secures for them his advocacy and mediatorship.

We have had new revelations of "them which kill the body." The world gasped at the stories and pictures of Nazi atrocity. Never did we suspect that there were so many ways of killing the body. Man's inhumanity to man has found new and more cruel expressions. And having tried them once there may be those who will not be satisfied until they try them again. However, all atrocity has not been confined to Germany and Japan. Murders of such gruesome nature have occurred recently in our own country that the hunger of our secular press for the notorious has been temporarily satiated and the ghastly details have been omitted in the published accounts.

Consequently, vast areas of our population have become panic-stricken. Church attendance, especially at evening services, has suffered immeasurably. Class meetings, missionary meetings, and church visitations have been penalized because Christian people are paralyzed by fear of "them which kill the body." The Kingdom of God is sacrificed on the altar of safety. The welfare of the soul, and of those souls for which Christ died, is forgotten in our preoccupation with the welfare of the body. The unmistakable words of Christ were: "He that saveth his life shall lose it, and he that loseth his life for my sake shall find it." Safety and salvation are by no means synonymous.

The question may arise: Is it possible for one to face danger today in the spirit of Christ? We are not without contemporary witnesses who are competent to speak. Martin Niemoeller said, "It is well known

that through the whole period of the Nazi regime a war raged between the totalitarian state and the Christian churches. The churches (that means for Germany the Evangelical and the Roman Catholic) were the two big organization left which did not surrender to Hitler's claim to unrestricted control of public life. This war could not be avoided and had to be fought to the end, until either the state renounced its totalitarian claim on the very souls of its subjects or the churches revoked the binding character of God's will for human life. There is only one hope left, the hope that is embodied in Christ, crucified and risen from the dead. That hope is entrusted to His Church. May she preach it in spite of death and despair. 'We had the sentence of death in ourselves, that we should not trust ourselves, but in God which raiseth the dead.'"

Now what about destroying both soul and body in hell? Belief in hell has been discarded by great numbers of people. Unfortunately, or fortunately, the reality of hell does not depend on our own opinions. We did not will this life into being. Recall the story of the scientist who reluctantly accepted the universe and prompted this retort, "Egad, you'd better!" Egad, we'd better accept the reality of the life to come, with the contrasting states made vivid in the parables and teachings of Jesus!

We are to fear, not death, but judgment. There is a death which brings regret, remorse, and disgrace. The death of the coward, the thief, the bootlegger, the drunken-driver, the suicide, are these forever safe beyond the reach of judgment? Let no one conclude that our generation has escaped judgment. We are blind if we fail to see the judgment of God upon our less-than-Christian civilization.

Judgment, not death, is to be feared. Jesus had no fear of "them which kill the body." Was life not precious to him? Did he not wish to live the normal span of years? Yes, but our every instinct tells us that a selfish effort on his part to save his own skin would have forfeited his right to Saviorhood. His death, we realize, brought redemption. The death of the body was incidental. The loss of a body does not throw the eternal God into bankruptcy. James Russell Lowell saw the friendly side of death and expressed it in these beautiful lines:

True it is that Death's face seems stern and cold
When he is sent to summon those we love,
But all God's angels come to us disguised.
Sorrow, sickness, poverty and death,
One after other lift their frowning masks
And we behold the seraph's face beneath,
All radiant with the glory and the calm
Of having looked upon the front of God.

R. L. H.

Do not "spill thy soul in running hither and yon, grieving over the mistakes and the vices of others. The one person whom it is most necessary to reform is yourself.—Emerson.

The Idea of a Denomination

By DR. DOUGLAS HORTON

The Alden-Tuthill Lectures Given at the Chicago Theological Seminary

(Continued from last issue.)

Two Opponents of the Ecumenical Movement.

It must be admitted that some of the denominations of the day do not seem especially interested in the ecumenical movement, and for at least two general reasons.

One type of denomination, which is second to none in devotion to its Lord and cannot but desire to see the day when the Church shall be able to life up to God a full and wholly harmonized symphony of gratitude, takes the attitude that however desirable cooperation between denominations may be, organic union is a dangerous thing to seek. For the moment, since I shall be attempting a little later to describe organic union of an evangelical catholic form—which I believe to be the only form feasible—I shall simply suggest here that the denominations which fear union confuse unity with uniformity. If there is any point upon which all members of the ecumenical groups are in agreement it is that they do not desire uniformity.

Such terms as "corporate union" or "organic unity" . . . are forbidding to many, as suggesting the ideal of a compact governmental union involving rigid uniformity. We do not so understand them, and none of us desires such uniformity. . . . Our task is to find in God, to receive from God as His gift, a unity which can take up and preserve in one beloved community all the varied spiritual gifts which He has given us in our separations.

Another type of denomination calmly declares that technically there is no ecumenical problem, since it itself is the only Church existent in the true sense of the word. Perhaps Jonathan Edwards had such a group in mind when he said, "Complacent people are a particular smoke in God's nostrils." These self-assured sects speak about the other communions in such periods as appear in the Catechism of Pope Pius X: "Protestantism, or the Reformed Religion, as it was haughtily called by its founder, is the corollary of all heresies which have ever or ever shall come to corrupt the mind." This little glint of sunshine emanates from a communion which in some respects is remarkably open-minded—but which must be confessed to have a good many lethal weapons sticking out of the opinion.

It is particularly distressful when a dominant minority hold so fiercely to either of these points of view that the

entire communion to which they belong becomes oriented to them also, and the majority have no practical means of making their own more generous will effective. When a young man, bright with hope for a better world through an ampler church, enters a fettered denomination of this sort, his is one more life lost to the ecumenical movement.

In form, our denominations are almost all of the Roman type, so far as attitudes to others go. Their structure goes back to a time when each communion, regarding itself as God's sole chosen vessel, felt called to conquer the earth. Almost all of the communions save Rome have outgrown this naive attitude, but there are very few of the written constitutions of the denominations which mention other denominations or even refer to the fact that they exist. Each one is written as if the Christian Church and the particular denomination were one and as if, given time, the whole world would be Congregational—or Wesleyan—or Two-Seed-in-the-Spirit-Predestinarian-Baptist—or what not. In another day each denomination did actually muster its forces against its rivals in competitive practices which make us burn inwardly and blush outwardly today.

The United Presbyterian he ventured to suggest

That the doctrine of the Calvinists was better than the rest;

Which aroused the wrath and anger of the Plymouth Brother who

Said he thought a Presbyterian no better than a Jew.

And the Quaker and the Shaker used some language pretty strong

Though they both agreed in stating that the Catholic was wrong.

Today Protestants for the most part are far beyond vicious contention. It is probably fair to say that the ranking denominations which we know in America are even more co-operative than the orders within the Roman Church. We should not dream of resorting to the devices employed by the Jesuits and some of the other orders against each other—if the reports of them be true. Certain it is that the Protestant groups today are in practice far ahead of the letter of their constitutions. So far from acting as if they were unaware of each other's existence, they are learning how to defer to one another—and the end is not yet.

The Necessity of Ecumenicity.

A more glorious day is yet to dawn. I venture to prophesy that the time

will come when the test of a denomination will be the measure in which it contributes to the ecumenical Church. We know that we cannot quash and obliterate our attitudes: we can only sublimate them—for the more we struggle to overcome egocentricity the more egocentric we become. The way to deal with interdenominational competition therefore is not to attempt to reduce it to nil but to resolve it into emulation for the common good. When people compete for quantity (if I may paraphrase L. P. Jacks) as our denominations have been doing, their competition makes them enemies. If they will now redirect that rivalry by competing in the creativity of common good, their competition will make them friends—as it is beginning to do. Note how Dr. Hocking's tests of the validity of a religion, when applied to a denomination, orient that denomination toward true ecumenicity:

Which denomination, he asks (the original word is religion), in its account of the need and loss of the human heart, can get farthest beyond platitudes and mere general lament, into the region of the literal struggle of human life with evil, sordidness, and that blight of meaninglessness which besets human success no less than human failure? Surely the need of the distracted human heart is in part for an integrated church, and the denomination which points toward that church has a primary chance of meeting that need. Which denomination does in fact most verifiably save men from greed, lust, and hatred, and without destroying their virility and effectiveness as members of race and social order. Surely this is the denomination which devotes itself to unity of the spirit in the bond of peace. Which denomination is most fertile in men? Surely the grandness of the ecumenical conception is more likely to produce men of the grander kind than is sectarianism.

To the denominations most sensitive to the needs of the world the demand for a united international Church is written in letters of light across the sky.

They see it from the necessity of a united witness to Christ. If they are the extension of the incarnation, if they are truly the Body of Christ, they must do the best they can to speak with the same clarity with which he spoke. But confusion is the opposite of clarity; and confusion has nowhere been worse confounded in the history of the Church than in our American denominationalism.

The presence of religious confusion is recorded by every chaplain in the armed forces of our country. The average young lad brought up in a Kentucky "holler" or even a Park Avenue apartment has been protected from seeing the worst of our denomi-

(Continued on page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

The rallies of the Eastern Virginia Woman's Conference were well attended, and inspiringly conducted. I could only attend the one held in Suffolk, but they were all characterized by well prepared addresses, large attendance, and eagerness to advance the cause of missions. Miss Pattie Lee Coghill did an especially good job, and kept her congregations asking for more, although she made six addresses in the three days.

Mrs. William T. Harrell of Liberty Spring Church, is superintendent of the Suffolk District, and she did an excellent job both in the details of preparation for the meeting, and in her presiding over it. Every step of the way was very carefully planned before the day arrived. And what is also true every speech and part of the whole day's program was well prepared. Miss Pattie Lee Coghill thrilled her audience with her addresses at each of the rallies. Mrs. Robert M. Kimball, wife of our Franklin minister, inspired the Suffolk rally with her excellent devotional address.

One of the features of each of the three rallies was a dramatization written by Mrs. William T. Harrell titled, "We Speak for Our Departments," and which was presented at each of the rallies by Mrs. Harrell, Miss Betty Chicoine and Mrs. Ernest H. Stephenson, of Suffolk. These young ladies made routine reports most interesting by the manner of their presentation.

The rally "team" included Supt. W. T. Scott, and Miss Betty Chicoine, field director, from the Convention office at Elon College; Miss Patty Lee Coghill, Missions Council Education Secretary, from New York; Mrs. W. E. Wisseman, president of the Southern Woman's Convention, from Greensboro, N. C., and others. Dr. Scott made a fine contribution with his counsel, Mrs. Wisseman's presence and speeches were greatly appreciated. Miss Betty Chicoine was on double duty in the Conference as she was teaching in a standard training school being conducted each night at Liberty Spring. Her work is greatly appreciated in Eastern Virginia.

Officers elected for the Suffolk District for the coming year are: Mrs. William T. Harrell, superintendent; Mrs. R. O. Luter, secretary; and Mrs. R. E. Brittle, assistant

superintendent. From the opening devotional service conducted by the Franklin women, and led by Mrs. Kimball, to the closing service by the Bethlehem women, and led by Mrs. R. O. Luter, the Suffolk rally was a good success.

The secret of their success: careful planning, through preparation, and their spirit of real consecration to the ideal of a Christian world. Their meetings are deeply religious without any affectation, and our pastors, all of whom attend these rallies, are rightfully proud of the women of their churches.

JOHN G. TRUITT.



REV. HAROLD MATTHEWS, D. D.
China Secretary, American Board.

TESTS FOR CHRISTIAN WORLD CITIZENSHIP.

By REV. HAROLD MATTHEWS.

Introduction: There is a birth test for national citizenship but Christian World Citizenship has to be earned.

A Four-Question Test:

1. Have you marched out beyond national bigotry?
2. Have you left race superiority behind?
3. Have you determined to set no geographical or social limits beyond which you will not agree?

Our service men and women set no such limits.

Will you follow the old song, "I'll go where you want me to go, dear Lord"?

There are thousands of calls today at home and abroad for young people who can meet these first three tests and who dedicate themselves to full time Christian service.

4. Are you ready to pay the voluntary taxes "required" of a World Citizen?

These taxes are required so that minimum needs of food, clothing, shelter, physical, mental and spiritual culture may be made available to all.

Are you ready to sign this pledge of allegiance?—

(1) I will not eat my food until I have helped furnish another's bread.

(2) I will not add to my wardrobe until I've helped clothe the under-clad.

(3) I will add no new comforts to my home unless I have helped shelter the homeless.

(4) I will indulge in no expensive recreation or social pleasure for myself unless I am making life richer for someone else somewhere else in the world.

(5) I will make no gift to help beautify my church unless I am contributing to make true worship easier for God's other children.

Three Fenchow Orphans.

A class of Sunday school children in the Grinnell, Iowa, Congregational Church gave a collection of \$6.50 to a missionary to take to China to help some Chinese children. In China that money became more than \$70. Upon reaching Fenchow, Shansi, the missionary asked his Chinese colleagues what to do with the money. Their answer was, "Let's keep the three Kuo orphan children in school." So we did. Before a term was completed war broke out between Japan and the United States. The Japanese closed the school and sent the children away.

The missionary was put behind Japanese guards and could not see his Chinese friends. He had \$17.02 which had not been used for those orphans. He put this money in an envelope and carried it in his hip pocket for months, hoping someday to see the older sister of the three orphans and to give her that money.

Finally, five months after Pearl Harbor, the gates of the mission station were opened and that girl came in with many others to get their belongings which were left behind when they had been driven out. The missionary took this little girl to the room in which the bags of bedding and clothing had been stored. When they entered the room they saw only empty bags. Looters had stolen everything of value.

The missionary took out the envelope of money, told the girl what it contained and handed it to her. She pushed it back saying, "You will need that money for your travel

(Continued on page 15.)

News of Elon College

By PRESIDENT L. E. SMITH.

VETERANS EDUCATION.

It should be said again that our government should be congratulated on its interest in our veterans and its intelligent and comprehensive program of education planned for their benefit. It should be noted that the average veteran took four years out of his life at a most critical stage and devoted it to service in the interest of his country and the freedom of the world. The effect of taking such a block out of life cannot be accurately estimated. Some atonement should certainly be made and the Government is undertaking this task in a very fine way.

The Winston-Salem Chamber of Commerce, in appreciation of what the Government is doing, sought to evaluate that program in a state-wide conference of educators and government officials Friday, April 11. The conference opened at 12:30 P. M. with a luncheon session in the Robert E. Lee Hotel. To this conference came college presidents, deans, business managers, and other faculty representatives; also state, county and city officials of the public schools of North Carolina.

Former Governor James Meville Broughton of Raleigh, was the keynote speaker for the occasion. Governor Broughton pointed out that the G. I. Bill of Rights program is opportunity rather than charity. He declared that trained, free, and unregimented youth of America are a much better bulwark of American safety than conscripted and regimented youth of other lands.

Those taking part in the panel discussion were: Dr. Frank P. Graham, president of the Great University of North Carolina; Colonel J. D. DeRamus of Winston-Salem, manager of the state regional office of the Veterans Administration; Colonel C. C. Randolph of Winston-Salem, manager of Western Electric Company Radio Shops; Mr. C. P. Pate, Director of Virginia Vocational Rehabilitation and Education Division; Dr. Clyde A. Erwin, State Superintendent of Public Instruction; and Mr. E. C. Hemingway of Winston-Salem, Chief of the Veterans Administration Vocational Rehabilitation and Education Division.

It was pointed out that there are about 2,454,500 American veterans who are eligible for college courses

and that at present there are 1,000,000 of these veterans enrolled in colleges, secondary schools, and other forms of training, bringing the total to 2,078,095. North Carolina's peak college enrollment before the war was 30,000. This enrollment has now risen to 45,000 for the current year.

The colleges in North Carolina face a critical situation and at the same time a great opportunity for the ensuing year. There is a minimum of last year's North Carolina high school graduates enrolled in the colleges of the state. The standards of our public schools were advanced last year by adding the twelfth grade which reduced the number of high school graduates by more than fifty per cent. This spring the high schools of the state will graduate the usual number. A larger percentage of high school graduates will want to go to college this year. Applications from veterans for entrance in college will not decrease from that of last year. To provide educational facilities and opportunities for all who want to go to college next year will certainly confront every college with a perplexing problem and a recognized responsibility.

We, at Elon College, cannot close our eyes to the present situation or our ears to veterans and high school graduates. We want to do what we can, but what? We need counsel and advice. Will you please offer a suggestion.

APPORTIONMENT GIVING.

The Sunday schools and churches that are cooperating in the Convention's plan for the support of our college are doing splendidly—I believe better than ever. This is an appeal to the Sunday schools and churches that have not sent a contribution during the present conference year. When we look at the total received and consider the comparatively small number of Sunday schools and churches that have contributed, we are made to wonder what the results would be if everyone should cooperate. Won't you, Brother pastor and Brother superintendent, refresh your minds with the Convention's plan, discuss the matter with the proper officials of your church and Sunday school, and arrive at a decision? If you will give your people

the opportunity, they will support their college. We are doing fine, but we could do better. Won't you lend your help?

Previously reported \$2,795.30

Churches.

Eastern N. C. Conference:	
Damascus	10.00
Eastern Va. Conference:	
Cypress Chapel	35.00
Dendron	3.25
N. C. & Va. Conference:	
Liberty	3.85
Winston-Salem	22.00
Western N. C. Conference:	
Liberty	30.00
Pleasant Hill	20.85
Pleasant Ridge	38.74
Va. Valley Conference:	
Linville	2.41

Sunday Schools.

N. C. & Va. Conference:	
Burlington	90.41
Greensboro, Palm St.	37.95
Hines Chapel	6.21
Western N. C. Conference:	
Ether	1.70
Total	\$ 302.37
Grand total	\$3,097.67

RURITAN CLUB AT WINDSOR, VA.

Avowedly averting the dangers of modern community life is the Ruritan Club of Windsor, Va. As the name implies, the Club is interested in rural life and its betterment in all phases.

On Sunday night, April 13, the Club in a group attended the Windsor Congregational Christian Church. The church was filled, and under the direction of Mrs. Homer Whitley the Junior Choir sang excellently. To climax the program, at the conclusion of the service a Ruritan member, Mr. Elliot Russell Laine who is treasurer of Isle of Wight County, united with our church by letter of transfer from Woodland Methodist Church.

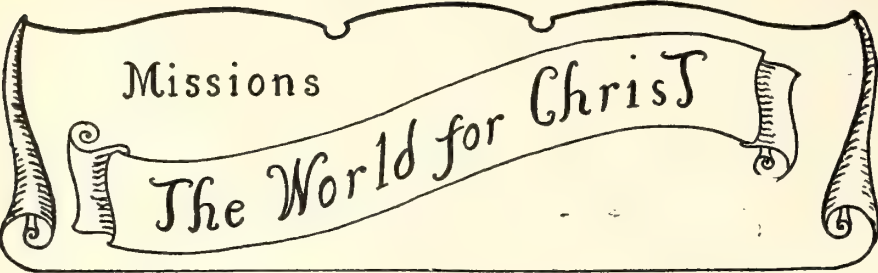
C. SHANNON MORGAN,
Pastor.

EASTER SERVICES AT BEREA.

Berea Church had a beautiful Easter service, unveiling a large picture of Christ in the Garden. Mrs. Dot Showe, who painted it, presented it to Mrs. Ben McIntyre, who in turn presented it to the church.

Our pastor, Clyde Fields, who is one of the most able young preachers, gave an inspiring Easter sermon. Clyde is only in his first year at Elon, but his work shows a good religious background. We do feel fortunate to have him and pray God's richest blessings on him as he goes forth for Christ. Mrs. Fields is also a great help in our work.

MRS. HOWARD GERRINGER.



WOMEN AND MISSIONS.

Last week, and this, the women of our churches have been attending missionary rallies. In imagination they have travelled with Miss Pattie Lee Coghill over much of the earth's surface, and have especially looked at the progress of Christianity in India where the Congregational part of our church began its foreign missionary work. Few of these women have ever been outside of the United States, and many of them have never been beyond the border of their own state. But during the past ten days they have stretched their minds to think affectionately of the struggling peoples of India and the hungry people of Europe.

How can we help? This has been a recurring question in the minds of these fine women as they thought of the missionary work of our church. Answers to this question have been given by leaders, but the best answers are those that have taken shape in the minds of the women who, in months of high resolve, determined to help in the far away places where God's people struggle against so many difficulties.

Back home in the missionary societies, just a little segment of the bigger churches, these women and their colleagues will find ways to do half of the missionary giving and practically all of the missionary study. Why should such a responsibility rest upon some three thousand church members while the other thirty thousand do so little?

The answer to that question will tell us why our winning the world to Christ moves at a snail's pace.

But just suppose that the other thirty thousand should also attend missionary rallies, stretch their minds to include the needs of people everywhere, wonder how they can help, and then join with the faithful in regular study, giving, and prayers for the world-wide Church. What would happen? Why, even Russia might be convinced that Christianity is real!

HOPE IN CHINA.

A New Year's letter recently reached our house from Robert and

Helen Chandler in Foochow, China. The lady wrote most of the letter, and it was a grand letter. The Letters think the Chandlers are fine people. They were in our home five years ago on Easetr when our first child was born. Now they are back in China helping to rebuild that wonderful country.

One day they were beyond the city's edge at the agricultural school where Guy Thelin was struggling to rebuild his home before Betty and the two sons arrived. The school had been ruined by Japanese bombs and occupying soldiers. Let Mrs. Chandler tell you:

"As we looked around that busy school, starting up again from its ruins, using temporary quarters till buildings can go up, we saw what courage and faith can mean. The principal, K. P. Lin, loves his hard-working job and boys. They and his teachers work with him tirelessly in the big effort of reconstruction. At dinner, delicious Chinese food, practically everything a product of the school, I asked him which weighed heavier now, discouragement or hope. He flashed a smile and replied quietly: 'We have been able to lift our heads just above the edge, and from here on it is hope.'"

"Just above the edge . . . it is hope." And so it is. Chandlers, Thelins, Jacksons and hundreds of other fine people we do not know are rebuilding the Church in Fukien Province, and others equally as fine are building elsewhere. It is a hard process; the turbulent waters roll high; but just above the edge there is hope. Our military leaders have lost hope in China and come home, but our missionaries are going to China; and there is hope.

NOW THEY FLY.

This news item from Boston was dated April 8, 1947:

"Word has just reached the American Board that David H. Rubenstein, ex-Navy veteran of World War II, and his wife have reached South Africa. The Rubensteins flew from New York by Pan American on Wednesday, April 2, and will take up their work as Congregational Chris-

tian missionaries at Adams College, Adams, South Africa."

What a different story this is from what I heard so many times as a member of the Prudential Committee of the American Board. Five years ago aged and tired missionaries travelled for months by boat trying to find a safe way home, so they could tell us of the terrific strain on the greatly depleted staff of missionaries, to beg for new recruits. Airplanes were then flying military personnel to their stations around the world. Missionaries could go by freight. It was heart-breaking to hear the pleas for help that could not be granted. The young men and women were in the war. The money was in the war. The churches, many of them, were busy with war work. The missionary income was at low tide. It was in such meetings that this writer, and others, determined that something *must* be done about answering the call for missionaries.

It is encouraging to know that now sometimes missionaries can hop over to Africa in less than a week, and that recruits are going. It may yet be that there will be enough workers to become effective in changing the currents of thought from pagan-

(Continued on page 9.)

MISSIONARY OFFERINGS.

REPORT FOR APRIL 4-10, 1947.

Sunday Schools.

Dendron—E. Va.	\$ 3.15
Hines Chapel—N. C. & Va.	3.00
Pope's Chapel—E. N. C.	4.50
Total	\$ 10.65

Churches and Individuals.

Damascus—E. N. C.	\$ 16.00
Liberty—N. C. & Va.	17.90
Linville—V. Va.	3.35
Pleasant Hill—W. N. C.	21.66
Pleasant Ridge—W. N. C.	52.16
Reidsville—N. C. & Va.	48.00
Turner's Chapel—E. N. C.	24.00

Total	\$ 183.07
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Church Extension.

Concord—V. Va.	\$ 6.02
Fuller's Chapel—E. N. C.	12.00
Pleasant Cross—W. N. C.	7.79
Turner's Chapel—E. N. C.	7.00

Total	\$ 32.81
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Shaowu.

Concord—Va. Va.	\$ 6.02
Pleasant Cross—W. N. C.	7.79
Liberty Spring—E. Va.	50.00
Fuller's Chapel—E. N. C.	13.00
Turner's Chapel—E. N. C.	7.00

Total	\$ 83.81
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Total period Apr. 4-10	\$ 310.34
Previously acknowledged	18,616.57

Total since September	\$18,926.91
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Respectfully submitted,

WM. T. SCOTT,
Superintendent.

CHURCH WOMEN AT WORK

With Emphasis on Missions
MRS. F. C. LESTER, Editor

PALM STREET.

On Sunday night, April 6, Palm Street Church was the scene of a most beautiful stage setting, when the woman's missionary society gave a drama. The title was, "Heaven Is Home." This was the third time the society had presented this drama. The stage setting was made up of palms, flowers and drapes. A most wonderful truth was taught by those who took part. The entire drama is based upon the Biblical teaching about whom will be permitted to enter Heaven. The setting and characters were based on John's description of Heaven as given in the Book of Revelation. Angels were in place in the background of the setting, with Cherabim guarding the entrance. Songs were used to bring out the thought, sung by singers from the balcony. The first song used was, "How Beautiful Heaven Must Be." This prepared the minds for worship of the beauty of Heaven. Followed by a poem describing its beauty further. "If We Never Meet Again" brought out the fact that separation was coming, too, from friends and loved ones and somewhere in Heaven we could meet again if Jesus had been accepted and followed all the way. The song, "When the Saints Go Marching In," carries the idea that all ages have to meet death, so coming down the isle of the church were grown men and women followed by children. When they came to the gate the cherabim opened the gate and they entered. Thinking of the many crosses God's children have to bear before they enter Heaven, the song, "Must Jesus Bear the Cross Alone," was used. The character representing this came wearily down the aisle carrying a cross that was almost too heavy and was about to fall under its weight, but so determined to make it to Heaven, he kept trudging on until they were at the gate. Laying aside the cross, and lifting hands up toward it in thanks for strength to go all the way, stood there while "My Faith Looks Up to Thee" was sung, and at the close of this song the Cherabim opened the gates of Heaven for them to enter. We used a colored woman to represent their race, to show that God was no respecter of person regardless of race. A man loaded down with the burdens of this life was next to come, but

when he got to Heaven he laid his burdens all down and went into Heaven as the gates swung wide for him.

Children representing the different races of other lands came, there were those from Japan, India and China who had been brought to Christ by Christian workers and had made their way to Heaven through the blood of Jesus shed on Calvary for the remissions of their sins. Then "Aunt Van," as she is known in the whole community, came plodding her way toward Heaven while the spiritual, "I've Been Waiting," was sung. As she entered there were many sobs heard in the congregation and when on the inside of Heaven she almost burst forth shouting. Another who represented the worldly person came down the isle very glibly as if he thought his worldly possessions would make the gates swing ajar, whether he had been converted or not, that he might enter. "Softly and Tenderly" was sung while those who already had entered Heaven beckoned him to come, but he would not give his heart to Jesus, but turned and went away without repenting, expecting to settle that some other time. Another came to enter Heaven and after getting on the inside, began to search for loved ones while the song, "I Dreamed I Searched Heaven for You," was sung all the time while searching for them. At last this worldly man came back wanting to enter without being born again, but the Cherabim that were guarding the gate would not let him in. He offered first his coat, trying to bribe them, but no. Then his money, they shook their heads. Then he offered both clothes and money to be allowed to enter, but could not get in that way. As the last song was sung, "Standing Outside," this poor man stood there crying, "Lost, lost, lost!"

M. A. POLLARD.

Pastor.

MISSIONS.

(Continued from page 8.)

ism to Christianity not only in Africa, the Orient, and the islands of the sea, but also in the good old USA.

Recent appointments of the American Board are Miss Helen Montgomery of Evanston, Illinois, for a year of special teaching in Jefferson Academy, Tunghsein, North China,

and Miss Carolyn G. Weeber of Beaver Falls, Pa., to serve as a nurse in one of our two hospitals in Madura, India.

The eloquent Negro brother was describing how the servant of God was going to speed away with the Gospel message.

"He is goin' to walk with the Gospel." A hearty Amen from the audience.

"He is going to run with the Gospel." A more hearty Amen.

"He is goin' to fly with the Gospel." A very loud Amen and some Hallelujahs from the audience.

"But it is goin' to take a lot of money for him to fly with the Gospel."

"Let him walk," said the audience.

It will take airplane speed for missionaries to save the our world before some foolish hot-head begins exploding atomic bombs. But it will take a lot of money to make them fly.

F. C. L.

". . . . ESCAPE."

By MARTIN L. GOSLIN, D. D.*

Did you ever hear of Tortworth Court? No, well, you are not likely to. It is a prison in England, a rather unusual prison though. It has no bars, no guards, no rigid restrictions; it has opportunity, room for self-improvement, educational and cultural advantages, and every means for reclaiming and developing the best in human life. Rules and regulations are nil; there is but one inexcusable offense—ESCAPE. If one escapes from Tortworth Court he may never return! Nothing prevents him escaping, but there is NO RETURN. He will be imprisoned elsewhere.

Life is like an idealized Tortworth Court. In its untold liberty, advantages, opportunities for best relations it offers us self-expression and development. A church and religion are like this, too. They offer us free access to the best and highest means of achievement, encourage us on the way, and make plain the path. Fellowship and helpful hands are there to assist us, and all is available within the limitations of self-discipline. But we can ESCAPE! A lot of folks do. They cut themselves free from church and religion—they *think* they ESCAPE. Some do it by just not going to church on Sundays, and

(Continued on page 12.)

*Dr. Goslin, pastor of the Franklinton Street Church in Manchester, New Hampshire, is to be on the faculty of the Minister's Conference at Elon College, June 16-20, 1947.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

THE TEACHER'S FRUIT BASKET.

"Miss Allen has been so nice to all of us," sighed Paul. "I'm going to miss her."

"So am I," declared Mary. "She has been so kind to me. She always gave me special help with my spelling."

"And me, with my arithmetic," joined in Lewis. "I surely hate to see her go. I don't see why she had to be transferred right now. Why can't the superintendent wait until school is out in June?"

"Or why can't they transfer some other teacher?" demanded Nell.

"Wouldn't it be great if we could give her something?" Ernie questioned. "You know, something for a good-bye gift."

"It certainly would," agreed Lawrence. "But where are we going to get the money for a gift?"

"I can bring a nickel," offered Jane.

"So can I," promised Mary Lou.

"Well, that's not enough," Lawrence told her dolefully. "Gee, I wish we could give her a box of candy. A real big one with a red ribbon on the lid."

"Or maybe a basket of fruit," suggested Polly. "I saw a beautiful one down in Burk's window. It was the most gorgeous basket filled with the most delicious looking fruit, and it had a most beautiful satin bow on the handle," she continued in her dramatic way.

"Sure you did," agreed Peter. "And so did I. But did you see the most wonderful price on it?"

"Look, kids," began Lewis seriously as he elbowed his way to the center of the group, "recess is almost over. What do you say if we all think hard and decide what we can do for Miss Allen. Tomorrow is her last day with us, so we have got to think of something now. The box of candy is a good idea, but it is out. We can't get enough money for it. And neither can we buy a basket of fruit."

"Oh, but the basket was such a beautiful one," sighed Polly.

"Well, we couldn't get enough money to buy it if we all saved our nickels for a whole month," said the practical Lewis.

"I've got it! I've got it!" Lucille suddenly exclaimed. "We can give Miss Allen a basket of fruit, and a fine one too. A long time ago, when

Grandmother broke her ankle, our church sent her a beautiful basket of fruit. We still have the basket, and I know Mother will give it to me when I tell her we want to give it to Miss Allen as a good-bye gift. We each bring an apple or an orange or a peach or a pear or some other fruit as part of our lunch, don't we?" Twenty-five heads nodded eagerly. "Well," Lucille continued triumphantly, "tomorrow, bring along an extra piece of fruit. We'll all meet right here in this corner of the schoolyard especially early. Then we'll have plenty of time to arrange the fruit in the basket before the bell rings."

Shouts of glee filled the air. Bud even put his two fingers in his mouth and whistled in his sharp way. The rest of them cheered as if at a circus.

Just then the bell rang, announcing that recess was over and it was time for the children to return to their studies. But the little group over in the farthest corner of the schoolyard lingered. Now they were all looking at Polly who seemed to be bubbling over with enthusiasm.

"I'll bring my brand new hair ribbon," she was saying. "It's beautiful red satin. And I'll tie it on the handle just like the one in Burke's window!"

"Just like the one in Burke's window!" echoed twenty-five happy boys and girls as they ran across the schoolyard to join the other children who were already assembled in their proper lines to pass into the building.—*Exchange*.

FOR RENT—NO CHILDREN.

By LAURA GRAY.

Issued by the National Kindergarten Association.

Have landlords any real reason for not allowing children to live in their houses and apartments, or are they just bent on curbing the population?

If you depend upon rents for your livelihood, you will know the answer only too well. If you are a parent looking for a place in which to live, probably you will feel outraged—other youngsters may be undesirable, but not yours! Entirely true, perhaps, but what proof has the landlord?

Let us try to find the real causes for this attitude of mind on the part

of landlords. One, when asked reasons for barring children from her apartments, replied, "The older boys and girls are apt to be rough and noisy, so they annoy other tenants; the younger ones are usually destructive. It doesn't pay to rent to those who have children."

The best place for us to bring up our boys and girls is in a house of our own—preferably outside the city; but to find and keep such a nest is not always possible. Respect for the wishes of others and an understanding of the right treatment of property—both public and private—should be a part of every child's education; and when he is brought to live in rented quarters, it becomes unquestionably a *must* to make sure that he really has this understanding. In this, as in other ways of behaving, children usually make grotesque copies of the examples set by the adults around them.

I once remonstrated with a neighbor whom I really liked. "My dear, those chairs have been left out in rain and sun ever since you took that house—they'll be ruined, won't they?"

"I should worry—we're paying good rent!" was the retort.

"But rent won't also cover the price of chairs," I said.

"Well, what's that to me? It's no concern of mine." Then she turned suddenly, "John, Mary, run out on and play. Stop listening to everything we say!"

The children went, but too late—they had already been given the wrong impression with regard to other people's property.

Boys and girls are never entirely to blame for their faults. Baby is spun around on the gramophone disc. Davenport and mattresses are used as bouncing machines—more for the amusement of adults than for the youngsters. Naturally, these children continue this kind of fun when they are far too heavy, and the furniture is thereby ruined.

The very young, if they once experiment, find it interesting to mark on walls; but if you provide scribblers on low tables and a piece of black board on an easel, they will be quite satisfied, for these are much better than walls for artistic effort. Even a dog or cat can be house-trained—so can a child learn seemliness and develop a sense of values, if anyone will take the trouble to teach him.

Noise is another disturbing element. Have we a right to require youngsters to be quiet, or must they be permitted to make all the racket

(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

RALLY AT WINSTON-SALEM.

On Sunday afternoon, March 30, 1947, at 4:00 o'clock, a Youth Rally was held in Winston-Salem, N. C., at the Congregational Church, for the young people of Ivey Hill, Elk Spur, Rocky Ford, Pfafftown, Salem Chapel, Belews Creek and Winston-Salem Congregational Christian Churches, and their leaders.

A worship service and reading of parables was led by Baxter Twiddy.

After the worship service and one drama, we went down stairs for recreation, which was led by W. J. Andes, and supper. During this time we planned an organization for these young people in which we will meet quarterly. We selected officers which are as follows: Grady Young, Winston-Salem, president; Marie Cole, Elk Spur, vice-president; Jeanniene Mabe, Belews Creek, secretary-treasurer.

This was planned by the Winston-Salem young people to have these meetings so as to get better acquainted with other young people of other churches of our type.

The theme for the evening was: "Christians Are Different." We brought out this theme by dramas of Biblical and modern stories. The dramas presented were: "Talents," and "The Uninvited Guest," given by the Salem Chapel young people, and "In the Bethany Home," by the Winston-Salem young people.

About ninety were present at this Rally. We hope we can keep up the good work started. Our next meeting is to be in Carroll County the last week in June.

BOBBIE KIMBALL, *Pres.*,
Winston-Salem P. F.

ASHEVILLE YOUTH FELLOWSHIP.

The Youth Fellowship of the Asheville Church is planning a series of five supper meetings to study the history of the Congregational Christian Churches. The meetings will be held Sunday evenings, beginning April 20. They will use as their study book the pamphlet, *An Adventure in Liberty*, which is published by the Missions Council. The pastor, Aubrey Todd, will lead the studies.

The young people made their own plans for the Sunrise Easter Service

and had complete charge of the program. The service was interracial, with Negro young people on the planning committee and taking part in the service.

The Youth Fellowship sponsored an art exhibition at the church on Sunday afternoon, April 13. Tea was served and there was special music during the exhibit.

CELEBRATING CHRISTIAN FAMILY WEEK.

By MRS. ROBERT M. KIMBALL,
Family Life Superintendent.

Now that the Easter rush is over, I hope you will start making plans to observe Christian Family Week, May 4-10, in your church. There are so many things that might be done. Here are a few suggestions:

(1) Make a special drive to have your members attend church on May 4 as families. It may be helpful to do this through the Sunday school. There is a lot of truth in the words, "A little child shall lead them," and if the children ask their parents to attend church, it often has more influence than the invitation of anyone else. It would be good for the minister to recognize family groups in some special way, and of course he should be on the look-out for new faces. The mother or father of one of the Sunday School children may be a prospective member for the church who has been previously missed. Be sure that you do not let the spirit created on that day wane, continue to stimulate the interest of families to attend church together.

(2) Why not have a picnic supper at the church on Sunday evening and invite all the church families to attend? Plan a really worthwhile program, advertise the meeting, make a lot of personal calls, try in every way to get a large group to come out and eat supper together and stay for the evening worship. It might be that everyone would enjoy the evening so much that they would decide to have monthly Fellowship Suppers. Not only would this be good for the whole spirit of the church, but it would help to increase attendance at the Sunday evening services.

(3) You might plan a special program, or just a social, for the parents

of young children in your church. Try to arrange for members of your young people's group to act as "sitters" that night free of charge, and endeavor to get all the young couples of the church out to this meeting. It is very seldom that husbands and wives of young children get to attend church meetings together, so you would want to see that the program was especially interesting and worthwhile. Maybe you would like to have a speaker, or just an evening of games and singing and good fellowship, and of course, refreshments. If this program was well planned and proved worthwhile, it might be the beginning of a "Married Couples Club" in your church. In almost every church there are young couples who have not found a place to work and serve in the church. If your church is faced with this problem, let "Christian Family Week" be a means of drawing these people into the church.

(4) Then the young people might like to entertain their parents during "Christian Family Week." For your program you might borrow the film strip and records from the Conference Office entitled, "Is Your Home Fun?" I know every church could not have this program the same week, but it is an idea to tuck away for some convenient time. The program might consist of a panel discussion by parents and young people on a subject such as, "Things I Like and Things I Dislike About My Home." It would also be nice for the young people and their parents to have a social time together. If you have folk dancing in your church, it would be an interesting experiment to have the group join in folk dancing together. Many a boy or girl would get a new sense of appreciation for Mother and Dad if they could see with what ease they can "swing along."

(5) The Saturday before Mother's Day might be a good time for the younger children in the Church School to plan a program for their mothers. They might have a little play or have a display of some project they have been working on each Sunday.

It would be a good thing if every church would have a committee appointed to make plans for "Christian Family Week." Study your local situation, decide upon the things you would like to do, appoint your committees, get to work at once, there's no time to lose. Make "Christian Family Week" work for your church by binding the family together in closer bonds of fellowship to each other and to the church of which they are a part.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

NATIONAL GLORY AND DECAY.

LESSON IV—APRIL 27, 1947.

MEMORY SELECTION: *Trust in the Lord with all thy heart, and lean not upon thine own understanding.*
Proverbs 3:5.

LESSON: I Kings 1-11.

DEVOTIONAL READING: Psalm 72.

A Blank Check.

"Ask what I shall give thee." What would you ask if you had your choice of just one thing? What would you like best of all as a gift from God? It is a searching question. And a revealing one. It puts in the spotlight one's sense of values. And, of course, all of us answer it in our own way. All of us have something, or some things which we think are of supreme value, things for which we are willing to pay the highest prices, not always in money, but in toil and sacrifice and character and life itself. God does give us a blank check, signed. And in a very real way each one of us fills in the thing he wants most.

A Wise Choice.

This young man, Solomon, made a wise choice, in response to God's offer. Instead of asking for riches, or the life of his enemies, or many other things for which he might have asked, things good in themselves, the young king asked for wisdom. In words that are models of gratitude and humility he asks for an "understanding heart," for the ability to discern between good and evil, for wisdom. He perhaps instinctively knew that the fear of the Lord was the beginning of wisdom. He felt a deep sense of responsibility. At first he looked upon public office as a public trust. He wanted to be "able to judge this thy great people."

A Wise Man.

"And God gave Solomon wisdom and understanding, exceeding much, and largeness of heart, even as the sand of the sea-shore. For he was wiser than all men . . . and his fame spread in all the nations that were round about." Here was a man who had been richly endowed with sagacity and insight and practical commonsense. He knew plants and shrubs and trees and animals. He coined wise and witty sayings, proverbs they were called then and now. He wrote songs according to the record. His fame spread far and

wide. People came from long distances to hear him talk and to feed on his wisdom. And not only common folk, but even kings from far-off places came to hear his wise sayings. His short, crisp, wise sayings were especially acceptable to the oriental mind.

A Builder.

It was appointed to Solomon to build the first Temple, although it was given to his father, David, to dream of it and to make preparation for it. And right well did Solomon do the work that was assigned to him, for Solomon's Temple was a magnificent structure. No cost was spared in making it imposing and splendid, both in structure and in appointments. And of course without modern methods of construction, there was a prodigious amount of work involved. It would appear that thirty thousand men, working in relays of a month away from home and two months at home, and also one hundred fifty thousand "forced laborers" were at work for a long time in building this mighty and majestic Temple for the worship of Jehovah and for His dwelling place.

A Big Business Man.

Solomon was also a big business man. He owned fourteen hundred chariots and he employed twelve thousand horsemen. In today's language he had quite a sizeable fleet of trucks. He made money hand over fist—silver became as mere stones in Jerusalem, and cedar became as plentiful as old sycamore. He bought horses and linen, and held them at high prices and at big profit. He made so much money that he probably did not know just how much money he did have. If he were alive today, the government would get a big slice in income taxes. But as later records show, he made much of this money at the expense of the common people. Their work was hard and their taxes heavy. And as a poet wrote hundreds of years later:

"Ill fares the land, to hastening
ills a prey,
Where wealth accumulates, and
men decay."

An A La Hollywood Idol.

This fellow, Solomon, outdid anybody that Hollywood ever dreamed of. He had hundreds of wives and even more concubines. And many of them were women of strange religions

and pagan ideals. To be sure we must not judge Solomon by the standards of our day. It was the custom in those days for people to have more than one wife, and a king could have as many as he wanted. But the fact that custom allowed it did not eliminate the danger in it. There was jealousy and intrigue in the harem. And worst of all, these women of foreign religions and strange cults, gradually and perhaps unknowingly to the king, weaned his heart away from the worship of Jehovah. He built high places for these heathen gods and sacrificed unto them. He compromised his ideals and broke his covenant. He was not the first man with a wife who did not have the moral sense of a rat who has caused a man to compromise his love for God and to lose his devotion to God.

A Wise Man and Yet a Fool.

Solomon was a wise man, and yet he made a fool of himself. His heart was turned away from Jehovah, the God of Israel. There are many smart people who do not have commonsense. And there are many intelligent people who are not really wise. Any man who leaves God out of his life is not wise no matter how much he knows.

"ESCAPE . . ."

(Continued from page 9.)

others do it by an indifference and intolerance to all things religious. Any kind of excuse will do for a pass: skiing, fishing, golf, fresh air, sunshine, exercise . . . anything!

ESCAPE is easy, but RETURN is hard! A real life is bounded by restrictions self-imposed. We are set free from the imprisonment of the Law to become "slaves of Christ." If one is going to be *attached* or *confined* it at least should be to something *high* and *fine*!

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NOT BY BREAD ALONE.

By C. B. RIDDLE.

The recent request of southern Korea for financial aid from the United States spotlights the long struggle of "the hermit kingdom" to survive as an independent state.

Korea is only a symbol of a strife-torn world where food can relieve hunger, but cannot uproot the evils of war.

The history of Korea is long, its modern civilization dating from 1122 B. C. Once independent, and to a degree prosperous and happy, for 500 years Koreans have faced numerous difficulties. Korea is often called the land of sorrow.

Korea is a peninsula between the Sea of Japan and the Yellow Sea, separated from the Japanese islands by the Strait of Korea. The country has an area a little less than that of North Carolina and Virginia combined, and a population approximating three times the population of these States.

When Korea was freed from Japanese control in 1945, the country was divided into two zones, one occupied by the United States Army and the other by the Russian Army. The zones were fixed not so much by agreement as by accident. Our soldiers entered from the south and the Russians from the north.

Thus geographical entrance was the main factor in the zoning, but Korea's coal and the bulk of other natural resources are in the northern section of the peninsula. Russia's so-called iron curtain stopped the flow of commerce between the two sections of the country, and as a consequence, the southern portion is now in dire economic straits. This situation resulted in the request for financial aid.

One must go back a few centuries to realize how long Korea has suffered from outside interference. Its shores were ravaged by the Japanese at intervals throughout the 15th and 16th centuries. In 1592, Korea was invaded by 300,000 Japanese. China aided Korea with an army of 60,000 but too small to be of successful assistance. The main cities of the peninsula were overrun, and the art treasures as well as the artists carried to Japan.

After this harrowing experience Korea closed its doors to the outside world and became known as "the hermit kingdom," although Japan had been likewise classified by other nations. When missionaries from France and the United States sought entry into Korea they were killed. Both nations sent punitive expedi-

tions to Korea in 1866, 1867 and 1871 but without diplomatic success. The Koreans had written into their history a vivid description of what happened to their land when the Japanese gained entry.

In 1882 and 1883 the United States and Great Britain negotiated treaties with Korea, but soon after commerce began to flow between these countries and Korea, Japan again became hostile to the Koreans. After Japan's victory over Russia in 1905, Japan renewed its attacks on Korea. In 1910 Korea was forced to surrender.

However, the national instinct of Korea never died, and the zeal of Koreans for freedom was stirred anew in 1919 by Woodrow Wilson's "declaration of independence" for this centuries-old race which had fought so long and so valiantly for the right to be left alone.

When the Big Three met in Cairo in one of their historic conferences pertaining to World War II, the conferees agreed, and so announced, that Korea was to have its freedom after the war's closing. The conferees reiterated their statement at Potsdam. Obviously, this gave Koreans their fondest hope. Failure to realize that hope makes the present situation all the more disappointing to Korea.

Since the inhabitants of southern Korea cannot get needed supplies from the northern section of their country, they are holding out solicitous hands to the United States. Their appeal will likely be met, for there is something in the sadness of this white-robed race which compels sympathy and respect. Their stoic dignity is also compelling.

The name which the Korean people apply to their country is Chosen, and which was once the official name. The word means "morning calm." But it is paradoxical that there is no calm in Korea. Only the spirit of Christ accepted and applied by Korea's oppressors can calm the storm which rages in other frustrated parts of the world.

Thus, Korea, especially the southern portion, is a symbol of war-torn countries that may eat today by the generosity of other nations, but cannot live tomorrow unless the spirit of war is supplanted by the spirit of Christ.

GOOD DEEDS.

Mrs. I. J. Williams, a school teacher in Bogalusa, Louisiana, recently found a 32-year-old man in her neighborhood who had been crippled from early childhood and had not attended

school. She began teaching him the alphabet, and he can now read and has found new interest in life.

—o—

Members of the Kiwanis Club, Spokane, Washington, paint at least one widowed mother's home each year as one of their contributions to community goodwill.

—o—

Arthur Churchill and David Burgess, both seminary graduates, are known as cotton-picking preachers. Their pastorates are in the cotton-belt of southeast Missouri, and since most members of their churches are cotton pickers, these two ministers do much of their pastoral visiting while picking cotton with members of their churches.

—o—

Policeman W. S. Miller, Washington, D. C., emphasizes parental delinquency rather than juvenile delinquency. Policeman Miller organized the boys on his beat into sports clubs to keep them out of mischief, but says that if parents would behave, their children would also.

—o—

On the lawn of a large downtown church in Nashville, Tennessee, is a large cross bearing the words, "Is it nothing to you, all who pass by?" A visiting minister used the words as a text, and a member of the church was so impressed by the message that he erected the cross.

—o—

When Miss Martha Berry asked the elder Henry Ford for a dime, he expressed surprise because of the small amount. But Miss Berry told him she wanted to demonstrate what a small investment could do. She was given the dime, bought peanuts with it, planted them, and in turn planted the whole of the first crop. In four years the dime had been increased to \$10,000. She invested the amount in founding the now famous Berry Schools, and then informed Mr. Ford what she had accomplished.

—o—

Mayor Robert T. Wilson, Corpus Christi, Texas, designates a Gripe Week each year during which time he invites townspeople to write him what they think is wrong with his administration. Corpus Christi citizens like their mayor.

C. B. R.

"All who enter the straight and narrow path in good earnest, soon find themselves in a climate extremely ungenial to the growth of pride."

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Making a garden has kept us busy for nearly a week. Preparing the ground and planting a garden to take care of nearly a hundred, takes time to do if it is to be done right. We plant a little of everything in the beginning, and in a few weeks will plant more, so when the first crop runs out we will have another supply ready. It takes a lot of planning and quite a lot of work to keep something coming in in the place of some that has matured and has been used up. But it is interesting to try to work it out this way.

We try to have green vegetables from the time they first come in until the frost bites them in the fall. Sometimes the weather conditions prevent us from making things work out as we had hoped or intended. But most of the season we will have green vegetables. There is nothing like going to the garden and getting green cabbage, beans, corn, or a basket of beautiful, luscious, red tomatoes, and get them fresh from the home garden. It beats having to go to the store and buying them in a paper bag. Then think of buying for a hundred! It makes quite a difference.

Your Superintendent had the opportunity to attend the annual meeting of the Tri-State Conference of Orphanage Superintendents and Workers, which met on April 7 and 8 in Charlotte, N. C. It was one of the best we have ever attended and one of the most interesting. In listening to the splendid addresses, we learned that all orphanages have about the same problems. The children in all of them are about alike. The writer sometimes will have a child to do some little aggravating thing, but when we look back at the time when we were that age, we can see that we did things just about as aggravating to our fathers and mothers as the child does here. I could not see it then, but I can see it and realize it now. The children are no worse now than they were when I was a little boy. We hear more about it, because there are so many more children than there were in that day. All of them have good and bad points. We try to develop the good points so they will outgrow the bad points, and grow into fine young men and women.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 17, 1947.

Amount brought forward	\$3,548.57
Sunday School Monthly Offerings.	
Easter N. C. Conference:	
Hope Mills	\$12.00
Pope's Chapel	6.00
	18.00
Eastern Va. Conference:	
Dendron	14.30
N. C. & Va. Conference:	
Happy Home	\$ 6.89
Hines Chapel	6.00
Hopedale	25.45
Liberty	2.88
	41.22
Western N. C. Conference:	
Pleasant Hill	\$12.88
Pleasant Union	11.77
Ramseur	22.45
	47.10
Va. Valley Conference:	
Linville	18.24
Total	\$ 138.86
Total this year from churches	\$1,723.43

IDEA OF A DENOMINATION.

(Continued from page 5.)

national heterogeneity, for he has gone with his family to the neighborhood church. If he has gone to college, he has met men of other churches there, but they have all been churches he has heard of before—and the college chapel has provided a religion of the highest common denominator. But in the Army or Navy, he enjoys the dreadful opportunity of seeing the entirety of American ecclesiastical life in microcosm. On his left is a Catholic and on his right a Mormon, before him a Nazarene and behind him an Orthodox Greek. He may come to enjoy them. If he is the right type he will try to understand them—but in the meantime, if he lets his imagination give him the eye through which the God and Father of Jesus Christ looks at the world, he must shake his head and sadly admit that the Church is anything but a brotherhood. To dream that this blotched canvass of tensions and misapprehensions is what Christ died for is, of course, the most unadulterated nonsense. We tolerate it only because the walls of our routine protect each one of us from seeing the country or the world as it is. Said Arthur Henderson a generation ago, "However much Christians may console themselves that a church divided into numerous sects is justified, and as they think, a source of strength, the multitude is slow to believe in a Christianity so divided"—and Arthur Henderson knew the mind of the common man.

The necessity of unitedness is equally clear from the point of view of our message to the world. Though we shall glance later at the condition of the world to which the Church is

appointed to minister, we may provisionally agree that a chief ailment is its brokenness, its un-brotherhood, its stratification into classes, and coagulation into competitive groups. Nation builds up walls of steel and hatred against nation, group maneuvers to exploit group, man organizes inhumanity to man. What is needed is obviously community of purpose, a substratum of acknowledged unity—but how can a Church of over 200 sects impart unity of purpose to anything or anybody? If in a theatre a spectator fainted and, a doctor called for, forty doctors crowded around the patient, it is to be feared that the last state of the man would be worse than the first. The state of the body politic of this country or of the world cannot be said to be improved by the numerousness and lack of organization of the ecclesiastical doctors available. When we say to the nations: *You* should get together—what response can we rightly expect from them but a smile of disillusionment, if not of contempt? The denominations, lodged as each tends to be in a particular class in society, have a special entree to the groups to which they belong, but how can they promote reconciliation between the classes as long as they, the religious spokesmen for the classes, remain unreconciled themselves?

Albert Peel underscores the contribution that denominations have to make to democracy:

The churches must still continue to set a pattern of democracy to the world. In their harmony and tolerance they should set an example to those who are without. "See how these Christians love one another," must not be said in scorn and irony, but as a sincere if maybe reluctant tribute. By this constant and sustained witness the churches will do more to win the world to the democratic way than by any other means.

I have spoken of each denomination being constituted to conquer the world: Congregational groups will not cease till the whole world is Congregational—Presbyterians till it is all Presbyterian—Episcopalian until it is entirely Episcopalian. Now that idea is not so evil as it may at first sound, provided these claims are not mutually exclusive—as I do not think they need to be. When Mr. Smith and Miss Jones marry, their ancestral families do not become extinct but are carried on jointly; and I know no Mendelian law of the genus ecclesiastica which would prevent the same issue there. Indeed, denominations which are not conscious of value in themselves can have little to contribute to the united Church. Surely communions which do not possess a

(Continued on page 15.)

In Memoriam

HARGROVES.

On January 29, 1947, God in His great wisdom and love called Mrs. Luciphene Everett Hargroves from this world to a world of greater service above. She was a member of Berea Christian Church, Nansmond, and its auxiliaries. She was faithful in her duties and took an active part in all the work until her failing health. She will be greatly missed.

Therefore, be it resolved:

1. That we have lost a dear member and a consecrated Christian.
2. That she bore her heavy burden of suffering bravely, and remained cheerful and bright, and great was her faith in God whom she loved and served.
3. That her many friends were evidenced not only by the great number present at the funeral but also in the tributes of the many and lovely floral gifts.
4. That we, the members of our church auxiliaries, extend our deepest sympathy to each member of her family, and pray that God may bless and comfort them in their great loss.
5. That a copy of these resolutions be sent to the family, one to "The Christian Sun" for publication and one placed upon the minutes of the church auxiliaries.

Mrs. W. B. WARRINGTON,
Miss JULIA MATTHEWS,
Committee.

SAUNDERS.

On October 25, 1946, God called to rest Mrs. Maggie Saunders. She had been an invalid for a number of years. She was a loving mother, a true friend and a devoted Christian. She was an active member of Bethlehem Christian Church and its Ladies Aid Society until her health failed.

Therefore, in recognition of her service as one of our loyal members, we offer the following resolutions of respect to her memory:

1. That we humbly bow to God's will giving thanks to Him for a useful life devoted to the church and consecrated to the cause of Christ and His kingdom.
2. That we extend our sympathy to her family, praying that in their sorrow, they may find peace with God.
3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication, and a copy be placed upon our church records.

Mrs. T. A. POOLE,
Mrs. J. E. HARRIS,
Mrs. ANNNIE SMITH,
Committee.

HARRIS.

In loving memory of Miss Bessie Harris whom God called to rest on January 28, 1947.

We, the members of Bethlehem Christian Church, desire to express our appreciation of her life. She was an active church member until her health failed. She was truly a good woman, a true friend and a devoted Christian.

Therefore, be it resolved:

1. That we humbly submit to God's will, giving thanks to Him for a useful life.
2. That we extend anew our sympathy to

her family praying that in this sorrow they may find the peace of God that passeth understanding.

3. That a copy of these resolutions be sent to the family, a copy placed upon the church records and a copy sent to "The Christian Sun" for publication.

Mrs. T. A. POOLE,
Mrs. J. E. HARRIS,
Mrs. ANNNIE SMITH,
Committee.

PIERCE.

On October 28, 1946, Bethlehem community was shocked at the sudden death of our dear neighbor and friend, Mrs. J. C. Pierce. She was a devoted member of Bethlehem Christian Church, a member of the Ladies Star Class, Ladies Aid and Missionary Societies. She was always ready and willing to help in every way possible, a good neighbor and a true friend. We will never cease to miss her smiling face and kind words.

Therefore, be it resolved:

1. That we bow in humble submission to God's will.
2. That we extend our heart-felt sympathy to her devoted family and commend them to our Heavenly Father for comfort and peace, and pray God's richest blessings upon them in their sorrow.
3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication and a copy placed upon our church records.

Mrs. T. A. POOLE,
Mrs. J. E. HARRIS,
Mrs. ANNNIE SMITH,
Committee.

CULIFER.

On January 16, 1947, God in His infinite wisdom and love, saw fit to call from our midst, Mrs. Betty Raiford Culifer. She was an active member of Bethlehem Christian Church until failing health prevented her. We desire by these few remarks to express our appreciation for her life which was lived in consecrated service to God, her family, neighbors and friends.

Therefore, be it resolved:

1. That we, the members of her church, bow in humble submission to God's will.
2. That we extend our heart-felt sympathy to her brother and sister and all her loved ones commending them to our Heavenly Father for comfort and peace, realizing that His grace is sufficient for all our needs.
3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication, and a copy be placed upon our church records.

Mrs. ANNNIE SMITH,
Mrs. J. E. HARRIS,
Mrs. T. A. POOLE,
Committee.

NOTICE!

When you send in an obituary notice, it should be typewritten. But if it is written in longhand, be sure that the proper names are written distinctly. You know these names, but it is quite often that the printer does not, and if the writing is not legible, he has to guess, and he usually guesses wrong.

CHILDREN'S PAGE.

(Continued from page 10.)

they wish? Noise, even to the young, is wearing and unnecessary; and the more it is controlled, the more likely will the child be to grow up sane and attractive.

A spoiled child should not be taken to live in rented quarters; it is not fair to anyone, not even to himself. A troublesome youngster is disliked and avoided, while the one who behaves and considers others comes to move among people with assurance and pleasure—he has a priceless gift for all time.

But even when we have taught our boys and girls to be well-behaved and considerate, how are we to convince the landlord of this? Perhaps a sum of money deposited by parents and to be returned if no damage is done would serve. Any marked walls could be redecorated from this fund, broken windows replaced, soiled mattresses renovated, and ink-stained carpets cleaned. Surely, if we who are parents held a right attitude toward rented property, applied the Golden Rule, and brought up our offspring to be desirable to live with, we should go a long way toward destroying the prejudice which has been caused by annoying and destructive youngsters.

WORLD CITIZENSHIP.

(Continued from page 6.)

home to America." Only after she was assured that the missionary had sufficient funds for his travel home would she take the money.

The missionary still carries in his mind and heart the memory of that little girl who even in the immediate presence of unexpected loss was *victorious over selfishness*. Let us match her victory and become worthy Christian World Citizens?

IDEA OF A DENOMINATION.

(Continued from page 14.)

humble self-belief are a useless encumbrance to the earth: who wants to have to do with the sentimental "I love everybody" kind of church member? Better a Covenanter who loves the memories of the moors with savage affection, a Moravian whose heart burns at the mention of Herrnhut, than a tepid Christian-in-general in whose arteries runs only milk. We like denominations which are streams of pure rushing water, but is there any reason why these waters should not some day reach a confluence and make a mightier stream that includes them all?

(To be continued.)

BOMBS OVER INDIA

By JOHN J. BANNINGA

Emeritus Missionary of the American Board

An atomic bomb fell on Hiroshima last summer, killing not less than 100,000 people. The whole world was horror-struck and has not yet recovered from the fear then engendered.

But listen! Atomic bombs have been falling on India every year for decades, destroying more lives than were lost at Hiroshima. The tuberculosis bomb kills 500,000 persons every year. The malaria bomb kills upward of 1,000,000 men, women and children each year. The leprosy bomb destroys hundreds of thousands yearly not merely through death but by terrible mutilation and suffering. The bombs of cholera, elephantiasis, infant mortality, mental diseases, and so forth, keep falling on India day by day, causing millions of casualties, far more in number than ever were slain on battlefields.

No defense has as yet been found against the atomic bomb. But thank God, year by year better means are being discovered to combat the terrible diseases mentioned. It looks as though the day might shortly come, when, if men everywhere would unite in the effort, medical science could wipe out these dangers and make the world a safer place in which to be born, live and work.

The Medical College and Hospital at Vellore, South India, is an outpost in the army of health which is not only healing those already sick but trying to prevent sickness through proper hygiene, sanitation and other protective measures.

Vellore is the growing result of the experience of its founder, Dr. Ida S. Scudder, in coming into direct contact with the suffering women of India, and of her determination to do something to help them. The present college and hospital are something far beyond her fondest dream in those early days but those now associated with "Dr. Ida" realize that the institution is not yet equipped to accomplish the great task before it.

There are 388,000,000 people in India and only about 50,000 doctors of all grades, most of them of insufficient training. Vellore hopes to prepare both young men and women for efficient medical service. The college is now recognized by Madras University as qualified to train students for the M.B., M.S. degree, the highest obtainable in India. The governing board of the former Woman's College, the Medical Association of India and over forty missionary societies of Australia, Great Britain, Denmark, Canada and the United States have worked together toward this end.

New buildings have been planned and are being erected as fast as materials can be obtained, and new members have been added to the staff. The government of India has assisted. The end is not yet, for special institutions for research in leprosy, tuberculosis, mental diseases, and so forth, must be established. The 700,000 villages of India still need a real medical service. India has all too few nurses, but Vellore now has a college giving nurse's training of university standard and seeks to train many in the nursing profession. And so on through a long category of needs and opportunities confronting the Christian Medical College at Vellore.

A Moslem in India watched a doctor perform a serious operation on one of his friends. When the operation was over, he remarked, "That was the most Christlike service that I have ever seen."

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, APRIL 24, 1947.

NUMBER 17.

"The Call of India"

By REV. ALBERT BUCKNER COE, D. D.

I went to India with open mind—searching for truth. I myself had not been free of doubts. Now that I have seen and heard I bring you this message: **First**—India is three-fifths as large as the United States, with three times the population. **Second**—India is a land of intense religious feeling, with 275,000,000 Hindus, 90,000,000 Mohammedans, 7,000,000 Christians, 5,000,000 Sikhs, also Parsis and Jews. **Third**—The caste system of the Hindus still dominates India. The Brahmin is first; the learned man. The Kshatras, second; the military. The Vaisyas, third; the traders. The Sudras, fourth; serving the other three. Outside, the Untouchables. While caste shows signs of breaking down, it will continue for a long time. **Fourth**—Our Congregational Christian work is concentrated in (a) the Marathi area, around Bombay, (b) the Madura area, in the south of India around Madura, (c) the Ceylon area, about the size of Chicago. **Fifth**—Our Congregational Christian work in India and Ceylon is well organized, with a church-centered plan. Near the churches are schools and hospitals. **Sixth**—Church union is in the air, cf. the United Church of Northern India and the South India United Church. **Seventh**—The religion of the Indian Christian is for the most part marked by the simplest of interpretations, an acceptance of the literal in scripture. **Eighth**—All denominations in India and Ceylon have been for the past twenty-five years turning the leadership of the church and the institutions over to the nationals. **Ninth**—Though Christians in India are only 7,000,000, their influence is greater than the figures suggest. **Tenth**—Christianity has brought great value to India and Ceylon. The women of that land have come forward. Outcaste people have taken on new life. National leaders have been developed from our Christian groups.

Problems: A climax had apparently come in the long fight for freedom. Such a national drive is having its effect upon missions. As the political scene changes, changes must come in the missionary life of India. The missionary, once a benevolent master, is now turning the leadership over to the churchmen of India and Ceylon, but only as rapidly as strong national leadership comes forward. We cannot make strong leaders over night. Because of poverty the Indian churches cannot provide adequate funds. Money and missionaries must still go from America to help. You would be proud of the schools and colleges and the churches and the work of the Bible women. But our missionary work is shorthanded.

Some suggestions to you: **First**—Hold up the hands of the American Board for a stronger national ministry with scholarships. The writer is asking our church in Oak Park, Chicago, to assume the responsibility for the full college and seminary education of (Continued on page 9.)

NEWS AND VIEWS

The Editor spoke at the meeting of the Southern States Forest Fire Commission in Williamsburg on Thursday of last week.

Rev. Bernard V. Munger has accepted the call of the United Church at Chapel Hill, N. C., and will begin his work there in May.

Is your church emphasizing the Penny-A-Meal contribution for missions at home and abroad? Mission Period extends through June.

The Women's Rallies for North Carolina and Virginia were well attended and Miss Pattie Lee Coghill brought inspiring messages on the Mission Work of India.

May has been designated as CHRISTIAN SUN Subscription Month. Church groups, pastors, and individuals are asked to promote subscriptions to THE CHRISTIAN SUN.

Many churches have reported splendid contributions for Missions through Easter Offerings. Has your church sent its offering? Funds are sorely needed for the continued work of our Mission Board.

Dr. J. J. Rives, uncle of Dorthy Jackson, conducted Devotional Services at the Women's Rally held at the Lynchburg Church last week. Dr. Rives is minister of the Court Street Methodist Church at Lynchburg.

Has your subscription to THE CHRISTIAN SUN expired. Please note the label which shows the date of expiration of your subscription. Please send your renewal promptly to Dr. Wm. T. Scott at Elon College, N. C.

The Church Activities Calendar, published by the Missions Council of Congregational Christian Churches, will be available for distribution in June. Orders may be sent to the Convention Office. The charge per calendar will be 25c.

Rural Life Sunday is May 11, 1947. Special orders of services for Rural Life Sunday may be obtained from Dr. Thomas Alfred Tripp, Director of the Town and Country Department, 287 Fourth Avenue, New York, N. Y., at 50c per hundred.

The Committee on the Ministry of the Southern Convention, Rev. Stanley C. Harrell, chairman, held a special session at Elon College on April 22. Dr. Fred L. Fagley, associate secretary of the General Council, met with the committee.

Rev. J. H. Jones of Bartlesville, Okla., died on Friday, April 18, from an attack of pneumonia. Mr. Jones was a former graduate of Elon College, finishing in the class of 1894 with the degree of A. B., and later taking his B. D. degree at Harvard University and becoming a Unitarian minister. He was a brother of Rev. C. C. Jones who also graduated from Elon College and served for some years in the Christian Church, later joining the Methodist Church, and is now retired and living in Richmond, Va.

RADIO BROADCAST.

Vengeance and the Golden Rule struggle for a man's soul in "The Greatest Story Ever Told" program on Sunday, April 27, over the ABC network at 6:30 P. M., EDST.

In the countryside of ancient Galilee, the old man Seth and his wife Ruth face the hazardous future with no financial security save the pittance paid Seth by his miserly employer, Ebenezer.

When Seth asks the avaricious Ebenezer for a raise based on his ability and long service, the employer threatens him with dismissal. Affairs are further complicated when their widowed Rhoda and her small son Philip come to live with Seth and Ruth.

Ebenezer finally seizes on the pretext of Seth's listening too closely to the Nazarene's message ("Therefore all things whatsoever ye would that men should do to you, do ye even so to them") to discharge his faithful bookkeeper.

So a bitter and saddened Seth searches in vain for new employment. Shortly thereafter Ebenezer is seized by government tax officials from Rome on charges of tax evasion brought about by the faulty methods of Seth's successor.

It is then that Seth, despite the treatment that he had received at the hands of Ebenezer, and despite the vengeful attitude of his family, finds that the words of the Master are more important than anything else.

NORTH CAROLINA CHURCHES TO CONDUCT OVERSEAS RELIEF DRIVE.

A Statewide roundup of clothing, bedding, and shoes for overseas relief was announced last Sunday by the executive committee of the North Carolina Council of Churches.

The drive will be conducted April 20 to May 11, and the goal is a pound of supplies from every person in the State, or a total of 3,500,000 pounds from North Carolina, Ernest J. Arnold, executive secretary of the Council, said.

Rev. Henry Ruark of the University Methodist Church at Chapel Hill has
(Continued on page 7.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

THE SOUTHERN CONVENTION LAYMEN'S MEETING.

The Laymen's Committee of the Southern Convention will meet at Alamance Hotel, Burlington, N. C., Saturday and Sunday, April 26-27, when Mr. Walter A. Graham, executive director of the National Laymen's Fellowship of Congregational Christian Churches will be present. The committee will meet from 2:00 P. M.-5:00 P. M., and at 6:30 there will be a Fellowship Supper and Laymen's Rally, when it is hoped that as many laymen as possible will be in attendance. Reservations for the Fellowship Supper should be sent to Superintendent Scott.

We are fortunate in having Mr. Graham present for these meetings. Much strength can come to our churches if we can rally our laymen into greater activity.

"Christian laymen around the world have a big job ahead of them today and they are taking a renewed interest in the daily application of Christian principles. Jesus was a layman. He worked and talked as a layman. He fixed once and for all the principles that *preaching* and *practice* must be one and the same," says Walter A. Graham, executive director of the National Laymen's Fellowship of the Congregational Christian Churches.

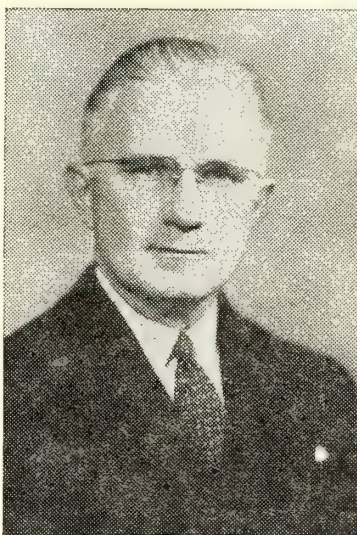
Himself a Christian layman with wide experience in business, legal and government circles, Mr. Graham makes his home in Pembroke, Ky., but his duties as executive director of the Laymen's Fellowship take him all over the U. S. A. conferring with the laymen of the Congregational Christian Churches.

Mr. Graham believes laymen should put as much careful planning into their programs as into their business, and that they should advertise them. "More and more laymen are realizing that a peaceful and happy world can best be secured by beginning as individuals to practice the ideas and teachings of Christ in all their relationships," says Mr. Graham, who hopes to rally the men of the Congregational Christian Churches to renewed devotion and intelligent interest in the world-wide aspects of the Kingdom of God.

In addition to his ten years in Government service and eight years of law practice in Washington, D. C., and in Kentucky, Mr. Graham has

also been a teacher of public speaking and human relations as well as a management consultant in private concerns. He is a director of the People's Bank in Pembroke, Ky.

While in Government service, Mr. Graham spent a period during World War II in Puerto Rico on a confidential assignment. In Washington he was with the Department of Commerce serving as a special contract claims examiner in the General Accounting Office and during the war as administrative and personnel officer of the Office of Censorship.



WALTER A. GRAHAM.
Executive Director Laymen's Fellowship of
Congregational Christian Churches.

As a pioneer in the field of religious work for young adults between the ages of twenty-four and thirty-eight, Mr. Graham founded the Methodist Young Adult Movement and did such a fine job in this field that soon other denominations were seek-ink his counsel. He puts teaching young adults among his "hobbies" so deep is his interest in religious education, but he also enjoys bowling, golf, swimming, tennis, baseball, music and fox hunting.

Mr. Graham belongs to the International City Manager's Association, the Society for the Advancement of Management and the Kiwanis International. He has pled cases before the United States Supreme Court, the United States Court of Appeals in Washington, D. C., as well as in the courts of Kentucky.

A Kentuckian by birth he was educated at Kentucky Wesleyan College, Yale University Law School

(LL.D.), Benjamin Franklin University and George Washington University.

WM. T. SCOTT,
Superintendent.

PILGRIM SERIES INSTITUTES.

You have been hearing much about the new *Pilgrim Series*—the fine Sunday School materials which will be ready for your use in the fall quarter. Here is information concerning the Institutes to be held the last week of April and the first of May that will "introduce" us to the *Pilgrim Series*.

The Institutes will, in reality, be a short-term Leadership Training School in the use of the *Pilgrim Series* and all kinds of supplementary materials. The Rev. Oliver Powell, our national young people's worker, will be with us to conduct the sessions, while leaders from the Southern Convention will work with him. Here is the schedule of Institutes:

VIRGINIA:

Suffolk District—April 28, 1947

Place: Suffolk Church, Suffolk.

Time: 3:00 P. M.

Program: (see below).

Norfolk District—April 29, 1947

Place: Rosemont Church (Portlock).

Time: 3:00 P. M.

Program: (see below).

NORTH CAROLINA:

Eastern North Carolina District—April 30, 1947

Place: Henderson Church, Henderson.

Time: 3:00 P. M.

Program: (see below).

Western North Carolina District—May 1, 1947

Place: Greensboro First Church, Greensboro

Time: 3:00 P. M.

Program: (see below).

The same program will be followed at each of the Institutes:

Registration.

Opening worship.

Presentation of the *Pilgrim Series*.

Division of group into age-group workshops:

1. Beginners and Primaries (ages up to eight).
2. Juniors (ages eight to eleven).
3. Junior High and Senior High (ages twelve to eighteen).
4. Adults (including Sunday School Superintendents and Pastors).

General assembly.

Closing worship.

After supper and the fellowship hour, the remainder of the program

(Continued on page 10.)



PROMOTION.

"Thou hast been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord."

It is a bit difficult for us to realize that eternal life hinges on what may for the moment appear to be rather trivial things. "Faith over a few things." The irreducible minimum has never been determined, but of one thing we are certain: it is qualitative and not quantitative. The one talent, the cup of cold water given, the two mites cast in, the two turtle doves offered, all these are the reiterated emphasis on the divine recognition of faithfulness, even in its smallest manifestations. This scriptural truth should give hope to every child of God. None of us is so bereft of talent and means that we are unable to express in a tangible way our gratitude to God and love for our neighbor. The penny-a-meal plan of giving to missions, the outgrown or discarded suit given to our destitute neighbors across the water, these items are by no means insignificant in the divine economy. On the contrary, they become in reality our celestial passports. God only can compute and appreciate the aggregate influence of manifold faithfulness over small things.

"Ruler over many things." Ruler? We like that. But, note this, the rule will be over things, not people. We like to rule over people. The celestial rule is over what things? The things that pertain to the realized Kingdom of God. It is that simple and that profound. There is no limit ("many things") to its progression.

"Enter into the joy of thy Lord." Amid our tears at funerals (we see tears occasionally at funerals!), we should remember these words, especially when we sense this appropriateness. People have a way of saying, "I enjoyed myself very much." Precisely! Our joy is self-centered and essentially selfish. In the rarified atmosphere of fleshless appetites we shall learn and experience the full and uninterrupted "joy of the Lord." This is the zenith of promotion: selfless occupation and exultation.

LIFE EXTENSION.

Through all man's history he has been confronted with the brevity and transiency of life. "The days of our years are three score years and ten, and if by reason of strength they be four score years yet is their strength labor and sorrow." Man must adjust himself to this cramped and limited span. "So teach us to number our days, that we may apply our hearts unto wisdom."

How can one break through the narrow confines of life? How can the life cycle be extended? Biologically of course. The prophetic and startling words announced to the patriarch Abraham were fulfilled: "In thee shall all the families of the earth be blessed." Immortality has its genesis on the physical, biological level. Thank God for noble families.

The benefactor, the philanthropist finds another way of extending and multiplying the life cycle.

Through legacies, bequests, and endowments, the dead live and speak. This avenue is open for many. One need not be a millionaire in order to be a benefactor. Everyone should remember the Church and its institutions in his will. This kind of will perpetuates the influence of the departed among the living.

Just as the human body contains within itself the biological heritage of previous generations and is capable of propagating it, so the personality resident within the body contains even more strikingly the impress of creative ideas and influences of the past and is capable of transmitting them. As Carl Wallace Miller has suggested, that which was of paramount importance in Jesus, the vital flood of religious and ethical insights that welled up from the depths of his being, lives today in the countless lives of his followers. If this is true of the contributions of previous generations to those of us who live today, is it not just as true of our own influence on future generations? Perhaps Jesus had this in mind when he said to the woman of Samaria, "The water which I shall give him shall be in him a well of water spring into everlasting life." George Eliot has not exhausted the meaning of immortality, but has laid a sure foundation for it in the well-known word:

Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence, live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
Of miserable aims that end with self
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge men's search
To vaster issues

---- So to live is heaven:
To make undying music in the world,
Breathing a beauteous order, that controls
With growing sway the growing life of man.

R. L. H.

SUNDAY SCHOOL ANNIVERSARY.

Seventy-five years of achievement was marked on April 18 by the International Uniform Lessons, used in churches throughout the United States and Canada, when the anniversary of its origin was celebrated, according to the Rev. Philip C. Landers, associate general secretary of the International Council of Religious Education.

For it was on April 18, 1872, that the International Sunday School Association, which later became the International Council of Religious Education, approved the adoption of the International Uniform Lessons. This was the first major effort in which Protestant Sunday school forces of America united, and it provided a series of uniform lessons which could be used in each department of the entire Sunday school based on the same Scripture text.

"It is impossible to estimate the spiritual influences of the Uniform Lessons, taught by thousands of teachers and studied by twenty million (Please turn to page 14.)

The Idea of a Denomination

By DR. DOUGLAS HORTON

The Alden-Tuthill Lectures Given at the Chicago Theological Seminary

(Continued from last issue.)

THE CHARACTERISTICS OF A TRULY CHRISTIAN DENOMINATION.

What constitutes a truly Christian denomination? What are the characteristics of a communion preparing itself in God's good time to add its strength to the ecumenical Church? All denominations claim to be Christian: it is therefore necessary to examine their attitudes and activities rather than their words. On the negative side I suppose that we must say that if their deeds are not such as to permit or foster the coming of the ecumenical Church, they are so far forth unchristian.

I. *Let the Church Be the Church.*

The communion which accords with the mind of Christ will be in the first place, I believe, a church, in the sense of a company of declared believers. The battle for this conception of the Church seems to have been fought and won in the Protestant world, but the victory is forever threatened. This conception of the gathered church tends constantly to be known by that of the society church.

For a contemporary illustration of a Church which has soaked so thoroughly into the fabric of society that it has lost its own fresh and vital character, look at a typical Hindu village in India today. The temple in the center, whither the people go for worship, is regarded as the residence of the god from which he participates in the regular life of the community, but that temple has a very different effect upon the community from a gathered church, such as we know in a living American community. Dr. Arthur E. Holt was once talking to an Indian savant. "Do you, as an observer of the ways of religion in India," he asked, "notice any differences between Christianity and the other faiths?" "The difference," said the other, "is manifest for any but the blind to see. The Hindu temple belongs to the village. It grows up out of the village life, like a tree out of the village soil. It is a phase of its being. The priest's duties are assigned him by the recurrent occasions of village existence: he must bless the seeds at seed time, give thanks for the crops at harvest time, perform the due rites at birth, marriage, and death, and in general serve as the religious voice of the people.

"In contrast consider a village with a missionary Christian church in it. The church is not indigenous. It may not be foreign in point of architecture, leadership, or any other human attribute, but it never, as long as it remains true to its own character, seems to have grown up out of the village life. It is never quite of the society there: it stands over against the society. It is not a phase of the village existence: it is a phase of another and higher existence, which touches the village most closely at that spot. In order to bring the life of the village into line with this other life, the minister preaches reform and calls for new commitment, as a priest, being part of the scene, would not dream of doing."

Enlarge the instance to national proportions and you have a distinction between the Christian and the Hindu religions in India. It is understandable why the latter is called an ethnic or natural religion. It belongs to the people by virtue of their birth. It is apparently the oldest kind of religion, and today rules by far the largest segment of humanity.

The Gathered Church Degenerates Into the Society Church.

The illustration of the Hindu community applies to our discussion because it is this kind of society church into which Christian denomination constantly tends to lapse, becoming merely the religions of Christendom and not expressions of vital Christianity.

It was this kind of church which prevailed for the most part in the England of the Tudors. When Elizabeth came to the throne, the more sensitive Christians saw little difference between the Christianity of the day and paganism. The parish church of the ordinary village, in spite of its Christian name, was as much a part of the community as such as the manor house and the common. It counted as its members, with accidental exceptions, the total number of the citizens of the hamlet. The baptism of infants was part of the mores of the place. Confirmation was also sometimes available to infants, and in any case was bestowed on those, according to contemporary critics of the system, "that lacked both discretion and faith." (H. F. Wood.) No act of will or dimmest sense of dedication to the highest need be involved. The priest was to all intents one of the officials of the village,

often the nominee if not the appointee of the local lord. When England as a whole, as in Mary's day, was Roman, the little church on the green was Roman; when Anglican, so also was the church. And to effect the change from the one to the other called for no more alteration in the life of the ordinary village, its Vicar of Bray, and its church than in the contours of the neighboring hills. The church life was simply a phase of the life of the hamlet.

In the face of this situation, the early sectarians who were to become the founders of American Christianity, in the not idle belief that they were returning to the church relationships of the first centuries of the Christian era, began to agitate for a gathered church. A Christian church, according to Robert Browne, is not the total population living within geographical limits or in a certain social status but "a companie or number of believers, which by a willing covenant made with their God, are under the government of God and Christ, and keepe his Lawes in one holie communion." He and his friends fought the hidden naturalism of the old Anglican system, erecting against it a stronghold of faith to which entrance was had not by virtue but only of rebirth and commitment. In the Calvinistic apprehension of God's sovereignty and His election of particular people Puritans of all complexions found a theology not lacking in dynamic, which made them, in war and peace, redoubtable. It was an irresistible sense of mission which animated the earlier Puritans: their sense of mission was a source of strength to them in their day—and is a quality which a denomination can hardly lack today and still rightly regard itself as part of the Church of Christ.

The long, long struggle was not ended in the sixteenth century: every denomination today has to keep up the fight to be something more than the religious front of an essentially irreligious culture—a company of believers consciously committed to the life which is hid with Christ in God.

The gathered denomination of committed members illustrates the emphasis that psychologists put upon the factor of will in human growth. A generation ago William James remarked, "Writing is higher than walking, thinking is higher than writing, deciding higher than thinking, deciding *no* higher than deciding *yes*." A gathered church is one which says "no" to the social average and seeks what it regards as the *best*.

(Continued on page 11.)

CONTRIBUTIONS

SUFFOLK LETTER.

I am writing from my room on the top floor of a lovely little hotel in the thriving North Carolina city of Reidsville. It is my good privilege to be here assisting Rev. Joe A. French and his great church in a revival meeting. Let me warn my fellow pastors that if they are invited to assist Rev. Joe A. French in a meeting that they will find plenty to do if they keep up with him. He has the happy faculty of getting everyone connected with his meeting to work.

The sky is clear. The air is sweet and fresh from recent rains and the fragrance of blooming shrubs and orchards is in the air. Memories deep and olden stir in my mind. In this city I did my first years away from the old childhood home in school. I began here eleven years of formal schooling—preparatory, college, and four years of post-graduate study. I was only moderately dumb. Now my son tells me that my D. D. means I am "decidedly dumb." At any rate it is refreshing indeed to meet several who remember the oft-times lonely lad who began the more than pleasant years that have intervened.

My Uncle Jim Simpson was here then and heaven only knows what I would have done without him. And he is still here—eighty-two years old and still working. He came up to my hotel room yesterday afternoon, and when we sat together alone he looked at me like he loved me. Formerly he had been aggravated with me at times but now through his generous smiling face I could see he did not regret the many generous things he had done for me.

When I began to write I had a notion I would comment on the subject I have just read, announced on the bulletin of a neighboring church: "Life—You May Hoard It, Squander It, or Invest It." Perhaps, but I have a feeling that we may not *hoard* life. We shall either *squander* it, or *invest* it.

As I sat in today on the District Missionary Rally which has been held in our Reidsville Church, I felt that these far-seeing women are investing their lives in the world's best cause, and its greatest hope. So many young women were putting renewed consecration into the work of rebuilding a torn and tragic world. They are achieving good success and doing great credit to those who faith-

fully set their feet upon the paths of righteousness which followers of the world's Savior are commanded to trek to the uttermost part of the earth.

JOHN G. TRUITT.

AGED DAUGHTER OF JUBILEE SMITH DIES AT RICH- LANDS, GA.

From a local paper of recent date we quote the following:

"Funeral services for Mrs. Sallie Bostwick, eighty-nine, were held Friday, March 14, at 3:00 P. M., at the Richland Christian Church with Rev. C. L. Wall, pastor of the Methodist Church, officiating.

"Mrs. Bostwick died Wednesday at her home in Webster County one month before her ninetieth birthday, after an illness of several weeks, three weeks of which were spent in the Columbus City Hospital, until a few days before her death when she expressed a desire to return home.

"She was born April 11, 1857, at Richland, the daughter of the late Rev. and Mrs. Jubilee Smith, pioneer settlers and extensive farm owners of Stewart County. Richland's Cedar Wood Cemetery was donated by the late doctor who also was the founder of Richland Smith-Masonic lodge which bears his name. Her mother was the former Miss Mary Ammie Audolph.

"In December, 1874, the deceased married William Henry Bostwick, who passed away in March, 1880, leaving his widow with four children who later moved to Savannah to reside. She, however, returned to this section for her remaining fourteen years."

Rev. E. M. Carter, secretary of the Eastern North Carolina Conference and formerly a member of the Georgia and Alabama group, in sending us the clipping, says that her father, Dr. Smith, was one of our pioneer preachers and was associated with Rev. J. D. Elder in establishing the Christian churches in Georgia and Alabama. The first churches, he says, were New Hope Church in Chambers County, Ala., and Providence Chapel in Stewart County, Ga. Kernodle's *Lives of Christian Ministers* tells us: "He joined the Christian Church about 1845, in Harris County, Ga., when Rev. W. M. J. Elder was pastor of the only Christian Church then in the state so far as is known.

By this church he was licensed within two years to preach. . . . He soon organized a church in Stewart County, Ala., one at Red Hill, and one in Randolph County." Dr. Smith is quoted as saying that in 1846 or '47 he met two of the O'Kellys, relatives of the founder of the Christian Church, and "we organized the Georgia Conference." He served as president of the Conference for several years, its name being later changed to the Georgia and Alabama Conference. Rev. Jubilee Smith died in 1901 at the age of seventy-five years, and he, too, was buried at Richland, Ga.

CONFERENCE ON OVERSEAS RELIEF.

Dr. Robbins W. Barstow, director of Church World Service, and Roy LeCraw, director for the committee on war relief of the Southern Presbyterian Church, will be the headline speakers at a one-day conference April 28 in Richmond, when plans for a State-wide program for Virginia will be set up whereby residents of the Old Dominion may contribute food, clothing and funds for overseas relief. It is a part of the national program in the work of the Church World Service whose objective is to aid by giving \$12,000,000 during 1947 for overseas relief and collection of 12,000,000 pounds of clothing, shoes, and household articles for the rehabilitation and reconstruction of the people in war-torn areas of the world.

The one-day session will open at 11 A. M. and continue through 4 P. M., and is jointly sponsored by the Virginia Council of Churches and the Protestant Ministers' Association of Richmond. The morning session which will close at 12:30 P. M., will be held at the First Baptist Church.

A luncheon session for the State Committee will be held from 12:45 P. M. to 2:15 P. M. at St. Mark's Episcopal Church with Dr. John Marion, chairman of the State Committee for overseas relief, presiding. At this session plans for the State-wide program will be discussed.

The final of the three sessions will open at First Baptist Church at 2:30 P. M. and continue through 4:30 P. M. when a schedule for relief collections of material goods in the Commonwealth will be formulated by the delegates and church leaders.

In addition to church leaders and representatives of civic organizations attending this session, all women's church and club groups have been invited to send three delegates to

(Continued on page 14.)

News of Elon College

By PRESIDENT L. E. SMITH.

SUMMER SCHOOL AT ELON.

For the past fourteen years Elon College has conducted a summer school. Prior to the war the regular college operated on the semester system. Under the semester system there are two terms of eighteen weeks each. The summer school was divided into two terms of six weeks each. This gave Elon College an all-year-round school.

When war was declared and the need for universal training became apparent, the Government requested colleges and universities cooperating in the selective service training program to inaugurate what it called an "accelerated" program. In compliance with this request, Elon College changed to the quarter system. We have not yet returned to the semester system. In the total college year as now operated there are four quarters of equal length. The summer quarter begins June 2. Registration has already begun. We are anxious that all of our own church young people and the sons and daughters of Elon alumni who wish to avail themselves of the superior advantages offered by their own college be given the privilege.

There are many more young people wanting to go to college today than can be admitted. There is not enough room nor a sufficient number of instructors available. The question to the forefront is: "Who shall be admitted?" Some schools are admitting only those who are in the upper half of their class as to grades. If all schools should adopt this plan, fifty per cent of the young people desiring to enter college would be denied the privilege. High school grades do not always determine the intellectual ability or the desirability of the individual student. Elon College will not adopt any such plan. When an application is received, it will be evaluated on its own merit and disposed of accordingly. We shall continue on the principle "first come, first served." On this principle it is necessary that our own young people apply. Please apply as early as possible.

Our summer school faculty is complete. It is constituted from our regular faculty and by visiting instructors who are coming to Elon for the summer quarter only. The curriculum for the summer quarter

will be slightly more selective than the curriculum for the regular session, but the same high quality of instruction is assured.

Don't forget that the summer session begins June 2. All applications should be received at once. The rates will be slightly cheaper than those of the regular session.

Don't forget that the regular session begins September 2. Should you wish to enter Elon College, you should apply now.

APPORTIONMENT GIVING.

We have a very good report this week considering the amount of money received, and that is always vital; but considering the number of contributions making the total, the report is not so encouraging. Only nine of our churches and Sunday schools encourage the college with contributions to be included in this report.

Elon College occupies a strategic position in our church program. Its contributions are essential to the progress of the church. Other interests of the church should be supported, and they are, generously. The church is becoming more conscious of its college and of the need of the services that it renders. It must realize the necessity of a more generous support for its college than it has been accustomed to giving. In the past current funds have been diverted to causes that should have been cared for by special donations. At present and for the future it will be necessary to receive increased support from the church for the regular causes of the college. It will be necessary to receive special donations for buildings, improvements and similar demands.

I know that our people will be consistently generous in their support of the college when they realize fully the necessity for a thoroughly trained leadership.

Previously reported	\$3,097.67
Churches.	
Eastern N. C. Conference:	
Morrisville	2.80
N. C. & aV. Conference:	
Elon College	352.00
Lebanon	17.03
Sunday Schools.	
Eastern N. C. Conference:	
Wake Chapel	16.18
Eastern Va. Conference:	
Liberty Spring	13.00
Newport News	25.50

N. C. & Va. Conference:	
Belew Creek	2.60
Va. Valley Conference:	
Leaksville	5.08
Mt. Olivet (G)	3.52
Total	\$ 437.71
Grand total	\$3,535.38

1946 CENSUS OF RELIGIOUS BODIES.

All ministers of parishes and churches in Virginia are urged to cooperate with the census of religious bodies now being taken by the United States Census Bureau for the year 1946. This census, first taken in 1906, provides the only official government figures on the membership of the numerous religious denominations and organizations in the nation, and requires full cooperation of all pastors or clerks of churches.

Appealing to the church bodies in the Old Dominion to fill out the questionnaires sent out by the Census Bureau, the Virginia Council of Churches urged that the individual churches give the requested information to the official census schedule which has been mailed out to the pastors. Moreover, a spokesman explained that the Council will assist any church or pastor in filling out the data-seeking questionnaire.

The task of tabulating official religious census of the United States is a tremendous one, covering some 250,000 churches. To be of maximum value, the returns must be accurate, complete and cover every church or religious organization in the country.

Urging full cooperation and prompt return of the answered questionnaire by all church pastors, Leon E. Truesdale, chief of the Population Division, Bureau of the Census of the Department of Commerce, expressed appreciation to the Virginia Council of Churches for the assistance it can render in doing this task.

"We shall appreciate anything you can do to accelerate the filling out and returning of the schedules," he added in a letter to Henry Lee Robinson, Jr., Executive Secretary of the Virginia Council of Churches.

OVERSEAS RELIEF DRIVE.

(Continued from page 2.)

been named State Director of the drive. Regional directors will be announced this week.

The goods collected will be distributed by Church World Service, an organization of the Protestant Churches of America, which gives aid in twenty-nine nations "without regard for race, creed or color," Arnold said.

W. J. ANDES.

**A LETTER FROM THE JACKSONS.**

American Board Mission,
Shaowu, Fukien, China,
April 4, 1947.

Dear Friends:

Last night you were much in our thoughts as we recalled the Maundy Thursday services we had had together in past days at Waverly. This Lenten season like the preceding Advent season, has been very different from previous ones. So we have found great comfort and inspiration in using the Fellowship of Prayer, our denomination's devotional booklet. Many of the thoughts therein have come to us just the day we needed them and through all our mornings' devotions we feel we have been drawn closer to our Christian friends in America as well as strengthened for the work here. Surely, you have been remembering us in your prayers, too. Thank you.

There was communion service this afternoon at South Gate Church in memory of Christ's suffering and death. How many Christians round the world were remembering the last hours and the last words of the Master, how many in the midst of their own darkest hour thought of the Master's cross and how many grasped the hope that Easter promises. Easter this time reminds us again how great is the responsibility for us who have not experienced their suffering.

Though Easter will be weeks in the past when you read these lines, we hope its inspiration and resolution will be still strong in your hearts. Perhaps if I tell you a bit about the communion service here in Shaowu, you can more vividly think of these Shaowu Christians when next you remember the Lord's Supper.

For all worship services the women are seated on one side of the center aisle; the men on the other; and so the pastor called a man and a woman to serve the elements—Mrs. Ywan and Mr. Jang. Sweet little Mrs. Ywan of the Minoka Community House came forward on her little bound feet, and dignified Mr. Jang left his place beside Dick and me to receive the plates of broken bread from the minister. The minister in-

vited the Christians to stand and after each was served, we all partook of the bread together, then sat down for prayer. The minister called two men and two women to serve the wine and again invited the Christians to stand and receive the symbol of the Lord's blood. Tiny white china cups such as are used in the homes were served from small lacquer trays. A prayer and a hymn concluded that portion of the service.

In the second half of the service Pastor Lyau preached on the Seven Last Words of Christ on the cross, those words which have equal meaning for all men whatever their nation or color.

On this first Easter in a foreign land, on a mission field, we realize anew how basically alike all people are. Under the strange customs and language of these people here, we are constantly catching glimpses of the same human nature and needs that we saw in America. I just heard a child in the hospital yard talking excitedly. The childish treble and the expression of his voice were no different from that I heard among children at play on the Waverly playground. Among the faithful in the church are some staid old members who seem quite self-satisfied, some old members who are truly concerned about the church, and some young members who feel the urge to do something about the Christian church in Shaowu. Many of the needs are like the needs in American churches only greatly magnified. The needs of the wider community are so much greater than for a comparable community in America that they seem utterly different. But no, American communities, Chinese communities, all need health, cleanliness, knowledge, peace, Christian homes, and faith in and reverence for God and man.

It is the mission of all of us to bring these to whatever community we serve. The need staggers us; but thus overwhelmed must those disciples have felt after the first Good Friday. Easter came to them and enabled them to carry on the Master's work as though Jesus' body had rather been multiplied than removed

from the world. May Easter so increase our hearts and hands, too—yours and ours in His name.

DICK & DOROTHY JACKSON.

MISSIONARY OFFERINGS.
REPORT FOR APRIL 11-17, 1947.

Sunday Schools.

Belew Creek—N. C. & Va.	\$ 2.78
Hank's Chapel—W. N. C.	18.00
Hopewell—E. Va.	12.00
Leaksville—V. Va.	11.76
Liberty Spring—E. Va.	5.00
Mt. Carmel—E. Va.	10.02
Pleasant Grove—N. C. & Va. ..	23.10
Mt. Olivet (G)—V. Va.	9.32
Union (Va.)—N. C. & Va.	25.00
Wake Chapel—W. N. C.	19.58

Total \$ 136.56

Churches and Individuals.

Amelia—E. N. C.	\$ 5.65
Barrett's—E. Va.	5.00
Beulah—E. N. C.	13.50
Beulah—V. Va.	9.15
Burton's Grove—E. Va.	10.00
High Point—W. N. C.	33.00
Little Creek—E. Va.	14.00
Morrisville—E. N. C.	2.53
Mt. Herman—E. N. C.	2.00
Mt. Olivet (G)—V. Va.	10.45
New Lebanon—N. C. & Va. ...	33.50
Norfolk, Second—E. Va.	80.00

Total \$ 218.78

Church Extension.

Albemarle—W. N. C.	\$ 25.00
Berea (Nans.)—E. Va.	32.28
Happy Home—N. C. & Va.	14.67
Hope Mills—E. N. C.	9.00
Monticello—N. C. & Va.	13.53
Morrisville—E. N. C.	6.00
Mt. Lebanon—V. Va.	5.00
Pfafftown—N. C. & Va.	5.94
Pleasant Ridge—N. C. & Va. ..	12.50
Randleman—W. N. C.	5.84
Miss Bessie Johnson, Gibsonville, N. C.	1.80

Total \$ 131.56

Shaowu.

Albemarle—W. N. C.	\$ 25.00
Berea (Nans.)	32.29
Happy Home—N. C. & Va.	14.67
High Point—W. N. C.	15.00
Hope Mills—E. N. C.	9.00
Monticello—N. C. & Va.	13.53
Morrisville—E. N. C.	6.00
Mt. Lebanon—V. Va.	5.00
New Lebanon—N. C. & Va. ...	17.50
Norfolk, Second—E. Va.	125.00
Pfafftown—N. C. & Va.	5.94
Pleasant Ridge—N. C. & Va. ..	12.50
Randleman—W. N. C.	5.85
Reidsville—N. C. & Va.	50.00
Winchester—V. Va.	600.00
Miss Bessie Johnson, Gibsonville	1.80

Total \$ 939.08

Total for period Apr. 11-17 \$ 1,425.98
Previously acknowledged .. 18,926.91

Total since Sept. \$20,352.89

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

"There is no other culture equal to right living."—John G. Whittier.

CHURCH WOMEN AT WORK

With Emphasis on Missions

MRS. F. C. LESTER, Editor

FINANCIAL REPORT.

The following is the financial report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference for quarter ending March 31, 1947:

Balance on hand last report ... \$ 245.30

RECEIPTS.

Women's Societies.
(On Apportionment.)

Antioch	\$ 12.45
Bay View	17.50
Berea (Nans.)	20.00
Berea (Norfolk)	15.00
Bethlehem	30.00
Christian Temple	87.50
Cypress Chapel	25.00
Cypress Chapel (Agnes Brittle Circle)	10.00
Damascus	25.00
Dendron	20.00
Eure	12.00
First, Norfolk	18.75
First, Portsmouth	15.00
First, Richmond	15.00
Franklin	75.00
Holland	40.00
Holy Neck (for March 31 and June 30)	75.00
Isle of Wight (for December 31, 1946)	20.00
Liberty Spring	50.00
Little Creek	6.25
Mt. Carmel	10.00
Newport News	25.00
Oak Grove	7.50
Oakland	18.75
Rosemont	40.30
Second, Norfolk	17.25
Shelton Memorial	10.00
South Norfolk	20.00
Spring Hill	2.50
Suffolk	150.00
Suffolk (Staley Society) ..	15.80
Union (Southampton) ..	8.31
Wakefield	19.00
Waverly	12.50
Windsor	34.30
Windsor (Missionary and Aid Society)	4.50

Young People.

Antioch	\$ 4.00
Bay View	1.25
Berea (Nans.)	9.00
Bethlehem	25.00
Burton's Grove	7.50
Christian Temple	13.00
Cypress Chapel	15.00
Dendron	5.00
Eure	4.00
First, Portsmouth	3.50
First, Richmond	2.00
Franklin	6.25
Holland	4.00
Holy Neck	10.00
Liberty Spring	15.00
Little Creek	2.50
Mt. Carmel	6.00
Newport News	8.00
Oak Grove	2.00
Oakland	8.75
Second, Norfolk	2.00
Suffolk	15.00

Union (South.)	11.68
Windsor	2.50

Juniors.

Bay View	\$ 1.25
Berea (Nans.)	4.00
Bethlehem	6.75
Christian Temple	12.07
Cypress Chapel	5.00
Dendron	1.15
Eure	1.00
First, Portsmouth	4.00
First, Richmond	.50
Franklin	7.50
Holland	7.00
Holy Neck	5.00
Liberty Spring	6.25
Little Creek	3.00
Mt. Carmel	2.00
Newport News	3.00
Oakland	1.25
Rosemont	12.07
Rosemont (Primary Gp.) ..	4.50
South Norfolk	15.00
Suffolk	10.00
Union (Southampton) ..	2.50
Windsor	7.20

Cradle Roll.

Cypress Chapel	\$.50
Dendron	1.18
Eure	1.00
First, Richmond	.50
Franklin	2.00
Liberty Spring	10.00
Little Creek	1.00
Mt. Carmel	1.00
Oakland	2.00
Union (South.)	1.10

Thank Offering.

Berea (Nans.)	\$ 30.00
Cypress Chapel	30.84
Shelton Memorial	11.00

Life Memberships.

Christian Temple	\$ 10.00
Liberty Spring	10.00
Newport News (Friendship Circle)	10.00
Suffolk (Staley Society) ..	20.00
Oak Grove	10.00

Memorials.

Berea (Nans.)	\$ 10.00
Bethlehem	30.00
Newport News	10.00

World Day of Prayer.

Antioch	\$ 2.20
Berea (Norfolk)	15.00
Windsor	1.70

Friendly Service.
(Carroll County.)

Bethlehem	\$ 17.50
Bethlehem (Y. P.)	5.00

Friendly Service.
(Franklinton.)

Bethlehem	10.00
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Friendly Service.
(India.)

Antioch	\$ 6.55
Holland	5.00

Holy Neck	25.00
Isle of Wight	10.00
	46.55
War Victims and Reconstruction.	
First, Portsmouth (Jrs.)	5.85
	1,596.00
Grand total for quarter ...	\$1,841.30

DISBURSEMENTS.

Family Life Literature ..	\$ 10.50
Franklin Printing Company (Report Blanks) ..	6.75
Mrs. A. C. Moore (Exp.) ..	3.46
Mrs. W. V. Leathers, Treasurer	1,596.00
	1,616.71

Balance in Treasury April 14, 1947 \$ 224.59

Respectfully submitted,
MRS. W. B. WILLIAMS,
Treasurer.

1253 24th Street,
Newport News, Va.

THE CALL OF INDIA.

(Continued from page 1.)

a young man, as an extra—\$200 to \$400 per year. *Second*—We must broaden our missionary work. Our Congregational Christian hospitals in India are outstanding. But they are limited in their equipment, and are kept from greatness by the matter of a few dollars. They need to extend themselves into the thousands of villages of India, where most of the sick in the villages die without help. Let the city hospital be provided with medical automobile vans to go by schedules to the villages to treat the sick. Similarly, we must give more attention to higher education, provide scholarships to enable poor boys to become doctors and business men as well as ministers. We must go further in our agricultural work, to show the Indian farmer how to use the soil, how to prevent animal disease. Social work in India is another crying need. We have in Bombay a famous Congregational Christian social center. We have others just beginning at Sholapur and Satara. They should be multiplied indefinitely. *Third*—We need more missionaries—young, alert, consecrated, intelligent, world-minded. We never needed them as now. Our missionaries deserve our enthusiastic support. I find myself in a repentant mood for my personal negligence of them in the past. With others I have gone through the form of supporting them, but I have not given them the support they deserve.

It is good to dream, but it is better to dream and work. Faith is mighty, but action with faith is mightier. Desiring is helpful, but work and desire are invincible.—*Thos. Robert Gaines.*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

JIMMIE GREEN'S NEW TOY.

Jimmie Green's new toy glowed with a shiny coat of red paint. Its two wheels were as black as midnight, as were the sharp blades winding between the wheels. Jimmie pushed it back and forth, back and forth in the green grass that grew on the Dodd's lawn. Whir-r-r-r-r, clip-p-p-p-p sang the blades as they ate through the leaves and blades of April grass.

It was only last spring that Jimmie's mother died of cancer. Now Jimmie lives with his father and grandfather in the stucco house with a green roof on Lookout Road. He goes to Junior High School every day but as soon as he gets home he wheels out that new toy and tidies up the neighborhood with it. He is about five feet tall. His friendly smile twinkles up his dark eyes. When he pushes the red lawn mower his dark hair is always tumbling right down into his eyes. Jimmie stops the mowing to push his hair up out of his eyes. It gives him a minute to get a "breath" also.

"Hello there, Jimmie! How would you like to cut my lawn this summer with that new mower?"

"I'd be glad to cut it for you, because I haven't got this thing paid for yet. I'll need to do some extra lawns this summer to get it paid for in a hurry. When do you want me to cut it?"

"There's no rush, but the sooner you get to it the easier the task will be for you!"

"I'm sure that I can get to it before the last of the week!"

"Thank you, Jimmie! We'll be looking for you!"

"Thank you, Sir. Good-bye."

Jimmie came to cut the lawn on Thursday. All of the little boys on the street were soon gathered about to see if they could help him. The little new dog across the street came flying across to chase the bright new toy across the green grass. "Get back, Rascal, or you'll get those brown ears clipped along with the grass!" scolded Jimmie.

Rascal went running over to dip his red tongue into the cool water of the fish pool. The rock that he stepped on with his front feet was sort of slippery so right into the pond he slid. All of the gold fish went scampering for their hideouts among the deep-down rocks and moss. Rascal just swam across the pool

and climbed out at an easier spot. All of the boys laughed loudly at his slip-up!

At the end of two hours the lawn was all finished! A lovely job! The only kind that Jimmie turns out.

"How much do we owe you, Jimmie?"

"I think that fifty cents is about right for this job, if that is all right with you?"

"Yes, that is fair enough I think and you have done a beautiful job on it!"

"My new lawn mower gets the credit for that!" said Jimmie as he put the fifty cents into his pocket. "I'll keep an eye on it and come back with my mower as soon as the grass needs cutting."

"Thank you, Jimmie!"

I don't know why all of the little boys like Jimmie so much. It may be his new red lawn mower! But our boy would rather be with Jimmie than come and have ice cream with his family. That means that Jimmie is "tops" with him.

CHILDREN READ NEWSPAPERS.

By J. C. BAKER.

Issued by the National Kindergarten Association.

Menace, or educator? I wondered concerning newspapers when I saw Judy and Davey, not yet seven, first try to read—with the spectacles they thought necessary for adult material—parts of the newspaper other than the funnies. Their recently acquired ability, vast to them, was prompting them to tackle anything, sex offenses and murder included. Soon they would be reading understandingly.

Before Judy and Davey could read at all, my husband and I had read to them from the paper. This, we found, made it possible now for us to guide them tactfully.

We realized that it would be wise for us to select a newspaper more conservative in reporting the details of divorces and shocking crime. Through habit, we had continued to receive the once satisfactory daily that had since fallen into habitual sensationalism. The paper we now chose being a morning edition, we had time to look it over before the children saw it.

Their attention was specially directed to the puzzles and the nature column. This paper, like most news-

papers, had columns of odd items. Being short and pointed, these delighted Judy and Davey. The juvenile stories were sometimes a bit difficult for them, but we willingly pronounced words when they wanted to read these stories themselves. These words were no more difficult than those in the undesirable matter which they might otherwise be reading.

News about children, trees, toys, and and pets interested them greatly. The story of the boy who owned 236 dogs excited Davey. When he found that their owner was pluckily winning the fight against an illness and that the dogs were miniature ones, he began collecting dogs.

As Judy and Davey grew older, we helped them widen their reading interests. They debated over which page, the *woman's* or the *sports*, was the more important. And, "Does the editorial page have any use?" they questioned. As they matured, they saw that more serious topics were worth-while to them.

Also, the newspaper had a positive effect which we had not anticipated. Besides being education, as they read it, the accounts of juvenile delinquency, wholesomely written up, often gave thorough moral instruction without *preachyness*. When Judy read of the two little girls who "played hookey" in the park to escape going to the dentist's, she remarked reprovingly, "They were bad, weren't they?" And Davey added, "Silly, too!" Both were pleased that the naughty truants had to go to the dentist the next day.

PILGRIM SERIES INSTITUTES.

(Continued from page 3.)

will be carried out, ending early in the evening for those who will have a long distance to travel or for those who would like to ask questions of the leaders and look at the exhibits which Mr. Powell will bring with him.

This is *our* opportunity to attend a Leadership Training School to learn of the newest Sunday School materials available and to become better teachers and superintendents in the use of them. The Institutes are *not* just for Sunday School workers, however—they are for *all* of you who wish to see your church grow and wish to help it to grow. Any interested church person is eligible. Take it upon yourself to see that at least one person from your church (and we want more, of course) attends the *Pilgrim Series Institutes!* For more information, write: Miss Elizabeth Chicoine, Elon College, N. C.

ELIZABETH CHICOINE.

IDEA OF A DENOMINATION.

(Continued from page 5.)

II. *The Catholic Quality.*

The communion which has a destiny upon it is, in the second place, I believe, one which has a catholic quality. Here I use the word not in its original sense but with the meaning it has come to assume: according to it a catholic church is a fellowship consciously historic. As the gathered church tends to degenerate into the societary, so the Catholic drifts, if it is not guarded, toward the traditional. Catholic and merely traditional are therefore terms which are at war with each other.

I have in my ecclesiastical-horrors file a pamphlet headed, "Why the Baptists Will Not Yield." I hardly need say that its relation to the Northern Baptist Convention is purely coincidental. It was in fact put into my hands by a Baptist who was chuckling over its contents. It came from Harlan County, Kentucky, and was written in 1922. Let me read you the data on the various denominations it presents:

Catholic, set up by Gregory I, A. D. 590.
Present age 1,332 years.

Lutheran, set up by Martin Luther, A. D. 1520. Present age, 402 years.

Episcopalian, set up Henry VIII, A. D. 1534. Present age, 388 years.

So follow statements regarding the Presbyterian, Congregational, Methodist, Campbellite, and Mormon Churches, including with the following:

Christian Science, set up Mary Eddy, A. D. 1884. Present age, 38 years.

Baptist, set up by Jesus Christ. Amen.

In the same file is a chart published in England and now out of print which was shown me by an Episcopal bishop—and again we must point out that there is no connection between this chart and the Episcopalians whom we know and admire. At the top center of the chart is a picture of our Lord on the cross, from whose side grace is depicted as dropping like blood into a long pipe which is named The Anglo-Catholic, Orthodox Catholic, and Roman Catholic Church, one section of which is called the Episcopate and another and lower one the Clergy. At its best it divides into seven sections called the Sacraments, fauceted off *ad libitum*. At the top of the chart to each side are other figures corresponding to that of our Lord. There is John Knox, John Wesley, Robert Browne, and other founders of denominations, and beneath each of these is a long pipe—but with nary a drop of grace in any. There is a faucet at the bottom of each (just one, not seven) which is open, but in vain.

Add to these a third illustration in praise of folly: Dr. Palmer records

seeing a sign in front of a church in a Texas village which read:

THIS CHURCH WAS FOUNDED
IN ANTIOCH, 38 A. D.

Now what is the difficulty here? That these denominations have a feeling for history is sufficiently clear. They recognize that they exist by virtue of their connection with an event that happened many centuries ago. Their only fault is that they do not appreciate the living quality of that which makes them the Christian Church a historical fellowship. At their center they place not Christ but a form—be it a mechanical succession or a particular rite—which in their minds is so rigidly related to the living essence of our faith that it becomes sacrosanct.

What is the essence of the Catholic tradition? It is, as the Jerusalem Conference of 1928 put it: Jesus Christ himself. It is not a book about him, else we should have been a church of professors—not a creed, nor a ritual, nor a particular pattern of government. All these are *adiaphora*. What brought the early Church into being was the consciousness that Christ was not dead. Dead his physical body was, yes: they would not longer see him, hear him, or touch him, but his love for them was still felt—and not as a memory but as a fact as palpable as ever it was during his earthly ministry. It was this which they began to preach: this it was which they made others feel—and this became the tradition of the Church. The Catholic element in the Church is that which is given, and the given element is the fellowship with Jesus Christ as its center.

Jesus Christ is the center, but he is not all: the total fellowship moving from generation to generation is communion of Saints. The way of detachment is the way of death, as Nels Ferre says. "Saints" is a word often found in the New Testament but never in the singular, except once, and then with a plural implication, "every saint," Philippians 4. God can have no private blessing for any man apart from his brother man. Dr. Emil Brunner says:

Only in the bond which unites me to the historical fellowship of my fellow believers—to be more exact, in the fellowship of those who believed before me—is my faith possible. . . . I must, so to speak, submit to becoming myself a member of the fellowship, if I wish to enter into relation with God. God will not bind me to himself on any other terms than these, that he binds me at the same time to my brother.

We owe no little to the scholars of the Formgeschichte school for teaching us afresh that the earliest Chris-

tian missionaries did not tell the story of the life of Jesus but preached the salvation which had come in Jesus Christ. They did not concern themselves primarily with transmitting a record but with developing a fellowship of the redeemed around the living person of their Lord. It was this revelation that brought completeness into the confusion of life and gave to the early disciples and to all disciples since, an experience which supplies a basis for thought, a reason for reasoning, a meaning for existence.

The Catholics are right in viewing the Church as a particular fellowship which can be recognized in history and not a mere abstraction. At this point the Catholic tradition sustains the idea of the gathered church, for it furnishes an object for commitment. Jesus Christ was a particular individual who by his life, teachings, death, and apprehension, imparted to the world the truth about the love of God. This created and continually creates a definite order of human beings called the Church which extends from age to age. The human mind has felt the intellectual implications of it and produced the creeds. In it men have felt a summons to worship and produce the rituals. It has given a particular orientation to all codes of ethics and government which it has touched. The Christian tradition is as individual as Christ, because it is Christ and the fellowship which Christ calls into being.

In spite of all the sermons I have heard to the effect that Protestantism is the doctrine which continually cuts its ties with tradition, I am impressed on reading the Church Fathers, with the fact that this is precisely what Protestantism has not been, in its earlier and in all its most vigorous days. It has been interested in throwing of the trammels of a false tradition, to be sure, but it recognized that there was a life-giving truth brought into the world by our Lord and handed down from generation to generation, and that the business of the Church is not to break the tradition but to keep it true to itself. This is the reason that in our church groups in their more primitive days prospective members were carefully examined before they were admitted to the sacrament. Our fathers knew that the only substitute for the Gospel adulterated by unworthy editions is not no Gospel at all but a Gospel kept pure.

*Catholicism Tends to Drift Into
Traditionalism.*

If the gathered church which has lost its character becomes a societary

(Continued on page 12.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE REVOLT OF THE NORTHERN TRIBES.

LESSON V—MAY 4, 1947.

MEMORY SELECTION: *A man's pride shall bring him low; but he that is of a lovely spirit shall obtain honor.*—Proverbs 29:23.

LESSON: I Kings 6:1, 7-14, 38; 11:26-14:31; I Chronicles 28:9-11.

DEVOTIONAL READING: Psalm 127.

A Heavy Public Works Program.

In a way the building of the Temple under Solomon was a public works program. It involved thousands of men working at virtually forced labor for seven years and it cost a tremendous amount of money. It was financed by levies and taxes and its erection put a heavy burden on the people of the nation. Nations and states can overdo public works programs. They can launch out on public works that immediately or in the future put heavy tax burdens on the people. At present our nation and many other nations are groaning under the burden of impossible national debts caused, not of course by public works programs, but by the tragedy of World War II.

An Energetic Labor Leader.

This young man, Jereboam, was an energetic, courageous labor leader. His valor and his industry attracted the attention of Solomon during one of the building projects of the king. While building the city of Milbo, and while repairing the breaches in the walls of Jerusalem, Jereboam was made foreman or ruler over all the men. But he got in the bad graces of Solomon when it was made known to both the young man and to Solomon that Jereboam was to fall heir to the larger part of the Kingdom, in fact to ten tribes out of the twelve. No Oriental ruler would brook that threatened stroke at his power and Solomon sought to put the young man out of the way. Thus it was that Jereboam fled to Egypt where he remained until after Solomon's death.

Out of Exile.

When Rheoboam fell heir to his father's kingdom, the people felt that the time for the redress of their wrongs had come. They had suffered grievously at the hands of Solomon. They needed a leader to present their cause and to redeem their fortunes. They had not forgotten this young

labor leader, and forthwith they sent to Egypt for Jereboam and with him they went to Shechem where Rehoboam was to be crowned as king. History is replete with instances in which exiled leaders have been called back or have come back to lead disgruntled people or revolutionary forces. In fact there are instances in the contemporary life of Europe at this present time.

A Fair Grievance.

The people had a grievance, and they presented it fairly enough. They reminded Rehoboam that his father had put heavy yokes upon them and had called upon them for grievous service. They said that they were asking for a "new deal"—they simply wanted their service and their yoke to be made lighter, and they pledged the new king their loyalty and allegiance, on this basis. In the end the worm will turn. It comes sooner or later. And as a rule the longer it is delayed the worse it is when it comes. The "haves" will do well to share with the "have nots" in our modern world, ere disaster comes. The spirit of justice and fair play will go a long way toward solving most of the world's complex and compelling problems.

The Counsel of the Mature.

Rehoboam, one likes to think, showed wisdom, in consulting first his older men, counsellors, who had been his father's consultants. Perhaps they had seen the injustice of the old order, for they told the young man that he would do well to lighten the load, and ease the burdens. They felt that such a policy would win the loyalty and love of the people. They suggested that public office was a public trust.

The Counsel of the Immature.

Perhaps Rehoboam, like so many of us, was not seeking advice, so much as approval. In any event he turned from the counsel of the older men to the counsel of the younger men, the crowd with which he had grown up. They reversed the decision of the "old men" and told the young king to make his measures harder even than those of his father. It was bad advice and it led to the rending of the Kingdom into two nations. Only the other day I was reading an article about the late genius, Henry Ford, and it quoted Mr. Ford as saying that if the world depended upon the wis-

dom and advice of men under fifty, it just could not get along. To be sure youth has its place and its important place. Business, government, education, religion need the enthusiasm and idealism and initiative of youth. But they also need the balance and insight and practical wisdom that can come only out of experience. The world needs both, and it cannot very well get along without either. With only the old it might go to pieces.

A Divided Kingdom.

The men from the Northern Kingdom had "had enough." They did not propose to take any more, and they promptly revolted. Thus ten of the twelve tribes of Israel, from that time to be known as the Kingdom of Israel, went their own way and established their own national life. But they did not permit any cleavage of religion, except for a brief period, and Jerusalem remained the capital of the Jewish religious life.

Politicians and Religion.

Jereboam, like so many politicians, was looking out for Number One. He feared that if the people went up to Jerusalem, they would be weaned away from him. So he constructed an altar at Dan and Bethel and suggested that the people go there to worship. He also made high places, and he ordained priests from the common people, in direct violation of the divine command. He changed the feast days. He was astute even if he was also dumb. Like Hitler he knew that religion was his biggest rival to the full allegiance of the people.

IDEA OF A DENOMINATION.

(Continued from page 11.)

church, a Catholic communion, as I have said, which has in fact if not in word ceased to make the living Christ its center lapses into traditionalism. "Our Lord Christ," remarks John

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Robinsons, "calls himself truth not custom," but it is remarkable in how many ways the Church has contrived to set custom upon its altar.

Bibliolatry.

Catholic emphasis on the fact that God has acted in history in such a way that He does not need to act again to assure us of His concern and our salvation and that therefore there is a glorious tradition to be carried on from generation to generation is the soundest of attitudes; but unfortunately Jesus Christ and the Church are confused with the book about Jesus Christ on the Church.

So it is with all of us in the beginning, but it is not so today. If the higher criticism has done nothing else for us, it has at least made us aware that the living God is one who cannot quite be reduced to a recital of events and principals which dissolved in printer's ink can be spread upon the pages of a book. We do not believe that He who made heaven and earth can shrivel into the limits of a thing in such wise that when the thing is subjected to criticism He Himself is torn and dismembered. We have come to see the inconsistencies and *lacunae* of the Bible in fitting perspective, against the grand background of its positive revelation. The Bible has done its work for us when it has revealed the God and Father of our Lord Jesus Christ and called us into the company of believers: it may be a vehicle of many defective parts, but it at least carries us to our destination—and that is all we ask of it. Long before the historians have finished their argument about this feature or that, we have encountered God in its pages.

Confessionalism.

Strangely enough some denominations seem to be more jealous of their creeds than of the Bible—perhaps because the Bible belongs to all but their creed only to themselves. When the latter becomes the palladium of their particular faith, they will as easily see it adulterated as the British will see their king marry a divorcee. There is a man who would risk dropping the Little Apocalypse out of St. Mark but a line out of the Westminster Confession, never. All of us know the value of creeds: denominations which claim not to have any might as well claim not to have any consensus of opinion about anything. There is a man who disclaims allegiance to any confession, but you do not need to talk with him two minutes before discovering a fine tribal loyalty to Alexander Campbell and to everything he ever did and said. His creed may not be written down in black and white, but he and his fel-

lows are knit together into one communion because they believe something in common. As long as a creed remains a *confession fidei*, it is a sharp and even necessary sword in the hands of a man: it is only when it becomes a *lex fidei* that it turns into a sword of Damocles swaying over his head. It is true that the creeds of the Church cannot command a total act of the whole moral being, but they have their place when like the Bible they are used to introduce us to Jesus Christ and his Church who in turn introduce us to a living God.

Ritualism.

Few of us have been tempted to write any part of our ritual into the fundamental tradition which makes us a Catholic Church. Even the Roman communion permits the great Uniat Churches of the Near East to maintain their own time-honored rites, and of course the older monastic orders under the Roman see long ago had their own forms approved. Protestantism has inherited this tradition of freedom. It is worth our while to pause to reflect that it is at the point of prayer and worship that all of us, Roman and non-Roman alike, have best preserved the right relation between Christ and the symbols which point to Christ.

The custom which is followed by some of the more sectarian denominations of shutting off their table of Holy Communion from Christians not of their order is not to be regarded as "a ritual insult to the rest of Christendom." Here the question is simply whether the service of communion ought to be reserved as a symbol marking and crowning the visible unity of believers. One is bound to feel the value toward which the exponents of this theory are reaching, but in the meantime the effect of excluding other Christians from the sacrament is so thoroughly bad—disheartening to those who look upon the communion mystically as a sacrament of the *Una Sancta* and generally interpreted as a piece of ecclesiastical snobbery—that one questions whether the fencing of the table can be decently carried over into our present ecumenical era.

Politism.

By politism I shall ask you to understand a practice whereby church government is lifted to a point of absoluteness and regarded as a part of the sacred tradition.

It is at this point that Congregationalists should laugh a little at some of themselves. John Cotton had no less rigid idea of the succession of the Congregational ministry than the highest Catholic churchman has of the succession of the episcopate. Any-

one who has anything to do with suggesting change in the practices of the Congregational Churches, even when all the contemporary facts seem to counsel the change, such as the suppression of the vicinage council in favor of the Associational council (I speak the dialect of my ecclesiastical family), knows that ancestor worship may be encountered outside of China.

I trust that no one will construe what I have said about various forms as a repudiation of them. It must be efficiently obvious to all that symbols are indispensable in a human society: they are our only means of communicating with one another. For you and me to share the truth we have to use words and gestures, and to carry it into execution we have to have common agreements. The Church cannot dispense with government and discipline, creed, and ritual. These are its language. But just as there is little to be said for the superiority of French over German, or German over French, so it ill befits any Church to hold its own particular language sacrosanct. More than one language can tell the same truth. Quaker succession can tell the same fundamental truth as episcopal succession. What we should look for in symbols is relevance to reality. We cannot dispense therefore with the Apostles Creed, for it alone on the liturgical-intellectual side unites the Christian fellowship of today with that of the earliest centuries. Neither can we dispense with contemporary statements of faith, which set forth the social implications of the Gospel. But we dare not forget, even of our favorite symbols, that they are forms which point to the truth and are not the truth itself.

In sum, the second characteristic of the denomination of the future, prepared in God's time to enter the One Visible Church, is its Catholicity—but it dare not be forgotten that that Catholic quality which unites it in fellowship to the past is Jesus Christ, and nothing else. The forms which we absolutize, making them tests for church validity, become monuments not to him but to our concern for ourselves. It is unlike any other tradition that ever was, for it is not something handed down by men from generation to generation, as a creed or code or a ritual can be—it is rather like life itself which, though it may be said to be handed down, is not something that the hands can actually handle or that men can invent or control. It has its own laws, which men must observe, or perish. It is a living *traditum*, which we must obey.

(To be continued.)

The Orphanage
CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Weather man has certainly blessed us with plenty of rain and foggy weather. We did try to plant our garden last week and got right many things planted; all except our snap beans. We had just started on them when the rain caught us, and it has not let us get them in the ground yet. We have not had an opportunity to get our sweet potatoes in the bed yet. This is the latest we have ever been, and at this writing, it is still raining.

We could get in the forest between the rans and got a neighbor with his power saw to cut timber for four hours. We had been told that he could saw a tree, two feet in diameter, down in one minute. We did not doubt but what the man could, but just wanted to see the machine work. When he clipped off a tree two feet in diameter in less than a minute, I had no more doubts. In four hours he cut rown and saved up more trees than we could have done in several days' work. "It is a machine that does the work."

The weather has detained the painters very much in their work, it being so wet and damp. They have succeeded in getting one coat of white paint on the Old Building, and are half over with the second coat. It made a wonderful change in its looks and is good to look at. Any time you are in Elon, run over and see it. It will be worth your trip.

The cry to take helpless dependent children still comes. We had applications to take five this week. They were all in need of a home, and some of them were badly in need. But in this work we take one needy case after another till we just have to call a halt. We have no room at the present for children under ten years of age, until we have a vacancy. We wish we could meet every worthy call, but that is impossible. Sometimes we take little children, and after they get here we are happy that we did take them. We had an urgent call from Eastern Virginia a few weeks ago to take a little girl and boy. We took them because we could not refuse. We find the little five-year-old girl to be a real sweet child. She is a perfect blond with big brown eyes and a very friendly little child. One could not help but love her. The little boy is much younger, and is a very pretty little boy with red cheeks and big brown eyes. We are happy that we did take these children, as

they had no home and their father was dead. They needed to come.

Nothing gives us more joy than to give a helpless child that is worthy and needs to come, a home here. Orphaned children who have no home are wards of the church, and the church should make a strong effort to give them a home, care, and training.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 24, 1947.	
Amount brought forward	\$3,723.43
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Bethel	\$ 17.93
Beulah	8.35
Morrisville	2.40
Mt. Herman	6.00
Plymouth	26.35
Wake Chapel	31.84
	92.87
Eastern Va. Conference:	
Liberty Spring	\$ 7.00
Newport News	14.25
Little Creek	9.00
Oak Grove	7.50
	37.75
N. C. & Va. Conference:	
Belew Creek	14.62
Western N. C. Conference:	
High Point, First	14.00
Va. Valley Conference:	
Beulah	\$ 2.00
Leaksville	9.68
Mt. Olivet (G)	9.31
	20.99
Total	\$ 180.23
Total this year from churches	\$3,903.66

SUNDAY SCHOOL ANNIVERSARY.
(Continued from page 4.)

scholars, as they are used in Daily Readings, in family worship, and in the Golden Texts each Sunday," said Mr. Landers. "The average laymen's ability to understand and appreciate sermons and to participate in public worship has been greatly increased by knowledge gained from the Bible through the teaching of Uniform Lessons for three-quarters of a century. Friendly discussions in adult Bible classes have helped to form public opinion. No lessons today, after seventy-five years of constant use, are as widely known or as consistently studied as these."

Founder of the International Uniform Lessons was the Rev. John H. Vincent, later Bishop Vincent. He was a young Methodist pastor who in 1855 began experimenting novel ways of teaching religion. He was the most progressive Sunday school leader of his day, and was a co-founder of the Chautauqua movement and founder of the first Teachers Training Institute. He organized the Ox-

ford League which later "grew into the Epworth League.

The growth of the Uniform Lesson System has been described as "one of the greatest cooperative movements of Christendom." It was estimated that in 1873 three million people were using the Uniform Lessons. By 1890 more than ten million people were using it, and later in the 19th century, the late Dr. John R. Sampey, widely known Southern Baptist, then chairman of the committee, put the estimate as high as thirteen millions.

The Committee on Uniform Lesson Series is composed of representatives from forty denominations, and represents the combined thinking of Protestantism. Together these representatives select the Scripture passages to be studied during varying cycles of about six years. Together they decide upon the lesson topics, upon the memory verses, and upon the graded emphasis for the various departments of the Sunday school. The recommendations of the committee are approved by the International Council of Religious Education. Then the outlines are sent to more than one hundred publishers of Sunday school lessons throughout the United States, Canada, Great Britain and the missionary world.

Leaders of the Congregational Christian Church on the committee are Charles A. Butts, associate editor, Pilgrim Press Division, and the Rev. Ralph Douglas Hyslop, minister for student life for the denominations, both of Boston, Mass.

CONFERENCE ON OVERSEAS RELIEF.
(Continued from page 6.)

participate in the discussion at the conference.

Dr. Barstow, the chief speaker at the one-day conference, recently returned from Europe where he visited seven countries and conferred with church and civic leaders on the needs of the peoples in the war-torn areas. Commenting on his observations, he reported that "the future of Europe and the very survival of Christianity rests upon a greatly increased response in aid from the people of America."

Dr. Barstow is a noted Congregational minister, and former president of Hartford Seminary.

The Lynchburg Church has made extensive improvements on their church property, including painting the exterior of the building, building new front steps, and installation of an oil furnace.

MAY FELLOWSHIP DAY.

MAY 2, 1947.

So many people have written to me about the program for May Fellowship I am asking that it be printed in THE CHRISTIAN SUN. I am sorry that I do not have programs to mail out, but hope this may be of some help to you:

THE FABRIC OF FELLOWSHIP.

HYMN: "The Church's One Foundation."

INVOCATION—

Leader: Almighty God, Father of all mankind, to Thee we raise thankful hearts for this day of nationwide fellowship of church women. Grant us in these hours such a sense of Thy presence that we may walk in Thy companionship.
All: Help us to know Thy constant nearness, to walk and work with Thee.

Silent Meditation (Play softly: "O, Jesus, I Have Promised").

Leader: Father, we open our hearts to Thee. Search them.

All: Teach us how to let go our secret faults, our pride, prejudice, complacency and contentment with life's lesser loyalties. Cleanse our hearts and fill them, dear Father.

Silent Meditation: (Play softly: "My Faith Looks To Thee").

Leader: Since Thou art the Light which dwells within, as we keep silent, illumine our minds, shine on our path ahead, and help us to see Thy plan for us.

All: As Thy disciples of the first century were illumined and empowered at Pentecost, so may we, Thy disciples of the 20th century, be moved to witness for Thee. Multitudes of men, women and children, hungry in body and spirit, concern us. Father, we do not dare be weary in well-doing. We must continue as witnesses to Thy love, who can never stop sharing what Thou dost keep giving to us.

Silent Meditation: (Play: "Let There Be Light," tune—"Pentecost").

INTRODUCTION TO THE SCRIPTURE—

Leader: Our fabric of true Christian fellowship is woven of the love of God, the Father, and of love for our neighbors. Mrs. Uemura, of Japan, at the Biennial Assembly in Grand Rapids, nobly testified that with all the tearing asunder of war, Christian fabric held together in her country. Let us look afresh at the words Jesus left for us as recorded in Luke.

SCRIPTURE: Luke 10:25-37.

Leader: Help us as Christian wo-

men to live Christ in our neighborhoods.

All: May we have homes with windows that look out on the world, seeing all passersby as children of our Father, each a sacred part of the fabric of mankind.

PRAYER HYMN (Seated; sung softly as prayer) "Let There Be Light" Tune—"Pentecost."

Leader: May we never rest content with a divided Christianity.

All: Free us from any sense of partisanship. May the church seek not so much to solve the world's problems as to dissolve them in the power of Thy grace and love at work in her midst. Let us in America see that the nation that has disintegrated the atom has a responsibility to integrate mankind.

Leader: These are the days and months for healing the wounds of war and making the peace. Father, we would remember that peace-making must be a continuing function, until nations learn to live as a family of nations, reconciled and redeemed.

All: May we, as church women, bring to our tasks qualities so curative and creative that our fabric of fellowship may be akin to the seamless robe of Christ.

DEDICATION OF OFFERING (All stand as offering is presented and read together).

RE-DEDICATION OF OURSELVES—

Together, Lord, we kneel before one Cross. Together now we pledge our loyalty; one prayer is ours; one song our hearts shall sing, "All men, all races, one in Christ our King." (Remain seated for moment of silent meditation while following-hymn tune is played.

HYMN (Standing) ("Spirit of God, Descend Upon My Heart").

Only together, Lord, can we be true
To Thy commands. Each selfish purpose dies,

And in the power of Thy glorious Name
Reborn, we see the Church's body rise.
Only together, Lord, can we be wise—
Thy spirit's gifts in many ways are given;

We need each revelation of Thy grace;
Thy beauty shines through many doors
to heaven.

Only together, Lord, can we restore
Thy bleeding Church. Oh, use us, Lord,
that we
As willing channels of Thy healing life
May food and drink for weary pilgrims be.

Together, Lord, we kneel before one
Cross;
Together now we pledge our loyalty;
One prayer is ours, one song our heart
shall sing:
"All men, all races, One in Christ our
King." —Stella H. Black.

AFFIRMATION (In unison, remain standing)—

As members of the ecumenical fellowship, we believe in the one family of the whole church throughout the whole world—interracial, interdenominational, international and eternal, with one God, one purpose and one great love. Amen.

LUNCHEON BLESSING (in unison) (if desired)—

Lord Jesus, be our holy guest,
Our morning joy and noonday rest,
And with our daily bread impart
Thy love and peace to every heart.
—Amen.

PRAYER—

As we go forth, we humbly pray
In all we think and do and say,
Thy Kingdom come in us today.
—Amen.

This worship service is included in booklet form, along with instructions about planning the day and a skit to be used in the program. It may be ordered from the United Council of Church Women, 156 Fifth Avenue, New York 10, New York, for 10c each. The main idea is to emphasize our fellowship with all women of all denominations, particularly in our home communities. You may use this worship service at a regular meeting or at some other time if you cannot plan a luncheon.

CAREY ANDES.

MRS. MARSHALL PASSES AWAY.

Hundreds of friends of Mrs. Victoria Roberta Marshall, eighty-one, wife of James A. Marshall, of Walnut Cove, were bereaved to hear of her passing into the deep sleep which took her from our midst on March 28, 1947. Mrs. Marshall succumbed at her home after a long and happy life spent in doing things for others. Last rites were conducted for Mrs. Marshall at the Salem Chapel Congregational Church at 3:00 P. M. Sunday, March 30. Dr. Ferris E. Reynolds and Rev. F. C. Lester were in charge.

Mrs. Marshall was born November 18, 1865, at Belews Creek, daughter of Rev. P. W. Allen and Alie Fulton Allen. She is remembered for her services as a teacher and leader in her church and community.

Survivors are: The husband; four daughters, Mrs. J. Glenn Fair of Louisville, Ky., Mrs. Marshall Cobb of Winston-Salem; two brothers, J. Frankye Marshall of the home; three sons, Allen Marshall of Winston-Salem, J. W. and Edwin B. Marshall of the home; four grandchildren; two sisters, Misses Essie and Annie Allen of Winston-Salem; two brothers, J. W. Allen of Jacksonville, Fla., and Joseph Allen of Walnut Cove.

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1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, MAY 1, 1947.

NUMBER 18.

A Call For Subscribers

The month of May has been designated by the Board of Publication as "Christian Sun Month" and the third Sunday has been set as the date on which all churches in the Convention are to receive subscriptions to the "Sun."

All ministers in the Convention have been asked to give special attention to the "Sun" on May 18 and appropriate topics have been suggested for us at the church service. Perhaps the quickest and easiest way to secure subscriptions is to ask for a show of hands of the people in the congregation who will subscribe for the "Sun." In part-time churches the minister will designate a Sunday near the third Sunday in May and observe it.

Many methods may be used to promote the campaign. Those of you who get the "Sun" can take copies to church and give them to non-subscribers. Subscribers can either ask fellow members to subscribe to the "Sun" or can make gift subscriptions. Subscriptions should also be given for hospitals, public libraries, and other institutions where religious literature is needed. A folder and subscription blank has been prepared and can be secured from Dr. Wm. T. Scott, Elon College, N. C. These blanks should be distributed to non-subscribers. The minister, Sunday school superintendent, Sunday school teachers, and organization officers should urge people to subscribe for the "Sun."

Organizations desiring to make money by securing subscriptions are paid 20% on new and 10% on renewal subscriptions.

Our goal is 1,000 new subscribers.

JOE A. FRENCH, Chairman,
Board of Publication.

NEWS AND VIEWS

Dr. I. W. Johnson has recovered from a recent two weeks' illness.

The Easter Offering at First Church, Los Angeles, was \$16,517.28.

Rev. Bernard Munger will succeed Rev. A. Grieg Ritchie at Chapel Hill.

Rev. M. A. Carson of Portsmouth, Va., preached last Sunday at Holy Neck.

Dr. Ernest M. Halliday was the chapel speaker at Elon College last Friday.

Superintendent W. T. Scott spoke recently at Suffolk, Liberty Spring and Sunbury.

Mrs. C. Harold Einecke, wife of the Minister of Music in Pilgrim Church, St. Louis, died April 11.

Erskine Memorial Church recently raised a substantial sum for the erection of a new educational building.

Rev. H. E. Crutchfield is assisting his brother, Rev. G. C. Crutchfield, in revival services at High Point this week.

Mrs. Claude Eley of Suffolk has recently been elected President of the Virginia State Federation of Club Women.

Dr. Frank Lewis read a paper on Evangelism at the meeting of the Eastern Virginia Ministers in Suffolk last week.

Last Sunday, at the close of the revival at Reidsville, N. C., Rev. Joe French received ten new members into the church.

Dr. Frederick Fagley met with the Southern Convention Committee on the Ministry at Elon College on Tuesday of last week.

Superintendent Wm. T. Scott conducted a Stewardship Enlistment service at the Shallow Ford Church on Sunday, April 27th.

Miss Elizabeth Chicoine served on the faculty of the Union Leadership Train School held in Durham during the past week. More than 800 Sunday school teachers and officers were in attendance.

Pleasant Hill Church (Western N. C. Conference) is progressing with the erection of its new parsonage. They have a growing membership in the church, Sunday school, and young people's group. Rev. Allan L. Hurdle is pastor.

Mrs. Harper Sibley, president of the United Council of Church Women, will be the May Fellowship Day speaker for the Richmond Council of Church Women on Friday of this week. Mrs. Robert Lee House is program chairman.

Pleasant Ridge Church (Randolph County), North Carolina, is raising funds for the erection of a parsonage. The church has adopted a unified budget for this year and reports increased giving for all causes. Rev. W. T. Madren is pastor.

The Rosemont Christian and the Portlock Methodist Churches in Norfolk are holding joint prayer meeting services each week. Richard Scharff, South Norfolk druggist, spoke last week in observance of National Drug Week on the subject: "Drugs Mentioned in the Scriptures."

Station WPTF in Raleigh, N. C., will broadcast the eleven o'clock service of the United Church each Sunday morning during May. Rev. Frederick B. Eutsler will preach. North Carolinians who are unable to attend services in their own church are invited to tune in—680 on the radio dial.

The following young people participated in the Christian Endeavor program at the South Norfolk Christian Church last Sunday evening: Doris Boyce, Shirley Halstead, Warren Morse, Carol Farmer, Judith Harrell Parker, Marie Daniels, Helen Stevens, Margaret Anne Watts, Darletta Thomas and Eugene Tull.

Dr. Ernest M. Halliday, General Secretary of the Church Extension Division of the Board of Home Missions until his retirement last fall, was guest preacher during the Preaching Mission held at the Burlington Church during the past week. Rev. W. Millard Stevens, pastor, reports good attendance and constructive results.

Dr. James R. Clinton of Philadelphia, pastor-at-large of the Congregational Christian Denomination, has been engaged to conduct a week of revival meetings at the Bethlehem Congregational Church of Begonia, Route 2, at junction of roads No. 616-617, Disputanta, Va. The meetings start this Thursday, May 1, and will continue till May 6, 1947, each night at 7:45 except Saturday. Dr. Clinton is a popular preacher. He will be assisted by the local pastor, Andrew P. Slabey. The public is invited. This year the church is celebrating its Golden Jubilee, and several improvements are planned.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

SOUTHERN CONVENTION LAYMEN'S MEETING.

A significant meeting in the work of the Southern Convention was held at the Alamance Hotel, Burlington, N. C., Saturday, April 26, when the Convention Laymen's Committee met with Mr. Walter A. Graham, Executive Director of the National Laymen's Fellowship of the Congregational Christian Churches, followed by a Laymen's Fellowship Supper held in the banquet hall of the hotel attended by 73 men from 25 churches and four conferences of the Convention.

On Saturday afternoon the Laymen's Committee four of the five man Convention Committee—A. H. McIver, Sanford, N. C.; Cyrus Shoffner, Liberty, N. C.; Harry W. Lee, Portsmouth, Va.; George D. Colclough, Burlington, N. C., and S. H. Pell of the Western North Carolina Conference and W. T. Dunn of the North Carolina and Virginia Conference—laid plans for development of the Men's Work of the Convention and prepared recommendations which were presented and approved at the Fellowship Supper. An enthusiastic response on the part of the men in attendance at the supper gave promise of greater activity throughout the Convention.

George D. Colclough was named chairman of the Committee and Harry W. Lee was named Secretary. The Committee presented the following plan of organization and promotion of the Southern Convention Laymen's Fellowship:

Realizing the steadily growing interest of men in Christianity and the church and feeling a need for improvement of the total church program of the Southern Convention of Congregational Christian Churches, we, the Convention Committee on Laymen's Work, recommend the following:

1. That every local church appoint a chairman and secretary of laymen's work for that local church.
2. That every unit of men's work in a local church, such as a Bible class, men's evangelistic group, laymen's brotherhood or similar group to be considered jointly as the laymen's organization of that local church.
3. That the Convention be divided into several geographical districts

and that each of these districts appoint a chairman and secretary of laymen's work.

4. That the Convention Council of Laymen's Work be created to be composed of one representative elected by each of the five conferences, together with the chairman and secretary of each of the geographical districts.
5. And that the Convention Council establish and maintain a working relationship with the National Committee of the Laymen's Fellowship of the Congregational Christian Churches.

CHART OF PROPOSED ORGANIZATION OF LAYMEN'S WORK

THE LOCAL CHURCH "Men of the Church"

Composed of existing or new organizations

* * *

GEOGRAPHICAL DISTRICTS Chairman and Secretary

* * *

THE SOUTHERN CONVENTION COUNCIL OF LAYMEN'S WORK

Composed of one member elected by each of the five Conferences and the District Chairman and Secretaries

* * *

NATIONAL COMMITTEE OF THE LAYMEN'S FELLOWSHIP OF CONGREGATIONAL CHRISTIAN CHURCHES

The Committee will proceed with the organization of the work in the several geographical districts and it is expected that rallies in each of them will be held in July or October when Mr. Graham is to return to the Convention. While no designation of districts has as yet been made the following were presented Saturday as possibilities: (1) Sanford, (2) Durham and/or Raleigh, (3) Burlington and/or Greensboro, (4) Asheboro, (5) Lynchburg (covering N. C.-Va. border churches), (6) Suffolk, (7) Norfolk, (8) Harrisonburg, (9) Winchester.

WM. T. SCOTT,
Superintendent.

ENLISTMENT FOR FULL TIME CHRISTIAN SERVICE.

The Committee on Ministry of the Southern Convention at a special session on Tuesday, April 22, voted to ask the churches and pastors of the Convention to emphasize Christian Vocations during the month of May. There is great need for Christian ministers, teachers, and other full time services within the church. The youth of the Convention are splendid material. It is earnestly hoped that pastors, Sunday school teachers, and parents will lose no opportunity in presenting the claims and needs of the church for the talents of our young people.

There is nothing quite so dead as a self-centered man—a man who holds himself up as a self-made success, and measures himself by himself and is pleased with the result.—*Huber.*

The Christian Sun Wants 1,000 New Subscribers

As a subscriber to "The Christian Sun" won't you get one new subscription? You can help extend the influence of "The Sun" and its Christian messages by enlisting another reader. Please detach the blank below and insert the name of a new subscriber on it and mail with \$2.00 to **The Christian Sun, Elon College, North Carolina.**

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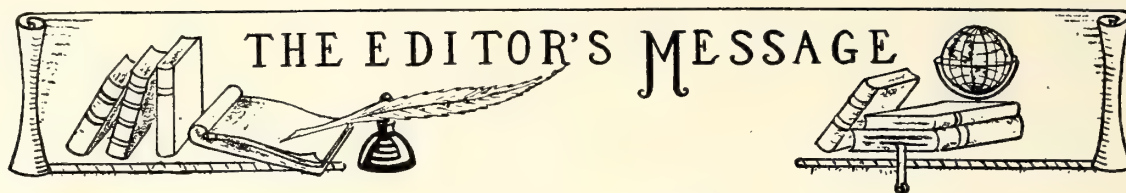
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CERCIS CANADENSIS.

A trip from Richmond to Elon College was made pleasant by the company of the Reverend Robert Kimball and Dr. Will O'Neill and by the scenery along the two hundred mile wayside. The dogwood was in the initial stage of blooming. The tree which appeared most frequently in bloom was the Judas Tree, a tree so named because of the tradition that upon one of this family Judas Iscariot hanged himself. Its pink buds mildly suggest the shed blood of the betrayer and the betrayed. Or another version has it that the tree on which Judas hanged himself has blushed for shame ever since. Some call it the redbud.

There is probably no connection between this tree and the Old-World species as that is a low, bushy tree with a flat head which bears purplish-pink flowers which appear before the leaf, and the tradition probably has no foundation in fact. But the fact remains that just as Judas trees are scattered throughout our country (*Cercis Canadensis* which grows wild in North Carolina and Virginia) and the world, just as they may be found in unexpected places, just so the results of treachery and the evidence of suffering are universal. The scarlet thread of vicarious suffering enters every land.

Judas Iscariot, the man of Kerioth, brought shame upon his home town and disgrace upon his fellow-disciples. He sold the Lord to the high priests for thirty pieces of silver, the price of a slave (Exodus 21: 32). This dire treachery contributes one of the hardest problems of the Gospel history. Why was he chosen? Was he chosen because he would turn traitor, or because at the outset he had in him the possibility of better things? Most theologians would agree that the tragedy of his career was this, that he obeyed his baser impulses and surrendered to their domination. Covetousness was his besetting sin. His attachment to Jesus was accompanied by a growing expectation of rich reward when his Master was seated on the throne of David. His later discipleship was a process of disillusionment. He saw his worldly dreams fading and decided to make the best of the situation. Since he could not have a place by the throne, he would at least have the thirty shekels. Judas sinned terribly and saw the dreadful error of his way. One wishes that, instead of destroying his miserable life, he had rather fled to the Cross and sought mercy at the feet of a forgiving Savior. Even Judas might have enjoyed a glorious entrance into Paradise.

The observance of Easter has not annulled the reality of Holy Week and Good Friday. The evidence of covetousness and cowardice, bickering and betrayal, are on every hand. Our every decision is fraught with destiny. Our unwise, unChristian decisions bring suffering to us and others. Greed and lust for power has so recently hurled our world into armed conflict. The crimson hue of blood-soaked battlefields is a dreadful reality of our generation. Every gold star mother who looks upon a Judas tree realizes that war came only because Christ was betrayed at the hands of selfish men.

The lovely Judas Tree has a sermon for all who admire its delicate buds. It seems to whisper to us not only of Judas, but of Christ. The loveliest things of life have come to us because someone suffered. The diffusion of beauty and the beneficent results of vicarious suffering know no barriers. We, too, can breathe the faith in which Christ died.

This is my Father's world, And to my list'ning ears,
All nature sings, and round me rings The music of the spheres.
This is my Father's world, I rest me in the thought
Of rocks and trees, of . . . skies and seas—His hands the
wonder wrought.

This is my Father's world. The birds their carols raise,
The morning light, the lily white, Declare their Maker's praise.
This is my Father's world, He shines in all that's fair;
In the rustling grass . . . I hear Him pass, He speaks to me
everywhere.

This is my Father's World, O let me ne'er forget
That though the wrong seems oft so strong, God is the ruler
yet.

This is my Father's world, The battle is not done,
Jesus who died shall be satisfied, And earth and heaven be one.

THE LEGEND OF THE DOGWOOD.

In these days when the country is made glorious with the dogwood trees, the legend of the "Crucifixion Tree" is of interest to us. The bloom, as everyone recognizes, forms a cross, with two long petals opposite two short ones, and on each a brown scar and sometimes a crimson streak from the scar.

"The Cross on which Christ was crucified was made of dogwood, which was at that time one of the largest and strongest of trees. The tree sorrowed for its part in the death of Christ. He, to comfort it, told it that it would never grow large enough again for its timber to be of any great usefulness, but that it should beautify and should also remind men of His death upon the Cross, for each bloom should form a cross and on each petal should be a nail print, and when men saw the beautiful flowers, they would remember that He died that they might live."

LITERACY.

A majority of earth's citizens are illiterate. At least a billion people living today can neither read nor write. Can democracy and the four freedoms live in a world like this? "No," cry prophetic voices. Nations are beginning to attack this problem with amazing results. Missionary leaders like Frank Laubach and Hugh Hubbard are the apostles of a new freedom gained through literacy. We are at the start of the greatest movement in education the world has ever seen. Millions now unable to read will have their eyes opened to another world through the printed page. But, what shall they read? Herein is our opportunity and duty. The production of Christian literature for new literates must become a major concern of the Church of Christ.

The Idea of a Denomination

By DR. DOUGLAS HORTON

The Alden-Tuthill Lectures Given at the Chicago Theological Seminary

(Continued from last issue)

The Characteristics of a Truly Christian Denomination.

These characteristics have been previously discussed under two headings: First, "Let the Church be the Church;" and, Second, "The Catholic Quality." We now come to the third:

III. THE EVANGELICAL QUALITY.

The third quality which distinguishes the denominations which together will bring forth the Church that is to be is the Evangelical element. I suppose that if the average Protestant were asked what it is that he has which the Catholic lacks, he would say, Freedom. And indubitably Protestants seem to have enjoyed more of freedom than the Catholics. The almost unlimited ramifications of Protestant sectarianism advertise the liberties which non-Catholics have claimed. A horrible example of denominational extremism comes out of a history of early New England:

Mr. Farnum taught the people that they were all in great danger of being lost on account of their pride and disobedience to the commands of the Saviour. He told them the Master said distinctly that except they be converted and become as little children they could not enter the kingdom of heaven. He soon found followers. When they met for worship, they laughed, played, and talked in a childish manner: they would climb trees and bark like dogs when out of the house. At their homes they would build stick houses, run under the bed or table when strangers came, and perform many other such pranks as might be expected of very silly and untaught children. (S. M. Andrews, *Sketch of Elder Daniel Hicks*, p. 21.)

An example such as this illustrates the possibility of the decline of liberty into license.

The great slogans of the Reformation—*Sola Gratia*, *Sola Fides*, and *Dei Sola Gloria*—though they do not mention freedom, do point to the source of freedom. Many early Calvinists, to be sure, carrying their doctrine of predestination to its logical extreme, eschewed the idea of individual freedom, regarding it as part of the illusory world induced by original sinfulness, but Calvinism as a whole undeniably played its part with the other movements issuing from the Reformation in bringing to the human spirit a new sense of liberty.

It is not difficult to see how freedom followed from the emphasis on

Grace, Faith, and God's Sovereignty. The great discovery of the Reformation, that God still loves and redeems sinners, is a message of salvation. One is freed from the wheel of existence. According to the Hindu doctrine of Karma, which is an Oriental version of the idea that this is a moral universe, you may if you have wrought nobly in this life, expect a higher status in your next incarnation. If your morality has been lower than average, you will find yourself, on your next rebirth, to have slipped down the scale in the direction of the earthworm. No more precise system of divine justice as applied to this earth has ever been devised, so far as I know. The Christianity of the Medieval Church set forth a different philosophy but it was no less a closed nexus of causes and effect within the limits of birth and death. If a man committed a sin, he might attempt to atone for it by undergoing prescribed penances, and so keep his name on the Book of Life of the Most High. But the Reformers saw that this system rested upon a cheap and unworthy understanding of the divine justice. That justice was absolute: if a man sinned against it, he occasioned an absolute break between himself and God—and God was no easy-going Oriental potentate to be wheedled back into the original relationship by a spurt of good works on the sinner's part. The whole world of humanity, since all men had sinned, lay under the condemnation of God, and was bound to a wheel of life, from which as from its Hindu counterpart no principle of escape and renewal could be envisaged. I have put the matter in the past tense, but it is just as true today as it was in the sixteenth century. The contravening of the absolute justice of God does entail absolute retribution: every person who sins has a blot on his record and no matter how long he lives his record will be different from what it would have been if he had not sinned, and he cannot make it the same. In a real sense he remains in bondage to his sin. According to the standards of the Medieval Church, the system of divine retribution awarded you precisely what you deserved, but sensitive souls like Martin Luther came to see that this was the opposite of salvation—for what man could deserve perfect salvation, what sinner could make himself worthy of the awful perfection of God?

I mention the Hindu in connection with the Medieval conception because it is probable that in the Orient today we have the best opportunity to see the Middle Ages contemporaneously. In the year of the Madras Conference a Hindu guide was showing a very small group of us about the palace of Amber, out of Jaipur. As we started to enter one of the buildings, he restrained us. "This is a temple—only high-caste people are allowed inside," he said. Being thus thrust down to our proper level, we reminded him that we had just been allowed to look into a shrine to Ganesh, the elephant-headed god of wisdom—why shouldn't we go into this one? "Oh," he said, "this is not a temple to any of the 33,000 ordinary gods of India: this belongs to one of the six really great gods—to Kali, the goddess of destruction. We pressed him further—How did he know that Kali outranked Ganesh. His face grew grave. "Last year my only son was born," he said. "He lived only three hours. Kali took him. In a week Kali took my wife. I know Kali is a great goddess; and now I am thinking of becoming a holy man, so that I can take the name of Kali upon my lips in every waking hour." And it is true that one often on a crowded Indian street passes a fakir muttering the names of a god or the names of gods. Next we asked our guide how, if he only said the name while he was awake, he would ever dare to go to sleep, since Kali would know that if he had only put enough will power into it he might have stayed awake a little longer. He had thought of that: "I shall go to a monastery, where some of us will be awake at all times." We laid before him the simple arithmetic of the situation: the brothers might say the name ten thousand times in twenty-four hours, but how would that avail for a grim goddess who might be expecting to hear it a hundred and ten thousand times? They would always have the shadow on their minds that they might have done better if they had tried—and how could one, in any case, by adding finites to finites reach infinity: how could mortals ever assemble enough good works to merit the approval of the eternal God? The guide was bothered. "What would you Christians say to that?" he asked. And then we told him that our good works were never regarded as fitting us for the blessing of the Most High, but only as deeds of gratitude for something, a final thing, that He had already done for us. We tried to describe to him the new life that poured into a man's spirit when he recog-

(Continued on page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

It takes a lot of work to build an issue of *THE CHRISTIAN SUN*. It is work that we take for granted little realizing how busy all the people are who are connected with it. Its editor, the Rev. Robert Lee House, is a busy pastor. He has the work of a great, strategic church on his hands. A busy church in a big city has to have a lot of thinking, planning, working, and study. There are many church organizations that need the help of the minister. Many committees with important duties involving the present and future destiny and growth of the church must have something of the mind of the minister, as well as his time. There are the sermons to prepare—two of them each week, and various other addresses, and speeches. And the calls—calls on the sick and shut-in, calls on the new prospects, and calls seeking new contacts.

If the church is to be a part of the great community in which it functions it must have a community-mindedness. Its minister must represent it, and in a careful and effective way. He must take upon his shoulders a part of the life of the community. He is a community leader and his church's place in the hearts and minds of the community is to some rather large extent dependent upon the pastor. There are meetings, and still more meetings. And also if the church is to have a growing impact in the family of churches he must attend many of those meetings. Furthermore if the church is to be at the hub of a great city thinking in terms of the other sister churches of one's own denomination the minister will have to share a part of the work of his denomination. And there is the home, a family, and all the work and thought that that entails.

Each week—each week without fail—there is *THE CHRISTIAN SUN*. There is not a let up there. So I think we should all remember Editor House and seek in every way we can to make his work pleasant, effective, and creative. Perhaps he has received many letters. Some of them should be congratulatory, in fact most of them should. And considering the strain under which he works we should be more tolerant when he upsets us with his editorials. And we should remember that he is doing a good job. He is a student and a Christian, and has the work of the church at heart.

Again I should like us to think of the Managing Editor, that Christian layman and true churchman who has stood by *THE CHRISTIAN SUN* through thick and thin—sometimes very thin—for a quarter of century this July! He brings us a good paper every week. Well gotten up, well printed, and backed up by the finest loyalty of which any church can boast. He has work to do, too. The business of publishing a paper is no child's play in these changing, increasingly complex times. And John T. Kernodle has more than a day's work every day in his own business, besides there is his home, and all the other work he does as a well known citizen of his city, and his contributions of thought, time and energy to his local church. I have served as chairman of the Board of Publication and I know something of the work and loyalty shown every week—week in, week out—by the managing editor.

But somehow you and I know that those presses are going to roll whether we give these two fellows a pat on the back or not. And yet *THE SUN* would shine brighter, and *our* hearts, and *their* loads, would be lighter if we dropped them a line of gratitude and praise.

JOHN G. TRUITT.

DAMASCUS CHURCH, SUNBURY.

Rev. H. E. Crutchfield and his splendid people of Damascus Church, Sunbury, N. C. (Eastern Virginia Conference), realized a long sought for goal on Sunday night, April 20, when their new church building was formally opened for services. A capacity congregation filled the beautiful sanctuary and seven new members were received.

Damascus Church a few years ago sold its old site near Sunbury and began plans for erecting a new and more adequate building in the town itself. Through the devoted and sacrificial labors of congregation and pastor they achieved success, and no church of the Convention has a more lovely church building. It lends itself well to worship, teaching, and Christian social and community activities. They have had the assistance of the Eastern Virginia Conference and Christian Missionary Association, the Mission Board, and the Congregational Christian Building Society of New York, but without the labor and money sacrificially given by the

members of the Damascus Church this new building would not have been realized. It is but another evidence of the fact that where there is love of church and loyalty to its causes success is certain.

Damascus has many consecrated members who rejoiced in their success as a congregation and will find joy in Christian service within the church in the days to come, but the new building is in a measure a tribute to the late Deacon John E. Corbitt who worked for the new building until his death some months ago. Mr. Joe M. Byrum served as building committee chairman.

WM. T. SCOTT.

CONGREGATIONAL CHRISTIAN LAYMEN AT WORK.*

One of the hardest jobs that men face all around the world today is to be *Christian*. It is easy to talk about it and most church people have been adept at speaking their minds, but it is still a genuine task to be Christian in all relationships. I have traveled in 36 states during the last seven months and I have seen signs which indicate that more businessmen are practicing Christian principles in all of their daily dealings than ever before.

To me the point to cause us alarm is that a large number of these men say they are *not churchmen* and do not want to be known as churchmen. Why? I, too, always ask that question and find a number of reasons, the main one being that we have not maintained our church life, programs and all of our religious approaches up to modern day standards.

Many of the people who have visited meetings of the United Nations agree that one of the most hopeful signs for a genuine just and durable peace is the emphasis which is being placed on the worth or value of human personality all around the world. The Master of Galilee placed all his hope in individual people. What finer thing could the churches of America, in fact of the whole world, do during 1947 than evaluate clearly the innate power of every single person within their constituency.

We do not expect people in 1947 to go to church or to give to finance it just because it is their *duty*. To be

(Continued on page 15.)

*Extracts from Address by Walter A. Graham of Pembroke, Kentucky, Executive Director of the Congregational Christian Laymen's Fellowship, speaking at a Layman's Rally held at Alamance Hotel, Burlington, N. C., Saturday, April 26, 1947, held in connection with the meeting of the Southern Convention Laymen's Committee.

News of Elon College

By PRESIDENT L. E. SMITH.

LABORERS.

The apostle Paul said, "Jesus looked upon the multitudes. He was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd. Then, he said, unto his disciples, 'The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he would send forth laborers into his vineyard.'"

There weren't enough laborers in those far away days; there aren't enough today. Then the disciples were commanded to pray the Lord of the harvest that he would send forth laborers. Perhaps if we would pray God for an increased number of ministers, the Church would be blessed with a more abundant leadership.

But why do you think people offer themselves for the gospel ministry? Is it because they believe in the Church, know that must have ministers, and they simply offer themselves to meet the need? Or is it because they consider the various professions open today and choose the ministry simply on business principles as they would any other business or profession? Or do they look upon the masses in their plight and conclude that as a minister of the gospel they could be of help to them and could perhaps do as much or more good as a minister as they could in any other profession? Or as they come under the influence of the Church and the power of the gospel, they are convinced that God needs them and that they should enter the ministry? Then they hear the voice of God within them and their own hearts begin to speak to them, "Woe is me if I preach not the gospel."

I don't know what you think causes people to enter the ministry. I know what I think should be the deciding factor. I don't know why you are not in the ministry today or why you are. I know why I am. I know what the compelling cause was.

As we consider our Church today and its future, see how the Church is lacking in leadership, would it be profitable, do you think, for the ministers and laymen to begin to pray, to take this need of the Church to God in daily, earnest prayer, praying Him to lay his hands on our young people—our sons and daughters—and bring

them into his service and the service of his church, into the sacred ministry of his church? You may enter the ministry simply by choice as a business or profession but to me this is a highly spiritual service, significantly so, and as such, something is needed other than human agency. The would be minister needs the power of the Spirit moving in him. He needs to hear the call of God, bidding him enter his holy service.

I fear that in this important profession there is a tendency to turn away from God for assistance and help, and turn to material resources and human assistance.

We may be trying to achieve in the realm of the spirit without relying upon God. Looking simply to material resources and trusting confidently in our own ingenuity and ability for successes. Paul may plant and Apollos may water, but it is God that giveth the increase.

APPORTIONMENT GIVING.

The college is not self-supporting, nor is any one church able to support the college, neither the several churches of any one of the conferences constituting the Southern Convention. It is obvious that the college is needed. We must have an institution where our ministers, Christian workers, and ordinary laymen are trained in the fundamentals of Christian education—this education to be effective must be under moral and religious influences. If the church does not have its own college, it could hardly expect other colleges to train its workers in the spirit and traditions of the church as well as in the fundamentals of education. While neither individual churches nor individual conferences are able to support the college, all churches and all conferences cooperating together and pooling their contributions, if they are generous enough, the college can easily be supported. All through the years, the church has given encouragement and partial support to the college. The financial support has been comparatively small. We are increasing our contributions for this necessary cause year by year. This year we are considerably ahead of any previous year. If all of our Sunday schools and churches will cooperate gladly and generously, there is no question about proper support of the

college. One thing is certain: if we do not support our college, we cannot expect other individuals and other churches to support it for us. The college is most grateful for the consideration and support received from the church and is appreciative of the prospects in view.

Previously reported \$3,535.38

Churches.

N. C. & Va. Conference:	
Hebron	9.20
Va. Valley Conference:	
New Hope	7.00

Sunday Schools.

Eastern Va. Conference:	
Union (South.)	5.76
Va. Valley Conference:	
Bethel	11.39
Newport	12.00

Total \$ 45.35

Grand total \$3,580.73

NATIONAL FAMILY WEEK.

Our hopes and despair root in the home, whether we think in terms of recruiting strength for the church of tomorrow, rearing a generation of young Christians, or of achieving a brotherly world, according to Dr. T. T. Swearingen, director of adult work and family education of the International Council of Religious Education.

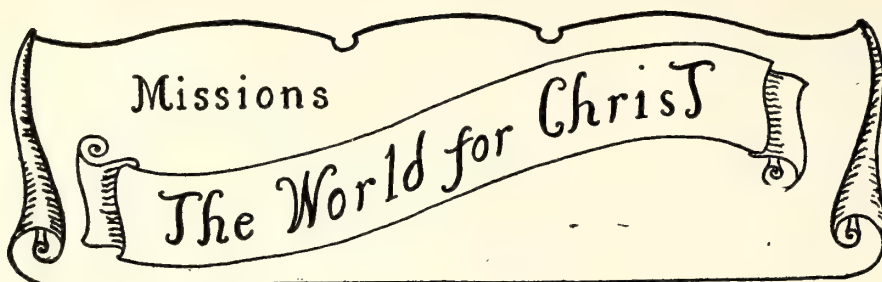
Expressing his belief that Christian living in the home is more imperative today than ever before, Dr. Swearingen announced in a personal statement that 1947 National Family Week will be observed May 4-11 by Protestant, Catholic and Jewish faiths using the theme, "Christian Living Begins at Home," giving recognition to the tremendous importance and influence of family life.

"The home is where children acquire their sense of life values," Dr. Swearingen declared. "Whether we wish it or not, learning constantly takes place within the family circle. It never ceases. Ideas are fashioned and the emotional quality of the family relationship transforms ideas into prejudices, ideals and purposes."

"Therefore," he continued, "the matter of teaching in the home is not an optional matter. The church must face the fact that it cannot decide whether or not learning takes place in the home, but it can affect what is learned. The church can help to determine the kind of attitudes which develop there."

"Christian parents, therefore, must become the teachers of religion as they are already the teachers of growing children," he pointed out. "Our first job is to grow genuine Christians, and if the home is the most

(Continued on page 15.)



MISSIONARY OFFERINGS.
REPORT FOR APRIL 18-24, 1947.

Sunday Schools.

Bethel—V. Va.	\$ 26.00
Durham—N. C. & Va.	15.57
Happy Home—N. C. & Va. ...	7.64
Mt. Gilead—E. N. C.	8.00
Mt. Herman—E. N. C.	5.00
Newport—V. Va.	17.68
Newport News—E. Va.	28.40
Union (South.)	26.31
Total	\$ 134.60

Churches and Individuals.

New Hope—V. Va.	\$ 6.05
Richmond—E. Va.	100.00
Rosemont—E. Va.	500.00
Spring Hill—E. Va.	9.00
Timber Ridge—V. Va.	76.90
Reidsville (Miss Summerville)— N. C. & Va.	400.00
Reidsville (Mr. & Mrs. C. H. Mueller)—N. C. & Va.	696.00
Total	\$ 1,787.95

Church Extension.

Eure—E. Va.	\$ 25.90
Isle of Wight—E. Va.	11.25
New Hope—V. Va.	6.77
Union (South.)	10.00
Total	\$ 53.92

Shaowu.

Eure—E. Va.	\$ 25.90
Haw River—N. C. & Va.	30.00
Hebron—N. C. & Va.	7.11
Isle of Wight—E. Va.	11.25
Leaksville, 2nd Bible Class— N. C. & Va.	5.00
New Hope—V. Va.	6.78
Newport, P. F.—V. Va.	3.00
Timber Ridge—V. Va.	23.10
Tryon, Ersk. Mem.—N. C. & Va.	5.00
Union (South.)—E. Va.	10.00
Total	\$ 127.14

Total for period April 18-24 \$ 2,103.61
 Previously acknowledged .. 20,352.89

Total since September \$22,456.50

Respectfully submitted,
 WM. T. SCOTT,
 Superintendent.

IDEA OF A DENOMINATION.
 (Continued from page 5.)

nized this situation in an act of fundamental faith. We tried to speak to him of the liberty of the Christian man.

This is the new liberty which the Reformers discovered, the liberty which is given through faith alone in

grace alone and for which glory is due to God alone. This is Evangelical freedom.

The Meaning of Freedom.

In order to understand the freedom which a Christian enjoys, and how to remark how it differs from license, it is necessary to note that freedom always has two references, to the subject and to the environment. It requires correspondence between the desire of the subject and the possibility of the environment. The environment may be as narrow as the lines of a racetrack, but if the subject is a runner who desires nothing so much as to try his speed on the track, he is free. The racetrack would be confining only to those who wished to roam rather than run. Only he is a free man in this universe who desires to conform to its design. It is the discovery that it is presided over by a God of love that imparts to Christians their sense of freedom. The Hindu guide was not free because he had set out to fulfill the infinite demands of his environment, that is, the will of Kali—an impossible task for him in his finitude. The Christian is free because while still a sinner he can accept in gratitude what God has done for him. There is a correspondence between his desire and the possibilities of his environment. The discussion of the high God's purpose in Jesus Christ is the truth that makes him free.

There is nothing which quickens a man's felt liberty like a voluntary loyalty: nothing can be conceived which could bring a person a greater access of freedom than his discovery that Almighty God, the Creator and Preserver of all things, is one to whom a man may give his complete loyalty. This freedom is something that "lures and liberates." This is what St. Paul meant by freedom from the law: his message therefore became not "On top are the everlasting demands," but "Underneath are the everlasting arms."

Freedom gives a man a sense of himself. The liberty of the Christian is the liberty to attempt to repay to God in gratitude all that He has done. It is, therefore not part of the tradition in any exact sense: Christian

liberty is not brought to a man from an outside historical source. The appearance of Christ in history is the occasion of one's sensing it within himself, but strictly speaking it is part of the *testimonium Spiritus Sancti internum*. There is that in the Christian life which is not given to a human soul from the outside to accept but is given him from inside whereby he knows what to do with what he accepts. The Church, when it is really the Church, has always asked the question, What think ye of Christ? This is the essential content of its tradition—but tradition cannot supply its own answer. That remains for the free soul, in response to the urging of the Spirit. Though the Church tradition stands on its own over against the believer, in such a way that the truth of Christ is not affected whether you or I believe it or not, the individual soul with the collaboration of the Holy Spirit possesses its own independence whereby after it has made the assent of faith, it can actually add to the tradition by becoming a new member of the fellowship

Undoubtedly the denominations have misunderstood the meaning of this liberty. They have caught only part of the significance of Augustine's celebrated "Love the Lord and do as you like." They have done as they liked. They need to be reminded of the retort which Spurgeon is supposed to have made to a cynic who said, "So long as you are child of God you can sin all you like!"

"Yes," said the divine, "and how much sin do you suppose it would take to satisfy a child of God?"

With the new sense of himself which he enjoys before God, the Christian has sometimes gone off on his own. He has come to believe not merely that this is a universe whose laws are such that he can freely glorify God by his life and work but that it is a universe whose laws are such that he can flout them. He is free not merely to be grateful but to be anything. An electric cutting tool can be applied to cut the wire through which it derives its own power. So, many a Protestant sect has used its felt freedom to cut itself off from the very fellowship in Christ from which it derived that freedom. It is the sin of the sects that their freedom, which finds its satisfaction in Christ and only in him, and which therefore cannot truly be directed to anything but the unitedness of all things in Christ, is allowed to apply at random. They sever the bonds which join them to other members of the Church without feeling any loss—indeed, with a

(Continued on page 13.)

CHURCH WOMEN AT WORK

With Emphasis on Missions
MRS. F. C. LESTER, Editor

HALIFAX DISTRICT RALLY.

The Halifax District Rally was held at Lynchburg, Va., on April 15, 1947. Mrs. T. W. Chandler presided. The meeting opened with the singing of the hymn, "O Young and Fearless Prophet," after which we were in a period of worship conducted by Rev. J. J. Rives, pastor of Court Street Methodist Church of Lynchburg, an uncle of Dorothy Jackson. Dr. W. T. Scott introduced the ministers and visitors.

The roll call of churches showed that there were present from Ingram, 4; Union, Virgilina, 3; Liberty, 3; Pleasant Grove, 4; Lynchburg, 13. Each society gave an interesting report of the work done during the last year. Mrs. R. A. Whitten was present and gave a report of the work done in the Valley Conference.

The theme of the Rally: "The Lord Thy God . . . and Thy Neighbor," was presented by Mrs. F. C. Lester, president of the North Carolina Conference. She emphasized the theme and mentioned different activities in which we cooperate. After the hymn, "At Length There Dawns the Glorious Dawn," we heard Miss Pattie Lee Coghill in an interesting talk on "India As I Saw It." She brought out the conditions in India, industrially, politically and religiously. The greatest asset of India is her 400 million people. Poverty and hunger is widespread. The caste system has a great hold on the people but it is gradually breaking down. Mahatma Ghandi has been a great help in this. She gave other interesting facts about her visit in India.

Mr. A. J. Jefferson sang a solo accompanied by Mrs. Russell Leftwich. The offering amounted to \$15.50.

At the afternoon session Mrs. F. C. Lester presided. The pastor of the local church, Mr. G. William Wolford, offered the prayer. A conversation period was conducted by Mrs. Lester, Miss Betty Chicoine, Mrs. R. A. Whitten and Mrs. T. W. Chandler in which ways of making our work more interesting and profitable were discussed. This was followed by a talk by Rev. J. L. Houff of the Virginia Council of Churches, in the interest of Church World Service. He gave us instructions on how we may help with this work, also showing us

the desperate need in the overseas situation, he presented the sound movie, "The Seeds of Destiny."

Miss Coghill gave an interesting and informative Travelog of her visit to India, Greece, Turkey, Syria, Palestine, Italy, Denmark, The World Council of Churches headquarters in Geneva and welfare work in England.

The officers were elected as follows: Mrs. T. W. Chandler, superintendent; Mrs. Leroy Adams, assistant superintendent; Mrs. W. T. Dunn, secretary and treasurer.

Each society was requested to give a Memorial Membership for Mrs. C. H. Rowland, our past president. All societies were urged to cooperate in the program of relief sponsored by the Church World Service. Dr. W. T. Scott presented the mission program of the Southern Convention, and stressed the need of supporting the Shaowu project and the use of the cent-a-meal plan and the Easter offering for missions.

FINANCIAL REPORT.

The following is the quarterly financial report of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches, fourth quarter, second year, biennium 1945-47:

Receipts.

North Carolina Conference:	
Women	\$1,940.97
Young People	56.93
Juniors	32.50
Cradle Roll	11.71
	\$2,042.11
Va. Valley Central Conference:	
Women	\$ 112.00
Young People	143.00
Juniors	2.00
	257.93
Eastern Va. Conference:	
Women	\$1,259.95
Young People	187.93
Juniors	127.84
Cradle Roll	20.28
	1,596.00
Total Receipts	\$3,896.04

Disbursements.

General Fund, Home	
Missions	\$1,125.00
General Fund, Home	
Missions (Y. P.) ...	132.74
Friendly Service, Carroll County (Y. P.) .	5.00
Friendly Service, Carroll County (Women)	22.50
Friendly service, Franklinton (Women) ...	27.65
	\$1,312.89

General Fund, Foreign	
Missions	\$1,125.00
General Fund, Foreign	
Missions (Y. P.) ...	132.74
Thank Offering, Shaowu	307.72
Missions in India	61.42
Milk Fund in India ..	32.05
Friendly Service, India	43.00
	1,701.93
	\$3,014.82
War Victims & Reconstruction .	5.85
World Day of Prayer	74.75
Check to W. T. Scott, Supt. ...	\$3,095.42
Check to Mrs. Leathers, Treas., Life Memberships and Memorials, 10 Life Memberships and 10 Memorials	200.00
Total disbursements	\$3,295.42
Cash in bank	600.62
Total	\$3,896.04

Respectfully submitted,

MRS. W. V. LEATHERS,
Treasurer.

April 24, 1947.

Katherine Bond, singer, mother of two sons and wife of Claude Bond, a Congregational minister of Nantucket, Mass., is featured in the May issue of *Today's Woman*.

A LETTER TO SUNDAY SCHOOL SUPERINTENDENTS AND SOCIETY PRESIDENTS.

Dear Friends:

The Board of Publication has set May 18 as CHRISTIAN SUN Day for the Convention and on that day we are making a united effort to increase subscriptions to THE SUN. Our goal is 1,000 new subscribers. This means one new subscription for every 25 church members.

If the Missionary Society has an agent for THE SUN, this is the time for her to make some money taking subscriptions. If there is not an agent, then talk with your pastor and see that someone is appointed to receive subscriptions.

The Sunday school superintendents should bring this to the attention of the Sunday school and urge folks to subscribe for THE SUN. Ask subscribers to bring copies to church to give to others.

If you do not have church every Sunday you will arrange with your pastor to observe some day and receive subscriptions.

You can get folders from Dr. Wm. T. Scott, Elon College, N. C., to give to your people.

Thank you for helping get THE SUN into the homes of our church folk.

Sincerely yours,
JOE A. FRENCH, Ch'm'n,
Board of Publication.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

"RASCAL."

Hello, Boys and Girls:

My name is "Rascal." I have white and brown hair on my body. My sense of smell is very keen. I have two bright eyes, two ears, a nose, a mouth that so often has a pink tongue sticking out of it, four active little legs with paws on the ends of them and a short tail that has a hint of a curl to it, a very waggy! Yes, you guessed it! I am a cunning puppy!

You would like to meet my mistress also. She is an only little girl who is six years old. Her name is Jennie Lou Pangle. Mrs. Pangle got me for Jennie Lou so that Jennie Lou would not be too lonely while her mother is in the hospital for an operation. Mr. Pangle is a lawyer and keeps very busy during the day. Jennie Lou and I are staying out on her Grandfather's farm in the country while Mrs. Pangle is in the hospital. We have lots of lovely green grass to romp and play in. There are lots of bright colored flowers, too, that Jennie Lou is forever telling me to watch for and keep away from them with my scratchy toes!

Jennie Lou's Grandmother has a time getting the tangles out of her hair each morning. It is fine, soft reddish brown hair like her mother's. Jennie Lou tries to be brave while it is being combed but sometimes I see tears come into her brown eyes that look down into mine. That's the way I feel when someone accidentally steps on one of my paws. Jennie Lou looks so nice when she gets the braids finished and a ribbon to match her dress tied on each one.

Last night we came back into town to Jennie Lou's home. Then we went to the hospital to see Mrs. Pangle. I had to stay out in the car. Jennie Lou was all smiles when she came back to the car, so I know that her mother will soon be well now. I am very glad, too, because it is a big job to try to keep a little girl happy when her mother isn't around! The country is grand but I miss all of the little children on the street in town and the big dog that lives across the street from me there. When I'm at home I go walking with the big dog almost every day. We have lots of fun.

The lady who writes your *Page* for you lives on our street. She says that she would like for you to write

about your pets so that she can put them in this page. Goodbye now!

"RASCAL."

P. S.: I do try to be good even if I do have such a naughty name.

TODDLE TALK.

Grandmother Davis had come to see her new grandson, John, Jr. Mrs. Davis was talking with her daughter-in-law when two-year-old Louise left her older sister, Susie, and came up to her grandmother.

"Granny, I want your teeth!" commanded the little miss.

"What would you do with Granny's false teeth, 'Honey,?' You have almost a mouth full of your own!"

"I want them for baby brother 'cause he hasn't any!"

OBEDIENCE.

By MARIE MURRAY HUGHES.

Issued by the National Kindergarten Association.

Dear Auntie:

I'm troubled and need your advice. Here is the story.

On Bobby's third birthday — observing the old rule,

"In all wise party plans
As the natal days nears,
Hosts or hostess and guests
Equal number of years,"—

I invited Jack and Don, the little sons of my friend Mary Croy, to help Bobby celebrate the occasion. Jack is four years old and Don, three. Mary accepted for them and brought them to the party.

"Jack," said his mother, "give Bobby his gift."

"Don't want to," Jack answered truthfully. "I like it."

"Well, let's both give it to him," she answered, gently taking hold of the package with him and extending it. "Happy birthday, Bobby!"

Now it was my turn. "Say 'Thank you,' Bobby," I reminded him.

"Let me see it first," said Bobby. "If it's a ball I'll say 'Thank you.'" He shook out a bright red woolly sweater. "Clothes!" he ejaculated disgustedly. "I like toys."

"But this is lovely, Bobby. Think how warm and comfortable you'll feel on cold days. Say 'Thank you, Jack and Don.'" "

"If they'd brought a ball I'd say 'Thank you,'" persisted Bobby. A smile of mutual understanding passed between Mary and me.

Ice cream and cake were next on

the program, with jolly little Don piping a shaky "Happy birthday to you," but Jack sitting tight-lipped—not for a moment entering into the festivities. Suddenly Bobby noticed that Jack was not honoring the occasion and he became quite insistent that Jack should join in the song.

It was only when I pointed out that Jack thought the singing so lovely he just wanted to listen that further difficulties were averted.

The party over, Don said, "Good-bye, and thank you," and skipped out to the car. Jack stood silent, by the door.

"Say 'Thank you,' because it was such a very nice party," urged his mother.

He remained speechless.

"Well, thank you for both of us; we have enjoyed the party so much," said his mother, and at this Jack's smile verified her words.

As far as the practice of the social amenities were concerned, we mothers had not been very successful with our sons that afternoon. Suddenly, we both laughed and we agreed that life is too short to make an issue out of such situations. Children forced to say "please" and "thank you" at every turn, we felt sure, come to bitterly resent all similar courtesies.

A few days later, when Jack stopped in with his father for a book which I had promised to lend him, I saw a very different theory tried out.

"Say 'Good-bye,'" ordered Mr. Croy.

Jack was silent.

"Say 'Good-bye,'" — this time more severely.

I was embarrassed, and offered weakly, "You'll say 'Good-bye' next time, won't you, Jack?"

"He'll say it now, or get a good whipping," said his father sternly. "Say 'Good-bye.'"

Bobby came upon the scene in time to see Jack receive a sound spanking. He, also, began to cry, and it seemed to me that if this kept up much longer I'd cry, too.

"Now will you say it," demanded Mr. Croy, even more angry than before.

Too disconcerted to witness any further discipling, I withdrew to my living room, where sounds of the application of two successive punishments reached me. Then a few moments later, a triumphant father and a very shamefaced lad stood in my doorway. Jack said, "Good-bye," and Mr. Croy added his farewell to that of his son after remarking, "You mustn't let these youngsters get the best of you once, or they'll do it always."

(Continued on page 11.)

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, Editor.

SUMMER CAMP.

Now is the time to begin making plans for the yearly fellowship of inspiration and instruction offered at our Summer Camps. Many of you who read this will recall experiences in days past when the young people of various sections of the Southern Convention have met in their Summer Sessions. These are the highlights in our young people's program for the summer. All of you who have attended in days past will want to return again this year. Many of you who have never attended such a camp will want to have that experience this summer. I hope none of you are disappointed. However, the attendance at the camp must be limited because of limited facilities. Those of us in the Convention have no control over that. You, however, can be of much help in seeing that your group is represented by at least one delegate. If there is room for more, you will be informed.

The Junior High Camp will be held at Camp Hanes (YMCA), twenty-three miles from Winston-Salem, N. C. It will begin Tuesday, August 12, and will close Sunday (after breakfast) August 17. All boys and girls from the Congregational Christian Churches of the Southern Convention, ages twelve, thirteen and fourteen; or those entering the seventh, eighth and ninth grades may attend. The cost will be \$12.50 per camper for use of the camp and \$1.00 per camper for registration fee; a total of \$13.50 per semester.

The Senior High Camp will also be held at Camp Hanes (YMCA), twenty-three miles from Winston-Salem, N. C., beginning Sunday, August 17, and closing Friday, August 22 (after breakfast). All boys and girls from churches in the Southern Convention, ages fifteen, sixteen, seventeen and eighteen; or those entering their sophomore, junior or senior years of high school, or those who have graduated in June, may attend. The cost will be \$12.50 per camper for use of the camp and \$1.00 per camper for registration fee; a total of \$13.50.

Camp Hanes is located in a lovely valley in the mountains, with a lake, tennis court, baseball diamond, volley

ball and basketball equipment, a big dining room, an outdoor pavillion, a place for evening camp fires, and other additions which make for a good summer camp. The entire camp is furnished with electric lights—the cabins, the dining room, the kitchen, the pavillion, etc. The YMCA furnishes the food, complete dining room and kitchen force, and provides the experienced waterfront guards and recreational force. Every necessity for a smooth-running and effective camp routine is provided. Thus one can see that the \$2.50 per day cost is very low.

You will be hearing more soon concerning the camp schedule. Watch for it.

CAST THE FIRST STONE.

Benevolence in the Judgment of Others is the theme of the "Greatest Story Ever Told" program on Sunday, May 4, 1947, ABC, 6:30 P. M., EDST.

In all the Holy Land there is no finer mind than that of Nathaniel. But with all his brilliancy, he is a bitter man, bitter because he never found the truth for which he sought all his life. Everywhere he turned, disappointment was his, and eventually he became associated with thieves and beggars for want of better company.

Two of Jerusalem's scoundrels, Raphael and Lemuel, seek out Nathaniel who they hope will be able to formulate a plan to discredit the Master and His teachings. Nathaniel, however, has listened to Him in the temple several times and seriously doubts that He can be discredited but is willing to try.

Nathaniel presents a plan to the plotters which they think will force the Master to publicly choose between lawlessness and forgiveness, thus casting doubt on His sincerity before the very eyes of His followers.

They find a woman whom they drag to the temple and accuse of adultery for which the punishment under law is stoning. The Master is asked to pronounce sentence. Instead, He says, "He that is without sin among you, let him first cast a stone at her."

Raphael starts to throw the first

stone but stops when he notices what the Master has written on the floor about him—the truth about his sins. Then, Raphael and Lemuel leave hurriedly.

After their departure, Christ asks the woman, "Hath no man condemned thee? To her negative reply, He says, "Neither do I condemn thee; Go."

All Nathaniel's doubts were dispelled; at long last he found truth—in Christ.

NBC's summer series of inspirational talks by Dr. Norman Vincent Peale, "The Art of Living," will be broadcast for the first time this year on Saturday, May 3 (6:45-7:00 P. M., EST), replacing "Religion in the News." Dr. Peale is pastor of New York's Marble Collegiate Church. Topics for the first month's broadcast will be: "How to Break the Worry Habit," May 3; "Nerve Balance for Days of Stress," May 10; "There Are No Hopeless Situations," May 17; "Do People Like You?" May 24; and "There Is an Answer to Your Problems," May 31.

FOR THE CHILDREN.

(Continued from page 10.)

Don't you think the father's behavior was brutal, Auntie? I pity Jack's mother. But on the other hand, since Mr. Croy is so strict, would it be better for Mary to be firmer with Jack? And should I insist that Bobby say his *thank you's*?

Your loving niece,
Dorothy.

The response to this letter was brief and to the point.

My dear Dorothy:

It is every parent's sacred duty to teach obedience. This can't be done by the use of the rod. That is an obsolete method—attempted now only by the bully or the ignorant. Let Bobby understand the difference between a command and a request—when you are *telling* him to or not to, and when you are *asking* if he would *like* to. Give very few commands, but always insist, gently and firmly, on their being obeyed. Teach your child to enjoy granting your requests, but never insist upon his doing so. My dear, examine the daily conversations to which Bobby listens. If the home atmosphere is as it should be, under ordinary circumstances he will *want* to please you. He will love to give, too, and will be happy to express pleasure for any gift he receives. Teach the form for such expressions of appreciation by example only—not by commands.

With love,
Aunt Edith.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE STRUGGLE AGAINST BAALISM.

LESSON VI—MAY 11, 1947.

MEMORY SELECTION: *Hear me, O Lord, hear me, that this people may know that thou, Lord, art God.*—I Kings 18:37.

LESSON: I Kings 16:29; II Kings 10.

DEVOTIONAL READING: Psalm 138.

The Influence of a Bad Woman.

Ahab, king of Israel, married Jezebel, a Phoenician woman, who did not have the moral sense of rat. She was a worshipper of Baal, one of the gods of the Phoenicians, who was a god of the soil, with both beneficent and destructive aspects. He was the Sun-god, and gave light and warmth to his worshippers. On the other hand the fierce heats of summer destroyed the vegetation he had himself brought into being. Hence human victims were often sacrificed to appease his wrath, and usually it was the first-born of the sacrificer which was burnt alive. Baals were local deities, each place having its own god. Temples were sometimes built for local Baals, and more or less elaborate rituals were devised for worshipping these pagan gods. There was nothing uplifting or character-changing for the better about Baal worship.

When Jezebel came from her native land she brought her gods with her. She was a shrewd, calculating, unscrupulous woman. She exerted a powerful influence over Ahab, and for the worse. Like so many women before and since she caused her husband to compromise his religious faith and to lose his religious heritage. Alas, for the men who have wives or mothers who are either indifferent to the high claims of religion, or openly opposed to it. A bad woman is one of the worst curses of mankind.

Wickedness On High Places.

Ahab, as king, should have been more careful of his manner of life and his measure of faith. His religious professions and policies set the pattern for his people. He caused the people to sin by building high places for Baal and by himself worshipping Baal. Leaders can be influential by setting a good example for their people.

Enter Elijah.

It was against the background of this evil king and wicked woman that Elijah enters the scene. Corruption and immorality as well as religious compromise abounded. The worship of Jehovah had almost gone into eclipse. Many of the prophets had been killed or imprisoned, and there was no freedom of speech for those who thus far had escaped. Then Elijah strides upon the scene. He is a man of vigor, of courage, of conviction, of intense loyalty to his God. He was not afraid of anybody, not even the king or the queen. He is jealous for the Lord God of hosts. He yearns for the redemption of his people from the evils of Baalism. He is a man of fire. Where he goes there is action. He is stern, uncompromising, fiery. The sacred record tells how he went to heaven in a chariot of fire. It was as it should be. He blazed across the political and religious horizon as a ball of fire and burned his way into the heart of the nation's life, and it was only poetic justice that he should go out as he lived.

A Practical Test.

There are many incidents in the life of Elijah embodied in the scriptural background of today's lesson—there are sixteen chapters in all—which are interesting and informative. But the heart of them all is the well-known conflict between Elijah and the prophets of Baal on Mount Carmel. There are few incidents in Biblical history which pack more drama in them than this decisive event. Here on this majestic mountain peak jutting out into the Great Sea, and towering hundreds of feet above it, there took place as a single act what summed up in reality a long period of conflict and struggle.

The story is more or less familiar to the average student of the Bible. With a courage that is sublime and with a faith that is just as sublime, Elijah challenges the prophets of Baal, four hundred of them to a practical test. He suggests that they as the representatives of Baal call upon their god to come down with fire on the altars which had been dedicated to him. Elijah in turn will call upon Jehovah to do the same. The deity which answers by fire is to have the allegiance of the people. This man, Elijah, not only had courage but he was willing to challenge the forces of

paganism and evil and to withstand them to the face. But he was eminently fair. He gave them all the odds. He met them on the place that they held sacred to their god, he pitted himself against four hundred of them, he gave them first "go," he took great pains to eliminate anything that might be misunderstood or minimized as the action of God, and he expressed his willingness to follow the deity that answered by fire. It was, of course, all because he had faith in the living God, because he knew he represented a better way of life, because he knew that God could vindicate himself. We can hardly expect such a test now—there is no need for it. But our God is still able to establish His sovereignty, and His way of life is still manifestly superior to that of any pagan god.

As Dean Brown writes, "There is no difference in belief worth talking about which does not make a difference when brought to the test of experience. Let the pragmatic (the practical) test be applied today by rival claimants for our adherence. Let the religion that answers by renewed hearts, by loftier moral purposes, by increased spiritual vigor, by finer forms of unselfishness and usefulness stand supreme! Let paganism and infidelity cease plying us with cleverly devised theories—let them make a show of moral results consequent upon their interpretation of the supreme verities and then we shall have something to speak to and not a mere array of idle talk."

Religious Mugwumps.

Some wag has said that a "mugwump is a politician sitting on the fence with his mug on one side and his wump on the other." There are a lot of religious mugwumps, people who are halting between two opinions, people who are dilly-dallying about the supreme business of life. They know enough, they simply are not willing to act, to follow the light they have, to obey the truth they know. There is a clarion call today for men and women who nail their flags to the mast and take their stand for Christ. Today is no time for indecision and moral compromise and indifference.

May has been designated as "Christian Sun Month," and the third Sunday (May 18) has been designated as "Christian Sun Sunday." Pastors and members are urged to promote subscriptions to THE SUN. The goal is 1,000 new subscriptions to THE SUN. This goal can be reached easily if each church will obtain one new subscription for each 25 members of the church.

IDEA OF A DENOMINATION.

(Continued from page 8.)

certain glad independence—but who can do so and still be sensitive of the claim of Christ for his own? Who can do so and continue to believe that he is respecting the source from which his very freedom came?

Evangelical Freedom May Be Corrupted Into License.

So we have bowed before strange gods, allowing the essential humanism of the sectarian motive to dominate us. Christ has caused a light to burn within us, but its illumination has been so bright as to have obscured the very source from which it came. We have taken the living Christian tradition for granted and forgotten it. Christ and his Church have diminished, while we as individuals increased. We have been as gods knowing good and evil.

We Congregationalists have come by our humanism of the last generation honestly in New England. It was Emerson who wrote:

Standing on the bare ground—my head bathed by the blithe air, and uplifted into infinite space—all mean egotism vanishes. I become a transparent eye-ball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or parcel of God.

Here you have the situation: The power of God washes through the human spirit giving it life—but the power of God comes from the blithe air: it is everywhere. Let us stop right there: there is the basis of the lie. The spirit of God is not equally available everywhere. A seed with life in it may grow into a full-blown plant, but it will only do so in a certain environment. The human soul, empowered with the incipient life imparted to it by the Holy Spirit, possesses all the possibilities of growth into the eternal dimension—but it is a law as inviolable as any law of biochemistry that that soul will come to its destined own only in the proper spiritual environment—and history makes it clear that there is no environment for the soul quite like Jesus and his Church. It is not the blithe air which gives a Christian his sense of freedom, and if he uses his freedom to cut himself off from the true source of freedom, that very freedom will perish in the end.

The Liberal Christian College.

The disease of autonomy that has prevailed in our Protestant denominations is most clearly seen in our Christian colleges. I do not mean the autonomy of college government, for that would seem to be necessary to save the colleges from clericalism: I mean rather the autonomy of thought

which has prevailed on the campuses—and I am speaking only of the campuses of the so-called church-related colleges.

When men of my age were pursuing the liberal arts—and I doubt if the situation has greatly changed—each department in our Christian colleges (I speak at least of the majority) was a spiritual law unto itself. It sought to make itself not merely a center of interest for the student but the one center of interpretation for all of life. Existence could be explained, for instance, from the point of view of chemistry: the story of mankind could be told in terms of starches, proteins, and minerals, not to mention Vitamins A, B, C, and D. But when one left the nine o'clock class for the ten o'clock lecture on psychology, he was given a complete picture of human life in terms of the "six principle fundamental temperaments"—hypomanic, syntonie, and four others, equally high-sounding. The economics classroom provided its own complete philosophy as did the departments of sociology and geography. All these were to be preferred to the humanities, where we learned not that the humanities are the center of life but that there is no center at all. I note with interest today that in the churches on the edge of college campuses it is more likely to be the scientific men of the institution that one finds in the pews than the professors of English and tributary subjects. The effect upon the students was in either case the same: whether there were many philosophies competing for acknowledgment or none at all, the upshot was bewilderment. The student felt himself not in a university but in a multiversity—or a nihiloversity. The college has prided itself on teaching truth, but if anything is certain it is that truth exists and that it is one: the college which in its supposed freedom has taught that there are many conflicting ultimates may have taught truths—and there are undoubtedly an infinite number of truths to be taught—but it has certainly failed in its fundamental purpose of imparting the truth. It is as if the Einsteinian geometry were taught in one classroom and Euclidian in another and no attempt were made by the department to unify the two. Under this system any professor could feel at liberty to develop a universe with himself as the center. Like the Gnostics of the early Christian centuries, one could "substitute diversion of the brain for conversion of the heart: you merely thought out a cosmic system and were spared the troubled of obeying a historical revelation." (Rosen-

stock-Huessy.)

Christians have made a discovery, comparable to but far more important than any discovery of science, namely, that the basis of life is the love of God as it is revealed in Jesus Christ through the Church. This basic Christian dogma is "not a mere topic of thought but the presupposition of sanity." Were this not true there would be no universities. I do not mean by this that the universities would not have been founded, since the Church is historically their mother, but rather that there is no hope for integrating the mind to embrace the entirety of the facts of human existence except on this premise. In a Christian college or university the fact of God's love is proposition *one* in every classroom. The whole of science becomes the discovery of the methods of God's love and the development of the ingenuity of human love. Art becomes the divine pursuit of seeing the world as God made it and interpreting it in the realistic beauty that it invariably presents. That college is free, that college teaches the liberal arts—that is, the arts which befit a free man—which understands the meaning of freedom, which keeps free the channel of access between the soul and source of freedom, the God of love, and which knows that in order to do this it simply cannot teach that all other channels between the soul and the various other aspects of the world are equally important.

The ordinary liberal arts college is the instrument for developing men and women for our normal, secular American life, that is, the life of free enterprise. The Christian liberal arts college, according to its idea, is devoted to developing men and women who as good members of the Church will impart Christian character to our American life in all its relationships. There is a third type of higher educational institution among us—the State college or university, which in its essence is devoted to the things of the State. It is through these instruments that the three groups, the Church, the State, and free enterprise—which is virtually American business—contend for chief influence. My fear is that the influence of our secular economic life has captured most of the Church colleges and that in turn, at least during these war years, the State has taken over the two other types as well as its own. The free-enterprise college leaders are now beginning to worry whether their colleges will be returned to them intact by the State. I wonder if they can make a case for them-

(Continued on page 14.)

The Orphanage
CHAS. D. JOHNSTON, *Supt*

Dear Friends:

Have you made your will? If so, did you put a clause in it which reads something like the following: "I will and bequeath to the Christian Orphanage, Elon College, N. C., the sum of dollars for its general uses and purposes." You may will us a few hundred or thousand dollars, whatever you desire, and it will be awfully nice of you to do so. You can be assured that it will be used for the care of little children who need your love and care. It makes no difference how much you have accumulated, because it is an assured fact that you will not take anything with you, but the good deeds you have done on earth. If you have already made your will and overlooked the Christian Orphanage, you can add a codicil designating some amount for the Orphanage. Do it before it is too late. We have been remembered in wills from time to time, and the amounts that have come from wills have always come at a time when there was a need to be met. We are calling your attention to this matter so you will not overlook it.

The repair work on the Orphanage buildings has been moving along very nicely so far. The painters have been working every day. We have a lot of painting to do on the outside and inside, too. When the weather will permit, they work on the outside, but when it rains they move inside. So they have been able to keep steady at work.

Out of the goodness of his heart, a fine young contractor pulled his men off another job and did several days of carpenter work for us that just had to be done so we could go on with the painting. We hope within the next two weeks, weather permitting, to have a large part of the work done. It has cost us a lot of money, but we will have a beautiful plant when the work is finished. If you will mail us a check to help us bear this heavy expense, we will be very happy.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 1, 1947.

Amount brought forward	\$3,903.66
Sunday School Monthly Offerings.	
Eastern Va. Conference:	
Cypress Chapel	\$14.40
Rosemont	110.00
Union (South.)	26.31
_____	150.71

N. C. & Va. Conference:	
Durham	\$ 29.76
Ingram	6.02
Mt. Zion	4.60
_____	40.38
Western N. C. Conference:	
Ether	\$ 2.00
Spoon's Chapel	10.76
_____	12.96
Va. Valley Conference:	
New Hope	\$ 8.71
Newport	26.73
_____	35.44
Am. Conference:	
Roanoke	3.10
_____	_____
Total	\$ 242.59
Total this year from churches \$4,146.25	

IDEA OF A DENOMINATION.
(Continued from page 13.)

selves. I have read many impassioned pleas for the return of the college to the ways of liberal education, but the protagonists of free education will have to prove that such-and-such a college makes better citizens or better human beings than West Point, Annapolis, or any of the State-controlled institutions. They will doubtless be able to do so, but it will not be an easy task.

And at least it is not my task here: I speak for a return to the idea of the denominational college—not the narrowly but the broadly ecumenical denominational college. We know that the State institutions did not save Germany from National Socialism. There was apparently nothing in those universities which made them aware, as the living part of the Church became instantly aware, that there was that in the new philosophy which robbed them of their birth-right. They did not really know, as Christians know, what freedom in this universe is, and did not therefore realize that it was being taken from them. Undoubtedly it is necessary for the State to have something to do with the education of its own sons and daughters. The State has to protect itself and develop its own welfare, but the State as such can hardly supply that knowledge of supranational brotherhood which is the one hope of the world.

The secular arts colleges undoubtedly make for greater skill in business and professional pursuits, and are therefore highly necessary—but do they provide the one thing needful? We know that in general they are distributing centers for knowledge—but do they pretend to develop men and women who are ready to die for the one truth that links humanity together, the truth of the love of God? They are spiritually neutral. We have to ask ourselves whether life is to be taken seriously

or not. In ordinary times, in the midst of our routines, we are accustomed to laugh at if not shudder at the thought of the necessity for dying for anything. But unless a person has something to die for, it is quite clear that he has nothing to live for, and that meaning is seeping away from his life. The young man who tonight is waiting for the zero hour of attack tomorrow morning is probably better able than most of us to realize the truth that it is because we have been so indifferent about the meaning of our education and so ready to turn out men and women whose lives were almost completely aimless that we are today sacrificing the sons and daughters of humanity by the hundreds of thousands. I could wish that our Church colleges would return to their own, that they would stand for something, that they would build their curriculum around a purpose—the purpose of the Christian Church. Given the necessity for training men for the State, given the equal necessity for training them for secular American life, I could wish that in our Church colleges the Reformation would overtake the Renaissance—and the Roman Empire—and academic freedom be used consciously to the glory of God and the welfare of God's children.

The denomination which is building toward the future world will be a Church, a group of people committed in belief to the most high God as He reveals Himself in Christ: it will be a Catholic Church not because it clings to old forms but because it is related to Christ, the same yesterday, today, and forever, and it will be Evangelical in the full meaning of the term, using its freedom not to cut itself off from its own source of vitality, but maintain its life-giving contacts and to be its true self. This kind of Church would illustrate life at its best, conserving its gains by repetitions, fixations, patterns, habits, institutions, customs, traditions, but never lifting any of these to the pitch of absoluteness—but reaching out tentatively, experimentally, gropingly, toward new achievements. The Catholic principle in itself might deaden in to stagnation, the Evangelical principle might be provocative to the breaking of continuity; but each supplements the other and the Evangelical Catholic Church will be one which uses the treasures brought to it by tradition for a free but not discontinuance advance into the future.

Charity is injurious unless it helps the recipient to become independent of it.—*John D. Rockefeller, Jr.*

A LETTER TO PASTORS.

Dear Fellow Pastor:

Every pastor in our Southern Convention wants to do more effective work and lead his church in a progressive program of spiritual growth, and he wants to use every legitimate means to accomplish this great task for our Lord.

THE CHRISTIAN SUN is our own publication which is designed to help do this work among our church people, and we want THE SUN to render this service in the most effective way. In order to do this THE SUN must be going into the homes of our church folk.

The Board of Publication has set May 18 as "Christian Sun Day" for the Convention and on that day we are asking all churches to receive subscriptions at the morning service of worship. In part-time churches the pastor will set some Sunday for this purpose and observe it.

Our goal is 1,000 new subscriptions to THE SUN. This means one new subscription for every 25 members of your church. Thus you can easily figure the quota for your church.

We believe we can depend upon you to help us put THE SUN into the homes of your members. Thank you for your help.

Fraternally yours,
JOE A. FRENCH, *Ch'm'n*,
Board of Publication.

DR. SOCKMAN TO BROADCAST.

Dr. Ralph W. Sockman will deliver the last four sermons of the current season of "The National Radio Pulpit" (NBC, Sundays, 10:00 A. M., EST) during May.

He will speak on "The Length of a Full Life" on May 4; "The Future of the Family" on May 11; "How Secure Should We Be?" on May 18, and "The Lord's Prayer" on May 25.

The sermon for May 25 is being repeated by popular request.

"The National Radio Pulpit" will be replaced during the summer by "Highlights of the Bible."

Get all you can without hurting your soul, your body, or your neighbor. Save all you can, cutting off every needless expense. Give all you can. Be glad to give, and ready to distribute; laying up in store for yourselves a good foundation against the time to come, that you may attain eternal life.—*John Wesley*.

A man who dares to waste one hour of life has not discovered the value of life.—*Darwin*.

HISTORY OF THE "SUN'S" MOTTO.

Many sayings, slogans and mottoes are often used without knowledge of their origin. The motto of THE CHRISTIAN SUN—In essentials, unity, in non-essentials, liberty, in all things, charity—may, to many, be a case in point.

THE SUN's motto comes from the Latin maxim: *In necessariis unitas, in non necessariis libertas, in utrisque caritas*. The correct translation is: Unity in essentials, freedom in non-essentials, charity in both.

The maxim first occurred in a small tract published in 1626 by Rupertus Meldenius, headmaster of a college at Augsbourg, Bavaria. The tract was a plea for peace within the church, and especially for a cessation of dogmatic wrangling between Lutherans and Calvinists.

The tract struck a sensitive chord in many hearts, not only in the author's homeland, but also in England, and elsewhere in Europe where the message chanced to be circulated. The maxim was widely used, and often inscribed over the entrance to churches.

May THE SUN's motto be a daily guide to all its readers, and not mere words on the publication's front page.

C. B. RIDDLE.

CONGREGATIONAL CHRISTIAN LAYMEN AT WORK.

(Continued from page 6.)

sure, it is their duty, but they will give and care more if they really want to, and more important, if it is presenting an energetic and challenging program that they can not only be a part of, but talk about enthusiastically with all their outside friends and acquaintances.

Let no one fool himself that *status quo* programs or preaching will be enough to meet 1947 needs, except in a pitiful minority, or among a very small handful of churches.

If people can become concerned about their own religious life and at the same time become aware of the need of God and Christian fellowship and not be satisfied until these two needs are met, we will have a good year and no conditions need be expected. Incidentally, isn't it interesting how being a part of the other fellow's needs always helps us spiritually?

The trouble with too many people, and this includes too many church people, is simply that they do not expect anything to happen. Not expecting, we are not surprised or disappointed when nothing turns up. No church is too small, either in size

of building or number of members, to make a really distinct contribution to its members and a profound impression upon the surrounding community. It can establish a warm fellowship and draw into it all non-churched people adjacent to it. It can point out a problem facing a community; get all the facts; study possible solutions and finally lead united efforts toward solving or eradicating the problem. It can sponsor some civic improvements by supplying either the incentive, the means, the human strength or acting as the organizing or coordinating agent. It can, in short, do anything it wishes if it can arouse its leadership and its members to *want* to do something.

The church has a wonderful heritage but nothing in our world of 1947 can or should live on heritage alone. We must still be pioneers in the highest sense of the word.

NATIONAL FAMILY WEEK.

(Continued from page 7.)

powerful agency for achieving this purpose, then our first job is to help the home effectively to discharge this duty."

Methods suggested by Dr. Swearingen included pre-marital counseling as couples are establishing their Christian homes and anticipate the rearing of children within the Christian tradition; creation of special literature for reading in the home; giving attention to the effect of community forces on family life, such as housing problems, need for recreation facilities, creating of correct standards of success; and developing a realization of "the Christian religious significance in growing life of every thought, every word, every act and every relationship, which makes religion a spirit and direction giving meaning and value to every life experience."

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CHURCH ETIQUETTE

By DEAN JAMES MALLOCH

St. James Episcopal Cathedral, Fresno, California

There is a very close connection between etiquette and ethics. Tennyson wrote in "Idylls of the King": "For manners are not idle, but the fruit of loyal nature and of noble mind." Cardinal Newman in his "The Idea of a University" wrote: "It is almost a definition of a gentleman to say he is one who never inflicts pain." Goethe, the great German poet, said: "There is no outward sign of courtesy that does not rest on a deep moral foundation."

With that fundamental principle in mind, I list a few important rules of church etiquette.

1. Don't call a minister "Reverend." Call him "Mister" or, if he has the degree, "Doctor," or in the case of most Roman Catholic and certain Episcopalian clergy, "Father." If he is a dean, call him "Dean." If he is a Monsignor, call him "Monsignor." If he is a Bishop, call him "Bishop."
2. Don't be a snob in church. Everybody is equal in God's House. A snob is just a shoddy human being on the way to Purgatory.
3. Respect the religious convictions of other people. People who make fun of honest religion are boorish and stupid, and maybe psychopathic.
4. Be loyal and kind to your pastor. He is a man of religion, and, consequently, can't swear back at you.
5. When you move into a new town call on your pastor at once, not just to ask him to help you overcome the housing situation, but to line up with your new parish church. Make a financial pledge to the church, too.
6. Get to church on time and stay until the service is over. However, it is better to go to church a bit late than not at all. Worship is essential. It is worse to ignore God than to ignore man. Be reverent. It is impolite to disturb the devotions of others.
7. Don't tell a clergyman how to conduct a wedding or a funeral. He is a professional man. The presumption is he knows his job better than you do. And don't choose secular music for weddings or funerals. They are sacred services.
8. If you are a woman, stand up when you are presented socially to a minister of religion. He represents the Holy.
9. Have your children baptized as soon as possible. They are entitled to the courtesy of being introduced to God.
10. Add thanksgiving to your prayers. Ingratitude is ignoble.
11. Do your part in keeping your church building in a good state of repair. It is an insult to God and your town to permit temples to deteriorate.
12. Give your children a good religious education. It is declassé to have religiously illiterate offspring.
13. Respect and practice the highest morality. It is noble to be good. Join the nobility of the spiritual realm.
14. Don't give parties during the hours of church services. It isn't decent to be a rival of God Almighty.
15. Be courteous to Jesus Christ. He asked you to go to Holy Communion in remembrance of Him. You have an appointment with your Blessed Lord. It is good etiquette to keep appointments.

—The Meetinghouse.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, MAY 8, 1947.

NUMBER 19.

National Family Week

The White House
Washington, D. C.
March 1, 1947

My dear Friends:

The American home, in peace as in war, stands four-square as our first line of defense. It is therefore encouraging to know that National Family Week is again to be observed during the period from May 4 to 11, 1947.

It is of happy significance when three great groups representing differing religious convictions and allegiances in our American life can unite in a common undertaking. It is, I firmly believe, decidedly in the national interest that representatives of the Synagogue Council of America, representing the ancient Jewish culture; the National Conference on Family Life, representing the Catholic faith; and the Intercouncil Committee on Family Life, representing the Protestant faith, can unite in the observance of National Family Week. This joint effort gives the Nation and the world an example of the spirit of toleration and forbearance which must prevail if we are to maintain our democratic institutions. Not the least of our freedoms is freedom of conscience.

I trust that the forthcoming observance of National Family Week will emphasize the principle that in all that affects our well-being as a Nation we strive for unity in essentials; liberty in non-essentials; in all things charity.

Very sincerely yours,

/s/ HARRY S. TRUMAN.

NEWS AND VIEWS

"Stewardship in Rural Living" is this year's theme for Rural Life Sunday, May 11.

Dr. Frank Lewis will assist Rev. B. H. Watkins in a series of meetings at Berea, Norfolk, next week.

The Christian Temple, Norfolk, lost a most valued member last week in the death of Mr. A. M. Johnson.

The Rosemont Church, Norfolk, has accumulated \$3,000 during the first year of its Building Fund Drive.

Dr. Thomas Anderson of Atlanta has a sermon "The Significance of Pentecost" in the current issue of *The Pulpit*.

Wm. T. Scott, Jr., ministerial student at Elon College, spoke at Salem Chapel, on Sunday, May 4, supplying for Dr. F. E. Reynolds.

Rev. Emmanuel Hedgebeth has accepted a call to Daytona Beach, Fla. He will conclude his ministry in Avon Park in July.

Please send your contributions to The Southern Convention Office, Elon College, for the support of the Shao-wu Mission in China.

A series of eight programs entitled, "So You Want to Stay Married," is being broadcast over WRNL, Richmond, each Sunday at 2:15 P. M.

Rev. Carl Heath Kopf, minister of the Mount Vernon Church in Boston, the church in which Dwight L. Moody was converted, will be the speaker at the Chicago Sunday Evening Club, May 11.

Funeral services for Capt. G. B. Downing, veteran pilot of the Norfolk Navy Yard and leader in Boy Scout work, were conducted Tuesday afternoon in the Rosemont Church by Rev. H. G. Council.

Rev. W. Millard Stevens and Superintendent Scott attended the meeting of the Executive Committee of the General Council of Congregational Christian Churches held in Columbus, Ohio, April 30-May 1.

Each church is requested to appoint an "Agent" for THE CHRISTIAN SUN.

Has your church done this? Please send the name of your Agent to The Southern Convention Office, Elon College, N. C., at once.

Dr. Albert D. Stauffacher, minister of the Missions Council, will be the speaker Sunday afternoon at the annual meeting of the Hampden Association of Congregational Churches and Ministers in Holyoke, Mass.

Rev. J. L. Neese assisted in special services at the Little Creek Church, near Norfolk, during the past week. Superintendent Scott was speaker at Bethlehem and Apples Chapel Churches on Sunday, May 4, in the absence of Pastor Neese.

Rev. J. Howard Smith, former pastor of our Lynchburg Church and at present a graduate student at Yale University, preached in the Congregational Church of Slatersville, R. I., on April 20, and at Amicable Church, Tiverton, R. I., on May 4.

Family Week is being observed in First Church, Berkley, under the leadership of Rev. James G. Graham. The observance began Sunday afternoon with a family vesper service, followed by a fellowship family supper and an address by Mr. Mills E. Godwin, president of the Eastern Virginia Sunday School Convention, on "The Christian Home."

Granville T. Prior, a former teacher at Elon College, was awarded the degree of Doctor of Philosophy by Harvard University this month. His thesis was, "The History of the Charleston (S. C.) Mercury," a newspaper published there until soon after the end of the Civil War. Dr. Prior is professor of History in The Citadel and a member of the Circular Church in Charleston.

Approximately forty men attended a fellowship supper on Monday evening of this week at our Sanford Church. Rev. C. Carl Dollar led the singing. Superintendent W. T. Scott was the guest speaker. Dr. H. S. Hardcastle and the Editor were among the guests. The officers of the Bible Class are: Jack Way, president; Rex Gunter, secretary; Jack McIver, teacher. The supper was prepared by members of the Underwood Guild and the proceeds therefrom given to missions.

"UNIQUE"—DR. AND MRS. C. E. NEWMAN.

For the writer, the word *unique* has been clothed with a meaning whose profundity was never before realized. This revelation of its hidden depths is the result of a practical observation of the effects of the life and ministry of two veterans of the Cross, Dr. and Mrs. C. E. Newman. This observation is being made in their former pastoral field, from which they have recently retired—the Virgilina group—and to which the writer has been called as pastor. This field is comprised of four

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

Editor.....Robert Lee House
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SUBSCRIPTION RATES.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

OVERSEAS RELIEF.

There is urgent need for clothing, bedding, and shoes for Overseas Relief. Our churches in North Carolina and Virginia are urged to give their support to this application of the Christian principle of sharing with the needy. This is an opportunity to demonstrate our profession of love for Jesus Christ. "In as much as ye did it unto one of the least of these my brethren ye did it unto me." Consult your pastor for full particulars.

SECOND SERIES OF RURAL LIFE INSTITUTES.

To aid in adjusting the rural church programs in Virginia to meet the rapidly changing conditions confronting people in small towns and agricultural regions of the Old Dominion, the Rural Church Department of the Virginia Council of Churches will conduct a series of six Rural Life Institutes throughout the Commonwealth.

Featuring local, state, and national leaders in all phases of community living, each institute will be conducted to acquaint the people in hamlets, small towns and rural communities with the place of the church in the life of an individual, the family and the community at large. It will emphasize the resources available in each community that can be utilized in bettering the life of the people and indicate how a closer coordination may be effected among the various agencies and resources.

Among the subjects to be discussed and considered at each of the six institutes are the rural church; the rural school; home and family life; the rural church and the community; land policy and church stability; the ministry and the rural church; health and the church; coordinating rural agencies and resources; surveys and how to conduct them; and recreation.

To make the programs effective, representatives of various departments of the Virginia Council of Churches will be available as speakers and leaders at the institutes. Among these are Rev. Luke G. Beauchamp, chairman of the Rural Church Department's Committee on Rural Institutes; Professor B. L. Hummel, of the V. P. I. Extension Service, and chairman of the Rural Church De-

part; as well as his associate, Professor W. W. Eure; and James W. Sells of Mississippi.

Following is the schedule of the Rural Life Institutes for the Spring of 1947:

May 5, Ferrum Junior College, Ferrum; May 6, Roanoke; May 7, Central Methodist Church, Staunton; May 8, Amherst Court House; May 9, Green County, Episcopal Church, Standardsville; May 10 (tentative date), Bowling Green.

MILTON E. KRENTS APPOINTED.

The Missions Public Relations Office of the Home Missions Council and the Foreign Missions Conference has just announced the appointment of Milton E. Krents of Scarsdale, N. Y., as radio program consultant. Mr. Krents was special consultant for the Office of Civilian Defense, Washington, D. C., during the war. In 1946 he received the annual award of the American Schools and Colleges Association for producing important public service programs.

Dr. Douglas Horton and Mr. Walter A. Graham will be the guest speakers at the 83rd annual meeting of the Missouri State Conference in St. Louis, May 12, 13.

The Christian Sun Wants 1,000 New Subscribers

"THE CHRISTIAN SUN" SUBSCRIBERS

WHO ARE THEY AND WHAT ARE THEY DOING?

It may be accurately assumed that the ministers and church members who read "The Christian Sun" regularly are the persons largely responsible for the ongoing of the work of our churches. They are informed as to the Church—its successes, its failures, and the hopes for the future. The purpose of "The Sun" is to inform and inspire. One certain way to improve the quality of the work of the Church is to put "The Sun" into the hands of more of our church members.

The month of May has been designated "Christian Sun Month." Our goal is 1,000 new subscribers. This goal ought to be easy to reach. It means that if in each of our churches we can obtain one new subscriber for each 25 members, our goal will be reached. This is an appeal to subscribers—Pastors, Laymen, and Women—"each to get one" new subscriber during the month of May.

As a subscriber to "The Christian Sun" won't you get one new subscription? You can help extend the influence of "The Sun" and its Christian messages by enlisting another reader. Please detach the blank below and insert the name of a new subscriber on it and mail with \$2.00 to **The Christian Sun, Elon College, North Carolina.**

WM. T. SCOTT, Superintendent.

SUBSCRIPTION BLANK

Name of New Subscriber
Address
Local Church
Your Name
Address
Amount enclosed \$..... Date 1947



A GREAT FAMILY.

In one of his interesting "China News Letters," Dr. Harold S. Matthews states that Dr. Edward Riggs of Shaowu, China, is a fourth generation missionary of the American Board, and that thirty-one other relatives of the Riggs family have been missionaries. Even though this record may not be unique, it is significant and impressive. There is something amazingly persistent and containing about missions. There is a cohesive spirit which is contiguous and contagious. This spirit expresses itself at times in blood relationships. These missionary families become powerful units in extended Kingdom service. The "divine infection" seems to be in the blood stream, and the great family tradition is maintained. "God seeth the solitary in families." The God of Abraham, Isaac, and Jacob is still the God and Father of succeeding witnesses. The divine wisdom reflected in numerous Biblical genealogies asserts itself today in this family concern for a great cause.

Of course, the glory of missions is the fact that it transcends the blood relationship and makes all men brothers in Christ. The American Board is a family, a family of kindred spirits, divided geographically but united spiritually. Perhaps we might paraphrase the ancient paternal benediction: "In thee, the American Board, shall all of the great families of the earth be blessed."

OUCH!

For those who like for the preacher or editor to "step on their toes," a searing and searching statement from Wesner Fellow's book, "The Modern Parent and the Teaching Church," is offered as a special concession on National Family Week.

"The initial step in preparing to guide children in the home, as well as in the church, along the way to faith and works will take adults before a full-length mirror in which they see themselves ignorant of the Bible, uncomprehending of the meaning of Christian revelation, utterly fearful of the uncomfortable significance of the Cross and ready to bolt at the mere mention of stringent requirement in applying Christian ethics when material possessions and social status must suffer. From this candid view of self and other selves joined in the fellowship of the Church, in this clear mirror, conviction of educational unworthiness is certainly close to conviction of sin, and after sin, repentance."

WELL DONE!

One of the first ministers remembered by the editor was Dr. C. E. Newman, then pastor of Pope's Chapel in North Carolina. That was back in the horse and buggy age, far removed from the atomic age! The editor has a vivid recollection of being held by Dr. Newman as the family drove from a church service. Perhaps the favorable impression made by this beloved pastor helped predispose the writer toward the ministry.

Through all these succeeding years Dr. Newman has continued his quiet but effective ministry. By precept and example he has preached the gospel and turned many to righteousness. Through innumerable sermons, visits and contacts he has magnified the Christ and multiplied his influence.

Dr. Newman concluded his active ministry at Union Church, Virgilina, on the second Sunday in last December. He retired at the age of seventy-two after spending thirty-five years in the Christian ministry. During his ministry at Union the membership has grown from 130 to 450. On the day of his retirement a loyal and appreciative congregation gave him \$1,000 and voted him a monthly allowance of \$25 for life.

This tribute to a noble servant of the church is inadequate and belated, but the emphasis is apropos for a number of reasons.

1. He knew when to retire. Premature retirement would have robbed his churches of his mature wisdom and leadership. Still he retired before he had to. Dr. Newman writes: "I am enjoying retirement. Brother Andes, my successor, is doing good. Mrs. Newman and I are to live on here in our home and it is our purpose to be active lay members in the church where we hold our membership."

2. This is Family Week. Thank God for great families, for the Newman family! The impact of that family, that Christian family, has been felt far and wide in the circles of the church. Think of the influence of the three brothers who were all ministers! We need many such families today. They are the bulwark of our civilization, the hope of tomorrow.

3. Dr. Newman would probably disclaim any special qualifications as a rural pastor, but the fact remains that he has ministered successfully to rural and village churches. He strengthened every church he served. He knew and loved farmers and farm life. They sensed the fact that here was a pastor who was not using their church simply as a stepping stone to a more lucrative field, who was no fly-by-night prophet with a wildcat scheme up his sleeves. This pastor who visited the poor as well as the privileged, this shepherd who knew his sheep by name had ready access to the ear and heart of his parishoners. This, we believe, is a needed emphasis on Rural Life Sunday. Technical competence in diagnosing the ills of rural life can accomplish little unaccompanied by genuine friendship on the part of the diagnostician.

4. Finally, we are currently trying to focus attention on the need of recruits for the ministry. The solution of the problem is neither simple nor easy. The ramifications of the problem should be studiously explored. But of this we may be sure: one prerequisite is the example of a minister who reflects credit upon his profession. Religion is caught as well as taught. No one factor outweighs the magnetic influence of a beloved pastor.

R. L. H.

The Vision, Voice and Vitality of EVANGELISM

By REV. FRANK H. LEWIS, D.D.

From Malachi to the coming of Christ was four centuries voiceless as dust. From Moses to Malachi there had always been a voice in the sky, sometimes a shepherd's voice, sometimes a fig grower's, but always a voice; then silence—four hundred years of it. Not a voice, not a whisper, not a song, not the ecstasy of a lute; not the drip of a harp. The shouting, sometimes fighting, always ecstatic prophets, hushed.

Now a woman with a dream in her heart and a babe on her bosom is singing a lullaby, saying "God hath highly exalted me that I should be the mother of His son." He came, God's son, the express image of his person. For a year and a half only, He walked the dusty ways of Galilee; but His life has fascinated the race, His teachings have changed the world, so that today one-third of mankind believes in some minor or master fashion in this amazing Christ. The secret of His waxing glory is that His purposeful passion was evangelism. Hence the sole business of the church is evangelism. Methods are not important, given a passion for saving men; methods will not prejudice nor defeat the purposes of God. The glory of the ministry is evangelism. Great oratory has wings, fine music weaves a spell, education wears a crown, but they are not worth a fleck of foam on the crest of the ocean wave unless they get men nearer God. The temptation is very real to call on an array of adjectives and adverbs to strut their finery and rustle their silken garments, while obscuring the Savior of men. It is pleasant to be a popular pastor, a good mixer, all things to all men, these are of high value in the marts and minds of men; but you can't mix much without diluting; you cannot be all things to all men and be anything significant to any man. What is the motive power behind evangelism? Love of God and love of men, that is all. If you try to aid a man you must rap on the door, if you love him you will find the door open. Jesus came to save the world. He went away and had not saved a single village. He went away and left it in our hands. I think the most gracious testimonial ever given to man, was that Christ dared to leave the church in human hands. He organized not a single church. Organization is the magic word of today, but you cannot or-

ganize a sunrise, no more can you organize spirituality. Suppose the Disciples had met in a post ascension meeting to discuss the dire situation before them. Matthew speaks, and says, "This enterprise has no future; I had a job as tax collector. It was not a pleasant job, but there was a living in it; I'm going back to it." John says sadly, "He is gone, I loved him so. I can't stand it; I'm catching the next caravan for Tyre; good-bye." Peter blurts out, "They killed Him, my best friend, the dirty cowards, I'm getting out of here. My mother-in-law keeps a boarding house in Capernaum, and she sets a good table. She is a little hard to get along with, but I am still the best fisherman in Galilee, farewell." So one by one they slipped away. What would have become of Christianity? So far as I know God had no other plan. He still has no other. If you hear from God and do not let men hear from you the matter ends there.

Evangelism is the high noon of the gospel. The most gripping thing about the gospel is Christ's purpose and power to take weakness and make strength, to take sin and make holiness, like the oyster mends its wound with a pearl. The church building was once sand and clay and trees in a dank forest. The sand was hauled to the fire, the clay was burned in a furious furnace, the logs were dragged from a reluctant woods to be ripped by cruel teeth; wither bound, sand and clay and logs? We build they cry. And now the house is done, the windows with their soft light and sweet story used to be sand. The beams lean with massive strength, a stone cries out of the wall and a beam out of the timber answers it, the organ blows its dream of storm, the preacher preaches Christ and congregations face eternity and prepare for it. Building! So evangelism is contriving by the help of God to build out of the wreckage of the race the kingdom of God. A strange phenomena is the opposition of so many to evangelism. An emotional orgy says one, too much excitement says another. Is it not that evangelism means deeper commitments than we are willing to assume? Who asks for the Holy Spirit asks for a very demanding person. He will have all or He will accept none. Are we afraid of becoming fools for Christ's sake? Milinery and mannerisms, dividing the

pulpit, parting the hair in the middle and the name on the side are symptoms of a certain diletantism that has crept into the church and are lame substitutes for a flaming heart. Ministers ought to be honest with themselves, any minister who casts doubts on the gospel he is ordained to proclaim ought in all honor get out of the ministry. Someone suggests a moratorium on preaching; there ought to be a permanent moratorium on some preaching. "What will the world miss if this sermon is not preached" is a keen edge that ought to be put to the throat of every sermon. Here there is no room for failure. "I will do what I can" says one, but we are set to do what we can't, for one works with us who knows no failure. Emerson said, "I like my poems best because I did not write them." Reading a book on the new chemistry, I found this line, "The chemistry of the future will deal more with the flash and flow of the plastics and pure energy than with the mechanistics of matter." Zechariah beat the author to the statement by twenty-five hundred years when he said, "Not by might nor by power but by my spirit saith the Lord."

Let us come to grips with this matter of evangelism: In first Timothy, the sixth chapter, we have this word (Moffatt's translation): "In the presence of God who is the life of all, and of Jesus Christ who testified to the good confession before Pontius Pilate, I charge you to keep your commission free from stain." You have a commission given to no other one. God is opening through you a fresh book of revelation. Do not frustrate His purpose. The lukewarm church of Laodicea lost its commission and became the symbol of the might have been.

Ex-governor Earle said recently, "Not ten per cent of us will be alive in five years." It was an alarming statement but this much is sure: scientists, business men as well as ministers and statesmen are saying with deep conviction that there is no remedy or hope for our war torn world but a return to the teachings of Jesus Christ. Knowledge is not enough, we must catch the beauty of His truth in our souls and make it permanent in holy living. Churches need to be revived. Nearly every person over forty needs to be reconverted. We have lost the sheen, the glow of Christian experience. The down and out needs conversion desperately, but so, too, does the up and out. "To know, is present with me but how to perform that which I know,

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

Home: The place where one lives, so says the dictionary. It may be a good place and a good home—especially if a great deal of good living is done there. I had not thought of the definition of home until I was wondering what I should write this letter about this week, and as I realized that next Sunday is Mother's Day I decided to write on *home*.

I asked myself the question: What is home? I have long since learned that there are a lot of good answers to be found in a dictionary. When I asked myself to define the word *home* I saw that I was not too clear cut in my own definition. I turned to the dictionary and there it was: *The place where one lives!* I was quite ready to give the dictionary A-1 for that answer because I knew it was true!

My mind went back to the first home I ever knew—the place where my mother and my father *lived*. It was the living they did there that made it home. The little country neighborhood all about was small because the roads were only for going short distances. What business did the people of that neighborhood have beyond the country store, the old mill, the little schoolhouse, and the little white church? Were not their neighbors and friends within that small boundary? To be sure I was looking through a little boy's eyes—but my mother read me from a book that knew no bounds, and my father had a way of thanking God who made the world beyond, even as far as sky, and sun, and stars, that made Him seem like a Neighbor and a Friend. They lived there, and their children lived there. It was home.

Since those days—many years ago, although they seem but few—I have called many other places *home*, because in many other places I have *lived*. But I shall never be able to go beyond the aspirations and dreams found by those parents in their Book, and in their little white church. The roads they envisioned from there were for going long distances, if we would travel them.

We need homes today in which the parents dream dreams for their sons and daughters based on a sincere faith in God, and an earnest desire for the fellowship of worship at His altar. I know many such homes. I see boys and girls today who will look back on their childhood homes

with gratitude to God for those who made their homes with "a heap o' livin'." And mark you it will take a good deal of really good living in our homes to enable the children of our homes to cope with the demands of today and of tomorrow.

JOHN G. TRUITT.

A NATIVE'S RETURN.

Called to Delaware—where I had "been brought up"—by the serious illness of my mother, I had some experiences which warmed my heart, and brought light and cheer to a trip that would otherwise have been drab and sad. I will not do more than list most of them for time and space would fail me to tell about them in detail.

There was for instance, the trip across the Bay and on the train with Mr. and Mrs. J. J. Pitt, members of The Christian Temple and tried and true friends, who had me as their guest both in the Pullman and in the dining car, and with whom I spent several hours of wholesome, Christian fellowship. There was the warm greeting of my brother at the station in Dover, Delaware, and the gracious hospitality and the generous entertainment in the home of his wife's people, Mr. and Mrs. Robert Johnson and their family circle. There was the early morning walk on a glorious Sunday morning, which took me to the grave of my father and my sister, and from thence to the home where I spent most of my years in Dover, Delaware. There was the visit on Sunday afternoon to the former home of my brother-in-law, and my sister, now occupied by their son and daughter-in-law and their baby girl, mother's first great-grandchild. William's parents both died while he was overseas, and he came back to take over the gas station and lunchroom which they managed and where they made a little money and many friends by their courtesy and fine spirit of service. He has a goodly heritage, for they left him a good name, which is rather to be chosen than great riches.

Then there was the afternoon of calling in, and tramping around Cheswold, the little town in which I spent my boyhood days—a visit with my cousin whose husband had been recently killed in an automobile accident; a gab-fest with the Negro watchman at the Pennsy grade crossing, a friend of many years; calls in

the homes of other relatives and friends; and a chance reunion with the local Methodist minister, Reverend Charles W. Spry, a schoolmate of mine at the Wilmington Conference Academy away back there in 1906-09. And on Monday morning I had the privilege of visiting for a few minutes the school itself, now Wesley Junior College. A flood of memories came into my heart as I walked through the halls and across the athletic field of that school which made such a great contribution to my life. There were also several other calls in offices on friends, and a visit in the first National Bank where I worked six years, and where the cashier and the head teller now, were my fellow-workers in those years now gone. Even walking along the streets brought greetings and brief visits from many of my old friends. All of these things will add another bright page to my Book of Golden Memories.

There were of course, the visits in mother's room, the satisfaction of knowing that she was comfortably located, well taken care of, and getting along as well as a woman eighty-two years of age can, who has had—and has—all the complications that have struck her down. There was the opportunity to tell her again of how much we appreciated all that she had done for us children and what she had meant to us, and the privilege of offering a brief prayer of thanksgiving and blessing. The simple, sturdy religious faith which has sustained her during the years, is giving her the victory in this hour of need.

There were two experiences, however, which I would like to mention, even at the risk of making this letter too long, for each of them has a distinctive spiritual background, and significance. The first occurred on Saturday night, when I spent the night in a tourist home, which used to be the home of Mr. G. D. Jackson. The thought of that good man, humble, sincere, friendly, warmed my heart and brought tears to my eyes. For as I stood that night in the People's Church years ago, hearing Christ's call, but lacking the power to make the momentous decision, it was this good man, who came to me, and lacking the technical knowledge of personal work, simply laid his friendly hand on my shoulder, and in a stumbling, stammering way said, "How about it, Howard?" That was all, but that was enough, and I went forward and confessed Christ and accepted Him as my Saviour. As I lay there Saturday night I thanked God

(Continued on page 12.)

News of Elon College

By PRESIDENT L. E. SMITH.

ELON COLLEGE COMMENCEMENT—1947.

The fifty-seventh annual commencement of Elon College will be held May 24, 25 and 26.

Saturday, May 24, will be Alumni Day. The senior class will hold its exercises in the morning at 9:30. The Alumni Association will hold a special meeting on the site of the new gymnasium across Highway No. 100. The exact location will be west of the Club House. As a part of this special service, the ground will be broken for the new gymnasium. There will be short talks by Coach L. J. Perry, Mr. W. C. Elder, Dean D. J. Bowden and President L. E. Smith. Following this service a picnic lunch will be served on the campus for everybody. The business session for reports, plans and election of officers will be held at 3:00. President and Mrs. Smith will give a reception at 5:30 honoring the present graduating class and the classes of 1937, 1927, 1917, 1907 and 1897. The alumni banquet will be held at 7:00 with the Rev. Wm. Redd Turner as orator. Every alumnus is urged to attend.

Baccalaureate services will be held Sunday morning at 11:00. Congressman Walter Judd will preach the sermon. Congressman Judd is an international figure and one of the most widely known men in America. Music will be furnished by the Music Department of the College. The annual Vespers Recital presented by the students of the Music Department will be given Sunday from 4:30 to 5:30. The oratoric Stabat Mater by Rossini will be given by the Elon College Festival Chorus in the evening at 8:30. You will not want to miss this inspiring program.

The Board of Trustees will meet Monday morning at 9:30 for the awarding of degrees and other routine business. Graduating exercises will be held at 10:30. The popular Governor of North Carolina, R. Gregg Cherry, will deliver the literary address. Dr. Jesse H. Dollar, pastor of the college church, will present the Bibles and President Smith will deliver diplomas to the members of the graduating class. The Board of Trustees will reassemble in the President's office at 2:00 in the afternoon for the transaction of business.

The members of the church, the alumni and friends of the College are

invited and urged to attend all programs.

SUPPORT FOR THE COLLEGE.

Our churches and Sunday schools are not expected to bear the entire cost of operating our college. This would be entirely too much. The college assumes the major part of its own support. Tuition, fees, and room rent all go to the current expense budget. Income from endowment pays a small share of the current cost of the college. Churches and Sunday schools, 196 in number, are asked to raise a total of only \$12,500. Each church has been apportioned its share of the total. As you consider your church's apportionment for the college, I am sure that you will agree that it is a small part in a day like this when everything is so high and money is so hard to get for the college. In the light of these facts won't you and your church set as your goal for the college an amount beyond your apportionment. Determine to go the second mile for the college. Its needs are great. Your added contributions will help wonderfully.

Previously reported	\$3,580.73
Churches.	
N. C. & Va. Conference:	
Greensboro, Palm St.	26.65
Tryon, Ersk. Mem.	88.00
Va. Valley Conference:	
Antioch	33.86
Sunday School.	
N. C. & Va. Conference:	
Long's Chapel	8.31
Total	\$ 156.82
Grand total	\$3,737.55

EVANGELISM.

(Continued from page 5.)

I find not," said Paul. We use high pressure methods in business, in war and in daily life, why not try them in the most crucial of all relationships? God always has to wait for a man. I believe He is waiting now to show the world what He will do with one wholly consecrated man. What hinders any one of us from leading the whitest holiest life that has ever been lived by mortal man on this planet?

We ministers, lame but lovely, limp at our tasks; arduous and difficult to be sure; but the challenge should

thrill us like a violin set to grief. Church work is so difficult, there are so many temptations; granted, but why stress temptations downward; there are plenty of them but there are infinitely more temptations upward. We are wooed upward by song and story; our ears are surfeited with appeals; we are seeing to the ends of the earth, our eyes are suffused with beauty, our minds are bombarded with challenging truth. Our very bodies are Christian if our souls are not. We have Christian glands; if we put them to un-Christian uses they will poison us. We have a Christian nervous system; if we put it to un-Christian uses we will become psychopathic. Any one of us could preach ten sermons consecutively on a nervous breakdown and have one. What gets our attention get us. An appeal! One of the great churches in our midst which has written some of the darkest pages of history and is a Dictatorship in every fiber of its being; does exalt Christ, who said, "And I, if I be lifted up, will draw all men unto Me." The Holy Rollers and Jump Shouters are growing in spite of their ludicrous vagaries because of their zeal for evangelism. The most devastating error is one that has truth in it. Education is important; but not all important. Ritualism may help some but ritualism at best is only a crutch. I should like to see the Southern Convention subordinate colleges, religious education, ritualism, to a battle charge of evangelism; a lurching out toward God and His Christ in a trust of enthusiastic evangelism; sounding the gospel bugle in the spirit of the drummer boy who, when asked if he could sound a retreat, answered, "No, sir, but I can beat a battle charge that would wake the dead." Let us marshall our forces, close ranks with eyes front, stragglers and cowards to the rear, forward march! In the name and power of our risen and transcendent Lord, charge the hosts of sin, however deeply entrenched, and help to take this world for God.

The true origin of man's activity and creativeness lies in his unceasing impulse to embody outside himself the divine and spiritual element within himself.—*Froebel.*

Just as the human body grows and develops through the exercise of its members, so does the church. No member of the church can turn his work over to other members. The eye cannot hear, nor the ear see.

—*John T. Hinds.*

CHURCH WOMEN AT WORK

With Emphasis on Missions
 MRS. F. C. LESTER, Editor

RUTH SEABURY AT SCHOOL OF MISSIONS.

Dr. Ruth Isabel Seabury of Boston, Mass., called "an internationalist by instinct" and one of the most brilliant speakers in American church circles, will teach the course on "World Evangelism" at the School of Missions, Elon College, June 16-20. This is the theme for the combined home and foreign mission study for 1947-48. She will also be the evening speaker on Wednesday night, June 18, during the School of Missions program. The Southern Convention women are looking forward to this "return engagement" of Miss Seabury, whom they admire greatly and who has never failed to lift them to great heights.

Dr. Seabury, who is Educational Secretary of the American Board of Foreign Missions, the overseas service arm of the Congregational Christian Churches, spends the major part of her time "on the road" filling platform and pulpit engagements, addressing students, leading discussion groups of youth on college campuses, and in interdenominational groups.

Widely traveled, a lover of youth, Dr. Seabury is easily one of America's outstanding Christian women leaders and speakers on Christianity and the program of the church at home and abroad. She has been for several years a member of the National Preaching Mission of the Federal Council of Churches of Christ in America.

Dynamic, humorous, incisive and courageous in her presentations, Dr. Seabury leaves behind her the reputation of being "one of the people who have made a difference." Her major interest is "just folks" and she never misses a chance to talk with them wherever and whenever she finds them.

Miss Seabury, who is the first woman to receive an honorary degree from Elon College, North Carolina, which conferred upon her a Doctor of Literature during its Golden Anniversary celebration in 1940, is a graduate of Smith College and has made several trips abroad, including an extended world tour during which she visited twenty-seven countries.

In 1938 Dr. Seabury was one of the only forty-nine American and Canadian delegates to the great ecumenical church meeting in India,

Along literary lines Miss Seabury specializes in writing books on understanding the world mission of Christianity, her latest being *What Kind of a World Do You Want?*—a discussion, study and action pamphlet on world order.

An ardent advocate of world peace, Dr. Seabury believes that the foreign missionary is the best emissary of friendliness America has today. They are doing the spade work for the foundation of a just and durable peace, if the Christians at home do not fail them, she believes.

FINE NEW SOCIETY.

The Woman's Missionary Society of Johnson's Grove, near Franklin, Va., was organized and had the first meeting in April, 1946. On account of our members being so scattered, we decided to hold our meetings on the third Sunday afternoon before our preaching service. Mrs. Marvin Whitley had charge of the programs, which were very interesting and instructive.

We have so few members and many of them are unable to attend, but we have been able to have a meeting each month. We gave a Thank Offering of \$20.00 for the Jacksons in April and \$10.00 in November. Four members attended the Conference in Holland. At our December meeting we decided to send our pastor, Rev. Robert M. Kimball, a ham for Christmas.

During the winter months we are meeting in homes. We are hoping to do more this year.

MARY E. WILLIAMS.

BIRTHDAY AT NEWPORT NEWS.

On Monday, February 10, the Woman's Auxiliary of the First Congregational Christian Church of Newport News, Va., observed its ninth anniversary with a banquet held in the Fellowship Hall of the church.

A very interesting program was planned for the evening. It included Mrs. C. L. Pope as toastmistress, the highlights in the history of the organization as presented by Mrs. Hurley J. Skinner, and a solo sung by Mrs. Charles Heath, Jr.

The address of the evening was by Mrs. F. B. Vickers of London, England. Mrs. Vickers is an exchange teacher in our public school system. Her talk was based on the neighborliness of England to the United

States. This interesting talk was enjoyed by all.

Group singing was also held. It was truly an evening of food, fellowship and fun.

MRS. HURLEY J. SKINNER,
 Secretary.

JOINT BOOK REVIEW.

On Tuesday afternoon, March 18, the Woman's Home and Foreign Missionary Society of Bethlehem Congregational Christian Church of Nansemond County, Va., was host to a large gathering of ladies from the missionary societies of Liberty Spring, Berea, and Oakland Christian Churches to hear the home mission study book, *The Fine Arts of Using*, reviewed by Mrs. Thomas Woodward, Suffolk.

A very inspirational worship service was rendered under the supervision of Mrs. R. O. Luter, spiritual life superintendent of the Bethlehem missionary society. She used as her theme, "The Message of Love." Welcome was extended by Rev. R. E. Brittle. The opening hymn, "I Love Thy Kingdom, Lord," was followed with prayer led by Mrs. I. W. Johnson. Others assisting on the program were: Mrs. T. H. Dilday, Mrs. J. E. Harris and Mrs. Roy Mizelle, who gave readings.

Mrs. J. E. Harris introduced Mrs. Woodward, who held everyone's interest from the beginning to the close of her impressive and brilliant performance. She proved her ability as a speaker of importance when she reviewed the foreign study book on Africa one year ago for the Bethlehem society. A gift of appreciation was presented to Mrs. Woodward by the president of Bethlehem Missionary Society, Mrs. T. H. Dilday.

The meeting closed with all singing "God Be With You Till We Meet Again," and the benediction by Mrs. Paul Yates.

Mrs. R. E. Brittle, Mrs. A. I. Moore and Mrs. C. W. Joyner received at the door. Everyone enjoyed the fellowship of the churches meeting together and obtaining such a wonderful message.

MRS. HARRY F. SCHADEL,
 Secretary.

HOLLAND STUDIES ABOUT INDIA.

The Woman's Auxiliary of the Holland Church is enjoying a period of great interest and activity in the study of both Home and Foreign Missions, under the capable leadership of Mrs. Will B. O'Neill as president and Mrs. J. R. Darden as program chairman.

We have had an extensive study of
 (Continued on page 9.)



EXPERTS ON AFRICAN AFFAIRS
VISIT AMERICA.

Five top-ranking European experts on African affairs have recently arrived in this country to confer with American religious leaders, government officials, and educators, it was announced this week by Dr. Henry Ross, secretary of the Africa Committee of the Foreign Missions Conference of North America, 156 Fifth Avenue, New York. The Foreign Missions Conference represents 123 Protestant mission boards and agencies in this country and Canada.

Described by Dr. Ross as the best informed deputation ever to visit America in regard to economic, social, medical, racial, and spiritual problems of Africa, the group consists of Col. Robert E. Van Goethem of Brussels, Army Chief Protestant chaplains in Belgium and the Belgian Congo; Canon H. Myers Grace of London, secretary of the Conference of Missionary Societies in Great Britain and Ireland; Canon Gerald W. Bloomfield of London, General secretary of the Universities' Mission to Central Africa; the Rev. Joseph Ohrneman of Stockholm, general secretary of the Protestant Council in the Belgian Congo; and the Rev. Handley D. Hooper of London, Africa secretary of the General Missionary Society.

Primary purpose of their visit, according to Dr. Ross, will be to lay the groundwork for a closer working relationship between American and European agencies which have social, cultural, or religious interests on the African continent.

The deputation's itinerary will cover Atlanta and Tuskegee in the South, as well as New York, Boston and Chicago, and other cities in the East and Midwest.

MISSIONARY OFFERINGS.

REPORT FOR APRIL 25-MAY 1, 1947.

Sunday Schools.	
Bethlehem—E. Va.	\$ 4.60
Damascus—E. Va.	20.00
Ether—W. N. C.	5.09
Flint Hill (M)—W. N. C.	7.00
Long's Chapel—N. C. & Va. ...	19.95
Pleasant Hill—W. N. C.	18.44
Suffolk—E. Va.	150.00
Union (Surry)	21.75
Total	\$ 246.83

Churches and Individuals.	
Greensboro, Palm St.—N. C. & Va. \$	36.00
Hebron—N. C. & Va.	8.10
Holland—E. Va.	200.00
Mebane—N. C. & Va.	20.00
Mt. Bethel—N. C. & Va.	44.00
Oak Grove—E. Va.	15.00
Tryon, Ersk. Mem.—N. C. & Va.	73.00
Union (Surry)—E. Va.	21.75
Winchester—V. Va.	20.34
Total	\$ 438.19

Church Extension.	
Bethlehem—V. Va.	\$ 9.00
Burlington—N. C. & Va.	111.61
Dendron—E. Va.	6.45
Reidsville—N. C. & Va.	110.00
Total	\$ 237.06

Shaowu.	
Bethlehem—V. Va.	\$ 9.00
Burlington—N. C. & Va.	111.61
Dendron—E. Va.	6.45
Oakland, I. W. Johnson Bible Class, for Miss Whitaker—E. Va.	100.00
Bruce Walker, for Jacksons ...	10.00
Total	\$ 237.06

Total	\$ 1,159.14
Previously acknowledged ..	22,456.50

Total since September \$23,615.64

Respectfully submitted,
WM. T. SCOTT,
Superintendent.

CHURCH WOMEN AT WORK.
(Continued from page 8.)

India as presented by members of our auxiliary, as well as by outside speakers. In January we had Mrs. J. G. Holland of Franklin speak to us on "India Calls." Mrs. Holland had made a thorough study of the topic, "India," in her own society in the Franklin Methodist Church and was most familiar with her subject. She had made a scrapbook of interesting up-to-date happenings in India and displayed a number of pictures culled from magazines depicting the life of the people of India. Mrs. Holland brought with her numerous souvenirs which had been collected by service men and brought back to this country. At the conclusion of this particular meeting Calendar Bags were opened and refreshments were served.

At the next meeting the topic, "India Answers," was presented by one of our own members, Mrs. Hugh V.

White. She told that India answers her own call by her urgent request to our Mission Board for help to educate the illiterate millions of her people. There, too, was brought to us the urgent need for world brotherhood and mutual understanding.

One meeting was devoted to a review of the foreign mission study book, "India at the Threshold," by four of our members, Miss Nelle Dixon Rawles, Mrs. Ann Parker Umphlett, Miss Lois Raby and Mrs. H. V. White. From them we received a vivid picture of the life and times of the Indian people which made a profound impression upon us all.

Three sister churches, Holland Baptist, Somerton Friends Meeting and Holy Neck Christian, joined with our society in a community-wide World Day of Prayer. Our Spiritual Life Superintendent, Mrs. Clyde G. Johnson, was in charge of the program and much credit is due her for a splendid meeting with a large attendance. One of the interesting features of this meeting was the part taken by the young people of the four participating churches.

The members of the Holy Neck Society are to be our guests at a Fellowship Supper in May when we observe Fellowship Day.

MRS. WILLIAM E. NORFLEET,
Corresponding Secretary.

* * *

YOUNG PEOPLE ENTERTAINED.

The Palm Street Missionary Society of Greensboro, N. C., gave a supper at Revolution Apartment House the last Tuesday night in March, inviting the young people of the church as special guests, hoping to interest them in missions. After the supper Mrs. Russel V. Powell reviewed the home study book, "Portrait of a Pilgrim," after a very inspiring devotional program. The way Mrs. Powell presented the book was very interesting, both to young and old.

We hope from this will come an organization of young people for missions. Most of our young people were in attendance at this very interesting meeting. This project appeared worth while to the society, as only a few young people have seemed to be willing to assume any responsibility in missionary work.

If you never break a promise, if you always pay the money you owe exactly on the day it is due, nobody will know but that you are worth a billion. And you will be just as good a risk as a man worth a billion, for all that he could do would be to pay promptly on the due date.—H. Fish.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

This week in our church calendar is known as Christian Family Week. Last Sunday was thought of as Child Health Sunday and this coming Sunday, you will recall, is Mother's Day. All mothers are anxious that their children be healthy both in mind and body. When you grow up and go away to college, or to work, I can tell you when you will miss your mother most. It will be those times when you do get ill! That was the way I found it. No matter how nice my nurses were to me, I got homesick for my mother's nursing.

One of the greatest causes of illness about the home is the ugly accident. You children may all help to avoid them. Don't get into medicine cabinets unless your mother sends you. Then don't open bottles or boxes until you get in her presence. Do keep your toys out of doorways and the traffic lanes of the house. Do watch your little brothers and sisters to keep them away from fire, boiling pots, open wells, guns, and if in the country away from farm animals which could hurt them. This sort of help and keeping out of trouble yourselves will be as fine a present as your mother could ask on Mother's Day.

THE PRETTY BOX.

Mother was busy ironing in the dining room. Brother was out playing. Daddy was cleaning the high pantry shelves for mother. Little Jane was pattering from one room to another trying to find something interesting to do. Her two-year-old feet took her back into the kitchen. There in the garbage pail she spied a pretty round box. That's just like the boxes that ice cream comes in, thought Miss Jane. Taking the box into her hands she hugged it to her little body and pattered through the sun room into brother's bedroom. There she crawled upon brother's low bed and lying on her back, face up, she started working at the lid of the box.

Suddenly the lid came off! Into little Jane's face, eyes, nose and mouth, spilled the burning powder. Jane let out a yell! Mother stuck her head around the door and saw what had happened. In a flash she had Jane to the water spigot and washed the powder off her face and out of her eyes. Little Jane was having a time trying to get her

breath. Mother was so frightened that her knees grew weak but she tried to keep little Jane from knowing it. In a few minutes Jane lay white and spent in her mother's arms. Tired out from trying to get her breath. Then her little tummy started swelling up just like a balloon.

What a time! Daddy hurriedly called Jane's doctor. She was out! He called another doctor. Then back to Dr. Walker again and this time she was in. Dr. Walker told Daddy to get some milk and egg white into little Jane, even if he had to hold her nose and pour it down her. Then to bring her with the powder down town to Dr. Walker's office as quickly as possible. Mother flew into her clothes while Daddy poured the milk down Jane. Then the taxi was at the door to carry them down town. Daddy stayed at home to look after brother.

It isn't a very nice story but it is a true one. Mother has been busy day and night for three days now, working with little Jane because of the thrown-away medicine that she got hold of. Her little tummy got easy and then she started coughing from the irritation in her lungs. Just to be on the safe side Dr. Walker had the mother start giving penicillin and nose drops to ward off cold germs.

Little Jane's family is one that will watch out for medicines that can harm from now on! How about your family?

EARLY CHARACTER PATTERNS.

By LAURA GRAY.

Issued by the National Kindergarten Association.

I was visiting my favorite niece, Mary.

"Something worries me, Auntie," confided the young mother, looking earnestly into my face. "I know pretty well how to feed and clothe Tommy and Barbara, but I want to care for them morally—I want them to be honest, brave, and kind. I feel as if I were neglecting that part of my duty to them. The books I've read don't tell how—"

My niece was interrupted by the arrival of the grocer. The children—Barbara, six, and Tommy, four, and both fine, well-grown youngsters—followed him in by the screen door. As the man placed the parcels on the kitchen table, Mary counted some

money from her purse. Evidently there was not enough, for she took two bills from a small drawer.

When the man had gone, Barbara, with surprise in her lovely brown eyes, said, "Mother, you paid the grocer with some of the money from the drawer—the money we were saving for our holidays. Does that mean we can't go and stay at the beach?"

"No, dear, but we shall have to wait until we can save some more—the grocer had to be paid first, of course. Run along now; Auntie and I want to talk."

When the screen door closed behind the child, Mary asked, "What were we talking about, Auntie?"

"You wanted to know how to teach your children to be—"

Again there was an interruption. Both youngsters burst in exclaiming, "Mother!—Henry, the pedlar, has come!" There at the door stood an old man in a neat but shabby and much-mended gray suit. He entered when invited, opened up a worn, black suitcase on the table and smilingly displayed his wares, the children pressing near.

"I'd like some white thread and—"

"Mother, you bought thread yesterday!" Tommy broke in.

"Hush! I can use more," she answered. Then to Henry, "Let me have some moth balls, brown shoelaces, assorted needles, and two cards of those pretty glass buttons." Mary chose from the crowded pack. "Now, sit down, Henry; it won't take a moment to heat some coffee, and there's a piece of lemon pie in the refrigerator."

"Thanks—sounds pretty good!" His pale face glowed, tire muscles seemed to relax.

No one noticed that the children had left until they reappeared—the girl with a red apple and the boy with a yellow pear. "May we give these to him?" Barbara asked, and in answer she received a smiling nod.

"Oh, those will be fine to eat on the way home; thank you." The old man pocketed the fruit.

When he had gone, Mary sat down once more. "Dear me, we've had no talk at all, Auntie. I thought perhaps you could help me. You see, I want my children to grow up to be really worth-while adults, and I don't know how to teach them."

"Well, my dear you've given them two splendid lessons in the half-hour I've been here."

"But I couldn't have! We've had nothing but interruptions. What have I taught them?"

"First, that bills must be paid be—"

(Continued on page 15.)

Book Reviews

LIVINGSTON'S LAST JOURNEY. Sir Reginald Coupland. The Macmillan Co. \$3.

Students and admirers of David Livingstone will welcome this another volume on the famous missionary and explorer. This publication should give fresh impetus to the current interest in missions. With the aid of hitherto unpublished material, the author brings out the steady exhaustion of Livingstone's strength, and his heroic struggle against misfortune and suffering. Letters and excerpts from Livingstone's journal reveal his persistent opposition to the notorious slave trade and his posthumous influence in helping to heal the "open sore" of the world. Descriptions of the jungle, the cataracts, the long treks by land and water, the interminable rain, give vividness to the narrative. Numerous maps chart the missionary journey and there are photographs of both Livingstone and Stanley. Second only in interest to Livingstone, is the young Welsh-American reporter, Stanley who "found" him. With the aid of new evidence, the controversial report of Stanley is carefully evaluated. The author is the Beit Professor of Colonial History in the University of Oxford.

Although this is an account of Livingstone's "Last Journey," many readers would appreciate even a brief treatment of his earlier preparation and activities. The book begins abruptly and presupposes a general knowledge of the great missionary which many people who should read this book do not have. Considerable space is given to such a treatment of Stanley's background. There are a number of unanswered questions. What finally became of Stanley, Kirk, Chuma and Susi? The author evaluates at great length the Stanley vs. Kirk controversy, deals satisfactorily with Livingstone's influence on the slave trade, but fails to appraise the true scientific value of his explorations. In this respect, was he misguided? Were his efforts in vain, his remarkable energy wasted?

But no one can read this book without a fresh admiration for Livingstone. Here is hero-worship at its best. His faults, as well as his virtues, are clearly delineated. Livingstone, pioneer missionary and Protestant saint, is given a new and deserved hold on the imagination of a credulous world.

R. L. H.

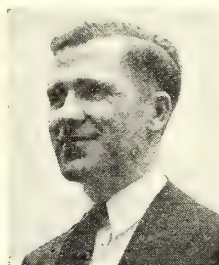
AWARDS FOR 1946 RURAL LIFE SERMONS.

THREE DENOMINATIONS REPRESENTED AMONG WINNERS.

Interesting and constructive sermons were submitted by pastors of rural churches in the first annual Rural Life Sermon contest inaugurated in 1946 by the Virginia Council of Churches. Three ministers of three different Protestant denominations received the winning awards, while some twenty pastors submitted sermons for judging.

Murray L. Wagner, pastor of the Pleasant Valley Church of the Brethren at Weyers Cave won the first place in the contest. Basing his sermon on Psalm 84:4-8, the subject of discourse was "Watchers of the Springs."

The Rev. R. L. Gregory of the Baptist Church at Franklin won the second award. His subject was "The Good Earth," based on the scriptures found in Gen. 1:27-28 and Ec. 5:9.



MURRAY WAGNER, B.D.

The third award was presented to Rev. A. B. Berry, Jr., of a Methodist charge in Charles City County. He chose I Cor. 3:1-9 as his scripture for the subject "Back to the Soil."

The awards were \$25, \$15 and \$10 each, respectively, for the first three best sermons.

The rural life sermon contest was inaugurated with the main objective of improving the rural church program by encouraging better sermons by ministers in charge of rural parishes. The plan is to encourage better preaching by awarding prizes for the best sermons submitted to the contest committee each year. Eventually these sermons will be published in a volume to be known as "Virginia Rural Life Sermons."

It is felt that too few ministers knew about this new program, and with the second year contest beginning now it is hoped preachers in Virginia will plan to participate in the program by submitting sermons on rural subjects by November 15, when the contest closes. All ministers are eligible, whether the charge is in the city or in a rural area, but the subject must be of rural interest.

Virginia ministers, only, are eligible to enter the contest.

DEVOTIONAL AIDS FOR THE SICK.

The Commission on Religion and Health of the Federal Council of the Churches of Christ in America announced today the publication of three pamphlets for devotional and inspirational use, especially intended for the sick and for hospital use. Pastors are expected to circulate them to patients as they make hospital calls, said the Rev. Seward Hiltner, Executive Secretary of the Commission.

"These are the first devotional materials for the sick published by the Federal Council," said Mr. Hiltner, "and they are expected to be widely used because each of the three pamphlets has been prepared by a man with long and effective experience in ministry to persons going through the crises of illness."

God and Health is by Russell L. Dicks, Chaplain of Wesley Memorial Hospital in Chicago. In popular language it sets forth the facts about "the wisdom of the body," the capacity of the human organism to right itself after the squalls of illness. Writes Mr. Dicks, "The problem of health and of regaining health when we are sick is basically the problem of establishing and maintaining a proper relationship with God—that God who has created us and who sustains us in the very cells and structure of our body, even when our thoughts are far from him." The pamphlet is designed to stimulate faith and confidence at those times in life when most needed.

Strength in Our Sickness is by Everett B. Leshner, now a Veterans Hospital chaplain. It contains devotional meditations and prayers especially appropriate for us in the crisis experiences of sickness. In his introduction the author states, "Thoughts and attitudes affect health. Disturbing thoughts consume energies which should be used in dealing with illness. They weaken us, in many instances delay recovery. In contrast, thoughts and attitudes which involve strength, courage, and calm help to speed our recovery." The booklet contains meditations and prayers designed to foster strength, courage and calm in the face of pain and illness.

A Road to Recovery is a new and revised edition for general use of the pamphlet originally prepared during the war for circulation in Army and Navy hospitals, in which form it was part of the hospital kit used by many Protestant chaplains. The essentials have been retained in the revised edition, but there has been expansion and improvement for civilian readers. The author, who was a Navy chaplain

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE STRUGGLE FOR SOCIAL JUSTICE.

LESSON VII—MAY 18, 1947.

MEMORY SELECTION: *Seek good, and not evil, that ye may live.*—Amos 5:14.

LESSON: Amos.

DEVOTIONAL READING: Jas. 2:14-26.

The Times.

Amos lived and prophesied in the eighth century B. C. Jereboam II was king and had had a long and in many ways a successful reign, indeed a brilliant reign. He was very successful in his military exploits, and won back much of the land that the nation had lost to Syria. He developed the national resources as well as recovering the national borders, and expanded foreign trade. Israel was respected and feared by her enemies, and there were abundant evidences of wealth and prosperity.

The Man.

Amos was a herdsman, and a dresser of sycamore trees. He was a countryman, living apart from the cities, stern, rugged, austere, disciplined, and independent. He did his own thinking and formed his own judgments. He saw both the things that are seen and the things that are unseen. He was a keen observer and would have made a first-rate commentator for the modern radio. He had no technical training as a minister, he himself says that he was neither a prophet nor the son of a prophet. But he was a prophet, one of the great prophets, although his works are grouped with what we call the "Minor Prophets." He was the first of the writing prophets. His character and his message were his credentials. He was fearless, rugged, and honest. God had spoken to him, and through him, God spoke to the people of his day. And to our day. For stripped of the temporal and the local, his message deals with universal and abiding principles.

The Message.

Amos adopts a clever scheme to get a hearing. Appearing at Bethel, the center of formal worship, in the garb of a countryman, he began his sermon by arranging and indicting the neighboring nations, most of them enemies of Israel, for their sins and social shortcomings. In turn he blasted Damascus, Gaza, Tyre, Edom, Ammon, Moab, Judah—starting at

the most distant nation and gradually coming closer home, denouncing last Judah. It was all very good while it lasted and the folks at Bethel "ate it up." Like folks today, they liked to hear a preacher "burn up" the other fellow, to "turn on the heat" against their enemies. But suddenly and to them, without warning, he trained his guns on Israel, and predicted for them the same tragic fate that had overtaken their neighboring nations. For God is no respecter of nations, any more than he is of individuals. And his judgment would fall upon Israel even as it had fallen on the other nations that had sinned against God and against God's children.

The man's message was one of condemnation and judgment. The times were out of joint. For although the nation was at peace and in prosperity, although outwardly all appeared to be well, the nation was rotten at the heart. Social injustice was rampant and militant. Judges accepted bribes unashamed. The poor man could not get a fair trial. Nor could he get a living wage. Many of the poorer classes were hopelessly and helplessly in debt to the money lenders. Luxury abounded against the background of deep need and even stark poverty. Economically and socially things were bad.

And religiously they were even worse. For the moral and social decadence was camouflaged by elaborate rituals and imposing sacrifices. Then as now there was the temptation to divorce religion from ethics, to interpret goodness in terms of forms and ceremonies, to make religion a thing of the head instead of a condition of the heart, to substitute creed for character. Furthermore God had sent his judgments again and again upon the sinful nation, and yet it had not repented or amended its ways. The people talked about "the Day of the Lord," and looked forward to it with keen delight, for they thought it meant the judgment of Jehovah against the enemies of Israel. This stern prophet asserted that there would be "a Day of the Lord" but he boldly stated that it would be a day of judgment for Israel. What mattered all their elaborate rituals and imposing burnt offerings and sacrifices? There was no saving merit in them, nor did they offer immunity from the coming doom,

Only one thing would avail—there must be a change of heart. Justice was to roll down as the waters, and righteousness as a mighty stream. The people were to seek good, and not evil; they were to repent and to change their ways. They were to turn again to Jehovah—only thus could they live and could the nation be spared.

The Moral.

The message of this man of God of the long ago is needed today. There is too marked inequality in the distribution of wealth; too much class privilege; too much social injustice; too much materialism; too much formality; too much lack of compassion with the needy people of the world; too little attention to the judgments of God upon the nations for their sins. The times are out of joint and an Amos is needed to declare again in courageous and uncompromising fashion, God's demands for repentance, and for social justice and for true and vital personal religion.

A NATIVE'S RETURN.

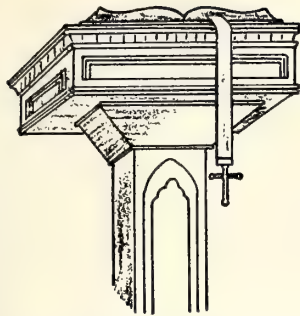
(Continued from page 6.)

again for Mr. G. D. Jackson, and took courage.

Then on Sunday morning I attended the service of worship in the People's Church. It was in that church on a May morning in 1915 that Dr. A. W. Lightbourne, that man of God and prince of preachers laid his hands on "Jim" Lightbourne, his son, and me—we were both "his boys"—and ordained us to the gospel ministry. It was in that church, too, that my father one Sunday morning, all unexpectedly rose up and went forward—it was a regular service of worship—and accepted Christ. It was in that church that I preached my first sermon. The sanctuary has been remodeled and many changes have been made, but they are incidental to the basic facts of my spiritual heritage in that church. And again my heart was warmed and a lump came into my throat as I sat there and worshipped.

It was a "service of worship," carefully planned, simply presented, spiritually helpful. There was form but not formality, dignity but not stiffness, simplicity and power in it. The sermon by Reverend W. L. Edge was carefully and clearly thought out, well prepared, and effectively delivered. Those of us who were present could well say, "Surely this is the house of God, this is the gate of heaven." And again I thanked God and took courage.

H. S. HARDCASTLE.



WATCHERS OF THE SPRINGS.*

(PSALM 84:4-8.)

By MURRAY L. WAGNER,
Weyers Cave, Va.

Many years ago one of our towns had voted to improve its water system. Mains were laid to a network of lovely mountain springs whose pure waters flowed by gravity into the homes of the nearby town. After a season the housewives began to complain that the water was dirty; bits of leaves and other foreign matter found the way into the line.

The town fathers chose a man who lived near the springs and assigned him the task of keeping the springs clean of leaves and debris and to keep the lines open. The Watcher was a quiet, unassuming man, who seldom went to the town, but attended strictly to his assigned task and his own personal affairs.

Few people had ever met the Watcher of the Spring. He was just a shadowy figure who moved in the background and whose name was never heard by the townspeople save as they noted that name on the annual budget. No one paid special heed to the man until the depression came and with it the demand for a decrease in expenditures. The fathers decided to "lay off" this Watcher of the Spring in order to reduce the expenses.

Not long after this the mothers again entered their protest; the water was polluted and there were those who would trace the mounting illness to this cause. It was a poor economy—to reduce the payroll by laying off the Watchman and in consequence hazard the health of the community.

The Watchman was hastily sought out and returned to his old task. It was but a brief period until the public was refreshed by the pure, clean waters and knew well that "The Watcher is back at the Springs again!"

The Eighty-fourth Psalm has another picture of the Watchers of the Springs. A quiet, unassuming man,

without fanfare or heroic gesture, is passing through the Valley of Weeping and converting it into a Place of Springs! This man growing ever stronger and is rendering an ever more essential service to his community as he makes his way up the Hill of the Lord that he might appear before his God.

Both of these portraits are those of the Christian Farmer.

"His strength is in God" and in "his heart are the highways to Zion." For, indeed, this world is a Vale of Tears—a Valley of Weeping—and this man rises as do few others to meet the hour's demands. Watching by the Springs he beholds the hunger and the cold, the thirst and misery of the world, and leaps to the need.

He passes through the Valley of Weeping—an angel of mercy in patched denim.

I. The Christian Farmer Watches by the Springs of Physical Life.

Every Christian farmer recognizes the soil as his special trust; to him it is holy ground and he must guard it as the source of all of man's physical needs. What have we, he asks, for our bodies, save that which comes from the soil? Food, clothing, fuel, even the air and water as well as *materia medica* come from the good earth. Who else is in such a position to guard this Spring?

One of America's great heroes and one of her early farmers, Patrick Henry, said, "He is the greatest patriot who stops the most gullies." From the time that God set man in the Garden to be His special assistant the farmer has been God's chosen Guardian and Watcher of this Spring which now is so vital to the world's children passing through the Valley of Weeping.

A cry of hunger comes from the throat of the world's suffering and the Christian farmer leaps to his plow with a prayer; naked groan in their misery and this man answers with longer hours in the sheepfold, the cotton and the flax; the sick in the anguish and fever of their illness may know that the Springs of Health are being guarded by the men of the soil and food is being placed in the hand of the physician at his prescription. This Watcher believes life's greatest joy will be to hear the Christ say, "I was in hunger and ye fed Me; naked and ye clothed me, sick and ye ministered unto me . . ."

The fulness of nature is his to direct. He moves quietly but joyously about his chosen and holy task. There is no fanfare as he mounts his tractor at daybreak and there is no idle chatter about wages and hours and

overtime and strikes as he eats his supper by lamplight. His business is to change the world's tears into laughter, that the Valley of Weeping may become a Place of Springs. It is a Divine assignment and the man who faithfully accepts it, ministering "unto even these least" has the approval of the Christ.

Watching by the Springs the farmer sees his responsibility before God and Man. He holds within his grasp the power to make the world suffer or to make it rejoice. Even though God gives the whole earth sunshine and rain; heat and frost in perfect balance; and even though the Divine Hand withhold no good thing, if this Watcher fail his God the Place of Springs may become the Valley of Weeping.

I. The Christian Farmer Stands Watch at the Spring of Social Life.

Here on the farm is the spring of American leadership. Anyone who has even a slight acquaintance with the American scene must be impressed by the preponderance of the rural background in our leadership. Furthermore, America never apologizes for its pioneer stock; rather she boasts that here we pay high compliment to our chief executive when we speak of him as having been "the Missouri ploughboy." Here, we say, is an evidence of our democracy at work. And down deep in the most urban soul among us there is the assurance that while the Christian Farmer stands with bare arm and clear eye watching over our heritage we shall have a leadership unexcelled on this earth.

America's social life depends ever more upon its rural springs. With the birth rate in our cities falling, and in some instances dropping below the death rate, it becomes more apparent that our social springs are in the forested hills, the pastured plains and the tilled valleys of our land.

Here the farm family holds forth, diligently watching to keep the springs pure—and knowing that the task begins at his own spring, his own farm. Their labors unheralded and unacclaimed, they meet the temptations imposed upon them by the ever encroaching urban life into their once secluded grove. Mother and dad know that their responsibilities lie here and they know that the Church, the Nation and the Future depend heavily upon their devotion to their tasks. From their fireside will come the automobile mechanics, the doctors, the dentists, the ministers, the housewives, the postman, the legis-

(Continued on page 14.)

*Prize-winning sermon for Rural Life Sermon Contest of 1946. Preached on Rural Life Sunday, May 6, 1945.

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

Today, May 2, is a beautiful day. It is clear and cool enough to be comfortable. The beautiful Spring shower of yesterday made vegetation take on new life, and it looks fresh and green after several weeks of dry weather. We have often heard it said that the leaves on the trees will get full grown by May 10. Several weeks ago, when the weather was so cold, the trees did not bud until late and we had our doubts as to whether this old statement would come true this year. But at this writing we believe they will. The weather had continued so cold this Spring that garden vegetables have been retarded in growth and will be late.

Within the next ten days we will have twenty-eight acres of alfalfa to cut and fifteen acres of oats for hay. We always feel more at ease in the fall of the year when we have plenty of hay to carry stock through the winter. Our oat and wheat crops look very promising at this season of the year.

The repair work on the buildings is still making progress. The painters should finish painting in the next week or ten days. The carpenters have several days' work to do as soon as the brick mason finishes the brick work. The concrete man is pouring a new floor in one of the back porches today. When this porch is finished it will be a first-class job in every way, and ought to last for the next forty years. When all the work is finished, which will be within the next few weeks, the Congregational-Christian denomination will then have one of the nicest and most up-to-date small orphanage plants in North Carolina. We then want you to visit the orphanage and see what the church has here to render service to these little children in our care. When we can get people to visit the Christian Orphanage and the little tots gather around them, they have a different feeling toward the work here. They become more interested. It has cost us a lot of money to make the necessary repairs which would have been made several years ago, had we been able to get materials and the workmen to do the work.

I am wondering if we don't have many churches and individuals who would like to send us contributions to help bear this extra expense. Some

have already contributed, and we know you want to have a part, too.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 8, 1947.	
An unt brought forward	\$4,146.25
Sunday School Monthly Offerings.	
Eastern Va. Conference:	
Bethlehem (Nans.)	\$ 12.62
Mt. Carmel	14.68
Suffolk	150.00
	177.30
N. C. & Va. Conference:	
Liberty	\$ 3.50
Long's Chapel	10.49
Tryon, Ersk. Mem.	80.00
	93.99
Western N. C. Conference:	
Flint Hill (M)	\$ 1.72
Hank's Chapel	17.66
Pleasant Hill	27.55
	46.93
Va. Valley Conference:	
Winchester	16.09
Ga. Conference:	
Vanceville	1.00
Ala. Conference:	
New Hope	\$ 2.45
Pisgah	9.04
Bethany	10.00
	21.49
Total	\$ 356.80
Total this year from churches	\$4,503.05

WATCHERS OF THE SPRINGS.
(Continued from page 13.)

lators, the bus drivers—the men and women who make America.

The Christian Farmer needs men and women of other professions to stand with him and his wife as they watch the Springs. He rejoices in the arrival of a new teacher, a country banker, a groceryman, a minister, a dentist—anyone who will appreciate the call and give ear to it. In rural areas too often there have been few professional people standing by the farmer. Shall the noble callings of medicine and pulpit, legal bar and classroom fail to cooperate in changing the destiny of the nation? Dare they refuse to assume their rightful place beside those who through the years have in so large a measure converted the tears of the world into the fountains of life?

III. Ever Watching, the Farmer
Stands by the Spiritual
Springs of America.

"Blessed are they who dwell in Thy House . . . in whose heart are the highways to Zion." There are many of our city folk, thank God!—of whom these lines may be written, but for the actual Watchers of the Springs you will go to the country. The rural church may be as the cynics have it, with a wheezy old organ, a nasal toned minister, a shredded pulpit Bible, a poorly trained teach-

ing staff—but there is something the cynic has not seen. He was busy snooping under unpainted pews and curled up, torn carpets. He didn't look under the shirt of the man in the pulpit, nor beneath that of the man in the pew. Had he done so he would have come back to his city apartment with a different kind of story. He would have told of simple hearted folk whose desires are set upon eternal things, not on fine shirts and big organs—proper as those things may be. He would have told of people whose great joy is to change the tears of many unto joy. How they knew from experience the profit and the values of that statement of the Railsplitter, "When I am gone I'd like to have it said of me that I plucked a thorn and planted a rose where I thought a rose would grow." He, too, was a Watcher.

About seventy-five per cent of the leadership of America's churches are from the rural areas. Here, then, at the source—right at the spring—we must take heed that the Springs are kept pure, and unnamed millions of us whose lives are in the soil must stand guard at the spiritual springs of America. We may, if we wish, have in our hearts the highways to Zion.

One cannot walk far on this road with the Watchers without being made aware of the seriousness with which he takes his assignment. On every side of this Highway to Zion the road is flanked by "The Lord's Acres," yielding abundantly for the Cause of Christ; pastures are literally dotted with heifers raised for the relief of hungry in many parts of the world—"The cattle on a thousand hills are His;" carloads of wheat; tons of rice; truckloads of clothing; kettles of soap; cases of home raised foods—all being sent to those who are in the Valley of Weeping. American Christian Farmers are going, with families, "from strength to strength," every one of them appearing before God.

To be a comrade with these Watchers is at once an opportunity and a responsibility. It is America's hope and it is for the benefit of the whole world that gather America will fulfill the Law of Christ even "unto these least, My brethren."

Christian Farmer, lead us then, that we may share with you the joy which is reserved for those who, "Passing through the Valley of Weeping make it a Place of Springs."

The Duke Divinity School will hold two summer sessions beginning June 12th.

"UNIQUE."

(Continued from page 2.)

churches—Union, Liberty, Lebanon, and Hebron—and of approximately nine hundred members. In the communities where each of these churches is located, the people of the local congregations visit each other's church for its worship service. As a result, the pastor of the Congregational Christian Church in the community—as do the other pastors—contacts a large number of his people as well as those of other denominations. Coming from all of these people are words of highest tribute and praise for the noble service rendered by Dr. and Mrs. Newman. I may conclude, and with hearty personal affirmation, that Dr. and Mrs. Newman fill a role which is peculiar to them; a role which can not be duplicated by another, though the search be long and persistent; a role which is wholly in and of itself, and is of inestimable value for the building of a Christian world. This role, or place of distinction, is above the power of words to describe it. You have to know this lovely couple to realize fully what is meant. Thus, being without a like or equal, a definition of unique, the latter takes on a fresh and glowing coat as its meaning is descriptive in a picturesque fashion of our "friends of the people," Dr. and Mrs. C. E. Newman.

The church will always be grateful to them for filling the unique capacity in the hearts of the people. May the blessings of the Holy Father be with them and their family.

MARK W. ANDES.

SPRING CLEANING.

Spring weather brings with it beehive activity in almost every home as housewives prepare for summer. In-to storage go winter clothes and blankets and out come light weight garments. For a brief airing from closets and trunks are brought all manner of unused clothing, blankets, drapes, keepsakes. And back they go, merely because no one has thought of a better place for them.

But there is a better place for them. The war, which has blasted a trail of suffering and need across Europe and Asia has brought a use for every spare garment, every extra pair of shoes, every unused blanket America can give. Throughout the world, millions of weary people are coming through this winter with nothing more than rags for clothing. They cannot buy new things because there is almost nothing to buy and what there is is sky-high in price. Shoes

for a child cost \$20 in Poland. In Greece, a common workshirt costs \$9. With food prices high and wages under \$2 a day, no man with a family can afford new shoes, even if he and his children are barefooted.

But where in the busy schedule of a housewife to find time to hunt up a box, to find string, wrapping paper and labels for shipping extra clothing to the Church World Service Center at New Windsor, Maryland? Where to find time for packing? The solution to that problem is already found in the clothing collection bag now available from Promotion Office at the Center. This sturdy bag of closely woven cloth holds from 30 to 50 pounds of clothing, bedding and shoes. The Center's address is stenciled on the outside for easy shipping. With the bag hung in a convenient closet, a minute or two a day takes care of all the packing required. When it is full, the top is pulled shut, tied tight and the bag sent back to New Windsor. There is no fuss, no time-consuming packing. Every Christian home should have one, not only this spring, but all the year round, as long as men, women and children overseas are in need.

FOR THE CHILDREN.

(Continued from page 10.)

fore pleasures can be indulged in; second, how to be kind and thoughtful. Your two will never be insensible to another's need. Already they have learned how to treat a poor, tired old pedlar at the door."

"But, Aunt, I never thought—"

"No, many parents don't realize that the first requisite for teaching right living is so simple—just doing the right things oneself day by day. Nothing is more important. The attitudes of mind expressed by parents are most often the ones that will become the patterns for the children's forming characters. Simple, isn't it? But all who would be teachers should watch out also for their own faults for these, too, may become patterns for the next generation. Our own daily living is the most effective influence in character development that we can offer. Yet, I would not have you think, Mary, that this is *all* that parents should do. In case you can't get a chance to go to the library yourself, ask your husband to go. The librarian will assist him to choose helpful books. Then both of you should study them—together."

The best kind of citizen and the solidest kind of enterprise is one that can look the whole world in the face.

—M. E. Tracy.

DEVOTIONAL AIDS.

(Continued from page 11.)

and is now minister of a Congregational church, writes, "It is the purpose of this pamphlet to put into your hands some readings which are courageous and confident in spirit. If read and re-read, they can help towards a confident frame of mind. Some of the headings of devotional meditations are You and the Hospital, Faith and Health, God is With You, Prayer Changes Things, The Bible Speaks to Our Illness, Cooperating with God, and Convalescence.

Each pamphlet is ten cents a single copy, with reductions on quantity orders. They may be ordered from Literature Department, Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.

1947 COMMENCEMENTS.

Commencement speakers already in the news include: At Peace College: Helen Gahagan Douglas, U. S. Congresswoman from California, June 3. Dr. Ben R. Lacy, Jr., President of Union Seminary in Richmond, the baccalaureate sermon, June 1. At Presbyterian Junior College: Clyd A. Erwin, superintendent of public instruction of the State of North Carolina, May 30; Dan T. Caldwell, director-elect of the Christian education committee of the Southern Presbyterian Church Committee, May 25. At Hampden-Sydney: Governor William M. Tuck, Jr., June 3; Ernest Trice Thompson, professor at Union Seminary in Richmond, will preach the baccalaureate sermon June 1. At William and Mary: Dr. Karl T. Compton, president of Massachusetts Institute of Technology on June 8.

THE CHRISTIAN HOME.

By REV. PAUL R. REYNOLDS.

Social advances have mainly been nurtured in the "trying ground" of the home. What happens for good or ill in the growth of personality depends more on home life than anything else. Family life is at present subject to varied and terrific strains. Homes are in trouble. Every effort the church can make to undergird and enrich family life is applied at one of the points of greatest possible returns. Churches should help with premarital and family counselling; family festivals, proper celebration of Family Week; study classes on various phases of family life; the promotion of family worship; the organization of young adult groups and couples' clubs; the strengthening of ties between church and home.

What "Sun" Subscribers Get for \$2.00

I—MATERIAL RETURNS:

1. Twelve books of 200 pages each.
2. The equivalent of two books of sermons.
3. A Christian magazine coming into the home weekly.

II—WEEKLY INFORMATION ABOUT:

1. The Sunday School Lesson.
2. Your own Elon College.
3. The Christian Orphanage.
4. The Mission Board and its work.
5. Editorials on vital topics of religion.
6. Letters about folks, churches, and events.

III—THINGS THAT MAKE BETTER CHURCH MEMBERS:

1. Articles on missions.
2. Convention news and programs.
3. Sermons by our leading ministers.
4. News about the churches and people.
5. News and articles about our denomination.
6. Articles on current topics and church work.
7. Special issues on church problems and special days.

IV—THE WOMAN'S WORK AND MISSIONARY SOCIETIES:

1. The Woman's Page.
2. Financial reports.
3. Church Women at Work.
4. Missionary Society reports.
5. Missionary Society programs.
6. Convention and Conference mission news.

V—THE YOUNG PEOPLE:

1. Programs for societies.
2. Pilgrim Fellowship page.
3. Reports on organizations.

VI—A RELIGIOUS NEWSPAPER FOR EVERY CHURCH FAMILY.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, MAY 15, 1947

NUMBER 20.

The Need of the Hour

By FREDERICK L. FAGLEY

Chairman, Committee on the Ministry

"Give of thy sons to bear the message of glorious;
Give of thy wealth to spread them on their way;
Pour out thy soul for them in prayer victorious;
And all those spendest, Jesus will repay."

I think we all are beginning to realize that the Christian religion has had perhaps its greatest defeat since the days of the Goths and Vandals. But we are upheld by the knowledge that in days of seeming defeat religion renews itself in strength and depth and outreach.

We have always to remember that in the church the eternal battle between God and selfishness is fought and that the outcome of this battle is seen in the life of nations. The single truth is that mankind has not grown spiritually in traste to the growth we have made in science and industry. We are not big enough in heart and mind to carry the burdens of these days. It is in the church that the hope of the races of men is centered.

Business men are scared; scientists are full of fear; statesmen are confused, and frightened; school men are anxious, and mankind gropes for light and leading. Whence shall come the lead for these days but from the church of the living God?

But God's spirit is in the world. It is not God's will that men lose their way, that women suffer and little children cry for food. The need of the world is for men—great-hearted men of vision. Whence comes this visions but through the church? It is our bounden duty to build our churches by raising up more and better preachers of the eternal gospel, that will change lives, preachers who can be and do as God gives them voice and strength. We must face this task continually with all its implications, for the only security for the world lies in the spirit of man. The church must build up the everlasting strength of an awakened social conscience to oppose the ever-shifting ethics of our floundering civilization.

NEWS AND VIEWS

WANTED: SUBSCRIPTIONS.

THE CHRISTIAN SUN serves itself best by serving other causes and not by calling attention to itself. Like the minister himself, it should exalt Christ and the Church. The same rules apply to the publication and the prophets: "He that would save his life shall lose it, and he that loseth his life for my sake shall find. . . . Let your light so shine before men that they may see your good works and glorify your father in heaven."

With reasonable humility, THE CHRISTIAN SUN is endeavoring to do just this. Our plea during CHRISTIAN SUN Week does not monopolize space in this issue. The call, the conditions and the contributions of the Christian ministry are given pre-eminence.

Now it may be stated with a reasonable degree of assurance that we would have more men in the ministry if THE CHRISTIAN SUN had gone into more homes. We are missing many homes which we should reach through the printed page.

We suggest that the younger members of the family be given the opportunity of reading this issue and that the current emphases may be accentuated by wholesome discussion or table talk. Please take this issue to church Sunday and give it to a non-subscriber. The ministers have been asked to solicit subscriptions. It is hoped that these efforts will not terminate with the Sunday service, since it is not likely that all members will attend the Sunday services. Greetings to subscribers old and new, and thanks to all who assist in this campaign for an enlarged circulation.

The parsonage of the Rosemont Christian Church has just been completely insulated.

Keith Bryar of Laconia, N. H., was ordained recently and is serving the Federated Church of Sandwich, N. H.

Rev. Ralph Douglas Hyslop has been elected as Associate Professor of Historical Theology and Christian Nurture in the Pacific School of Religion.

The Ohio State Conference will meet at Heidelberg College, Tiffin, Ohio, June 4-6. Heidelberg College is a college of the Evangelical and Reformed Church.

Dr. Frederick Cook of Covington, Ohio, has been elected assistant to Dr. W. P. Minten, Superintendent of our Pennsylvania Conference.

The morning worship service at the Rosemont Christian Church for the next two Sundays, May 18 and 25, will be broadcast over Station WLOW, Norfolk, 1560 on the radio dial.

Superintendent Rev. Everett E. Babcock of the Ohio Conference of Congregational Christian Churches spoke before the Southwest Ohio Synod of the Evangelical and Reformed Church May 7.

The Evangelical and Reformed Merger will be up for discussion at the Eastern Virginia Ministers' Meeting in Suffolk on Monday. Superintendent Scott will present the affirmative and Dr. W. B. O'Neill the negative.

Dr. Warren H. Dennison is assisting our church in Ainsworth, Nebraska, in inaugurating a new church building fund. This is his fifth church in securing funds for new church buildings since the middle of February.

Rev. Philip M. Widenhouse was the guest preacher at First Church, Dashington, last Sunday morning. Dr. Peter Marshall preached at the evening service. Dr. Joseph Stein, Superintendent of the Middle Atlantic Conference, will preach next Sunday.

Miss Aurelia Leigh, assistant principal of the South Norfolk High School, was the guest speaker last Sunday evening at the South Norfolk Christian Church. J. William Ethridge, another member of the High School faculty, gave the closing prayer. Rev. O. D. Poythress is the pastor.

Office equipment recently purchased by the Rosemont Christian Church, includes an A. B. Dick Mimeograph Duplicator, No. 92; a Remington Rand Typewriter, Model 17, with a 20-inch carriage; an Addressograph Machine, with the entire church roll placed on addressograph plates, for addressing letters to the members of the church, and also a paper cutter.

Rev. Judsen E. Fiebiger, pastor of our Ocean Avenue Church in Brooklyn, N. Y., was unanimously elected May 7 as Superintendent of the Iowa State Congregational Christian Conference, effective September 1, succeeding Dr. Royal J. Montgomery, now retiring. Mr. Fiebiger is a graduate of Defiance College and of Yale Divinity School. He has been successful pastor of our Standardville, Albany (Second), Utica (South), and Brooklyn, N. Y., churches. Mrs. Fiebiger, daughter of Dr. Warren H. Denison, is First Vice-President of the Board of Home Missions. Mr. Fiebiger will preach the baccalaureate sermon before the graduating class of Defiance College, June 8.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

Editor.....Robert Lee House
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SUBSCRIPTION RATES.

Six Months.....\$1.00
One Year.....\$2.00

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Enter as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Southern Convention Office

REV. WM. T. SCOTT, Superintendent

FINANCIAL STATEMENT FOR
FISCAL YEAR 1946-47.

(JULY 1, 1946-MARCH 31, 1947.)

NOTE: The Convention's fiscal year authorized by the session of 1946 held at Waverly, Va., and the Executive Board, is April 1 to March 31. Since the books were audited as of June 30, 1946, the fiscal year for 1946-47 covers only a nine-month period, July 1, 1946-March 31, 1947.

All funds credited to Apportionment and for agencies supported by the Convention are received by the Southern Convention Office. These funds are disbursed to the designated institutions and agencies monthly, with the exception of Orphanage and Elon College funds which are disbursed weekly.

The Southern Convention Office report of Receipts and Disbursements from July 1, 1946 to March 31, 1947, is as follows:

	Total Receipts	Disburse- ments
Home Missions	\$ 8,776.56	\$ 8,776.56
Foreign Missions	14,004.17	14,004.17
Orphanage	18,999.45	18,999.45
College	10,699.29	10,699.29
Christian Education .	2,980.98	2,980.98
Superannuation	4,333.44	4,333.44
Convention Fund	5,630.79*	5,630.79
Per Capita	1,847.18*	1,847.18
War Victims & Recon	4,171.33*	4,171.33
"Christian Sun"	2,401.70	2,401.70
Other	731.87	731.87
Totals	\$74,576.76	\$74,576.76

The Convention Office disburses funds as designated to the respective Treasurers: Mission Board, Board of Christian Education, Superannuation Board, Board of Publication; The Christian Orphanage; Elon College; and the Convention Treasurer (who receives Convention Fund, Per Capita Dues, War Victims and Reconstruction, and special funds).

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

DOROTHY C. CARSON,
Bookkeeper.

* * * * *

TREASURER'S REPORT.

Balance July 1, 1946	\$ 3,281.02
Receipts.	
Convention Office on Apportionment for Convention Fund ..	5,599.79*
Mission Board Appropriation for Convention Fund	2,250.00

*Include receipts for March not reported by Geo. D. Colclough, Treasurer.
Convention Fund—\$31.00.
Per Capita Dues—\$22.00.
War Victims & Recon.—\$318.50.

Board of Christian Ed. Appropriation for Convention Fund	3,375.00
War Victims & Reconstruction from Convention Office	3,852.83*
Per Capita Dues from Convention Office	1,825.18*
World Day of Prayer Collections (Conv. Office)	35.00
American Bible Society Collections (Conv. Office)	2.00
Community Day Collections (Conv. Office)	6.75
Total	\$16,946.55
Grand Total	\$20,227.57
Disbursements.	
Convention Fund:	
Operating Fund	\$3,899.97
Office Equipment	687.63

Misc. & Meetings	839.92
Salaries of Superintendent & Field Worker	3,004.28
Withholding Taxes ...	17.68
Rent—Supt. House ...	270.00
"Christian Sun"	964.98
	\$ 9,684.46
War Victims & Recon.	\$3,852.83*
Per Capita Dues	1,825.18*
World Day of Prayer .	35.00
American Bible Society	2.00
Community Day	6.75
	\$5,721.76
	15,406.22
Balance March 31, 1947	\$ 4,821.35
Convention Fund ...	\$4,671.35
Scholarship Fund ...	150.00
	\$4,821.35
Respectfully submitted,	
GEORGE D. COLCLOUGH, Treasurer.	
*Do not include receipts for March from the Convention Office.	

The Christian Sun Wants 1,000 New
Subscribers

THE CHRISTIAN SUN SUBSCRIBERS
WHO ARE THEY AND WHAT ARE THEY DOING?

It may be accurately assumed that the ministers and church members who read "The Christian Sun" regularly are the persons largely responsible for the ongoing of the work of our churches. They are informed as to the Church—its successes, its failures, and the hopes for the future. The purpose of The Sun is to inform and inspire. One certain way to improve the quality of the work of the Church is to put The Sun into the hands of more of our church members.

The month of May has been designated "Christian Sun Month." Our goal is 1,000 new subscribers. This goal ought to be easy to reach. It means that if in each of our churches we can obtain one new subscriber for each 25 members, our goal will be reached. This is an appeal to subscribers—Pastors, Laymen, and Women—"each to get one" new subscriber during the month of May.

As a subscriber to The Christian Sun won't you get one new subscription? You can help extend the influence of The Sun and its Christian messages by enlisting another reader. Please detach the blank below and insert the name of a new subscriber on it and mail with \$2.00 to The Christian Sun, Elon College, North Carolina.

WM. T. SCOTT, Superintendent.

SUBSCRIPTION BLANK

Name of New Subscriber

Address

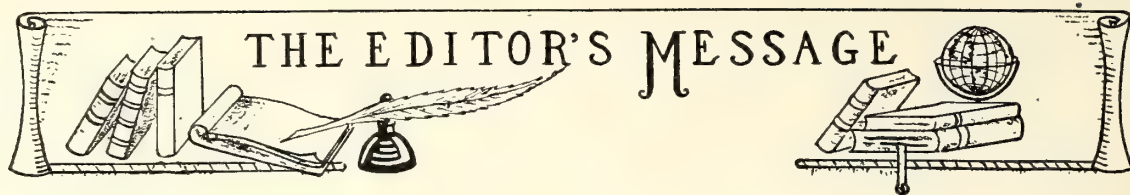
Local Church

Your Name

Address

Amount enclosed \$.....

Date1947



THE WRITTEN and the SPOKEN WORD.

"Blessed is he that readeth, and they that hear the words of prophecy." This beatitude from the Revelation of St. John places the written and spoken word in appropriate proximity. This essential proximity should be maintained in the home and the church. Christian character is nurtured properly only when there is the proper balance between reading of the Bible and religious literature. Perhaps St. James would agree to this exhortation: "Be ye readers of the word, and not hearers only." Blessed is that child or adult who has a balanced diet of religious reading and hearing. What is the ratio in your home? Do your children read this publication regularly? It is altogether likely that our forthcoming ministers will arise out of homes where the proper spiritual equilibrium is maintained. There is therefore no conflict in our dual emphases on additional subscription, and ministers. They are complementary and supplementary.

MEN for the MINISTRY.

"The Lord will provide" has been an easy alibi for those who would evade all responsibility for recruiting ministers. Now there is no disposition to usurp the work of the Holy Spirit, but there should be a willingness on our part to cooperate with the Holy Spirit in this as in other areas. We must use legitimate aids in recruiting ministers just as we do in recruiting members. The trumpet must give forth no uncertain sound. This task is made increasingly imperative by the attractive and compelling solicitation maintained by the representatives of other vocations. The children of light should be as wise as the children of darkness. Realizing that the fate of the church rests so largely in the hands of the ministry that its future course will be measurably determined by the caliber of the men who enter the ministry, that the giving of our best to God involves our sons as well as our shekles, we must seek studiously and tactfully, in season and out of season, by precept and example to provide suitable men for the ministry.

\$2.00.

It is easy to spend \$2.00 these days. We hear it said again and again that money does not go very far now. A dinner, an evening's entertainment, an item in the store, a pleasure trip, and your crisp two dollar bill is gone. In so many instances the value perishes with the spending, or, at best, is short lived.

There is one very easy way to stretch \$2.00 over twelve months. A subscription does just this. A group of people begin working immediately for you. They preach, teach, report, inform, illustrate for a period of fifty weeks. Give a subscription to a friend and this same group of workers become your emissaries; educating, evangelizing, exhorting, exhorting, encouraging, enlightening, expounding and entertaining. Dis-

tance is no barrier to the outreach of your \$2.00. Send it to a relative or friend at a distance. Invest \$2.00 in a prodigal son! Cement the home ties and church ties. Here is stewardship at its best. Invest! Subscribe! Honestly, how or where could you spend \$2.00 to a better advantage?

EASTER to PENTECOST.

The New Testament tells of two significant periods of forty days in the life of Jesus, the first is the forty-day period of his temptation during which he established the spiritual orientation of Saviorhood. The second period is that between his resurrection and ascension in which he made himself known to his disciples as the risen Christ. As Luke tells us in the prologue to the Book of Acts, "He showed himself (to them) alive after his passion by many proofs, appearing to them by the space of forty days, and speaking to them the things of the Kingdom of God." Since we are now in that forty-day period, let us meditate on the significance of these momentous days and single out those experiences which have abiding value for us today.

Foremost among those experiences was the bracing realization of the reality of the living Christ. In ways that were adequate and resolved, their faith was re-enforced and galvanized. The witness of the Christian centuries has validated their faith and ours.

Other pertinent emphases include the forgiveness of sins, the bequest of peace, the heart-warming and Scripture-revealing Presence, the unity and community of believers, a spirit-filled ministry and constituency, a growing church and an ecumenical outreach. These experiences are the birthright of every church, but they are forfeited by many in the post Easter slump. Easter should mark the real beginning and not the end of our concerted missionary efforts. To allow our zeal to flag now and our missionary giving to halt is to prove truant to the cause which we espouse, it is to be totally out of step with all that transpired during that pregnant space of time.

On the day of Pentecost the smouldering fire of faith burst into incandescent flame. Mysterious? Yes and no. While "The wind bloweth where it listeth and thou hearest the sound thereof, but knoweth not from when it cometh and whence it goeth; so is everyone that is born of the spirit;" it is nevertheless true that the laws of cause and effect operate in the spiritual world. Pentecost was made possible by those who had learned to "wait on the Lord." And it is still true: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

We marvel at the record of three thousand conversions at Pentecost. Obviously the unconverted, the non-churched were there. Precisely, and it is just here that we eliminate all possibility of a recurring Pentecost. We cannot convert the absentees; but the same Master

who promised the outpouring of the Holy Spirit commanded his followers to "Go out into the bi-ways and hedges and compel them to come in." We are using the compelling power of influence for many purposes today, but there is no concerted effort to bring the indifferent and apostate under the influence of the gospel ministry. Wherever and whenever the members of a church are "in one place with one accord," great preaching and transforming influences ensue.

Fearless and fervent preaching was heard by those who awaited and witnessed Pentecost. Those who heard St. Peter realized that repentance was in order to forgiveness, and forgiveness in order to power. Among other things, Peter declared: "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ." **Lord**, or **Master**, indicates the ascription of authority or power. "He will be Lord of all, or he will not be Lord at all." Like St. Peter, we must seek to establish the Lordship of Christ in our own generation. Horace Bushnell, the noted Congregational minister of the last generation, tried to do just that. His book is out of print, but here is his superb summary of the character of Jesus. It is unexcelled.

"We have now sketched some of the principal distinctions of the superhuman character of Jesus. We have seen him unfolding as a flower, from the germ of a perfect youth: growing up to enter into great scenes and have his part in great trials; harmonious in all with himself and truth, a miracle of celestial beauty. He is a Lamb in innocence, a God in dignity; revealing an impenitent but faultless piety, such as no mortal ever attempted, such as to the highest of mortals, is inherently impossible. He advances the most extravagant pretensions, without any show of conceit, or even seeming fault of modesty. He suffers without affection of composure and without restraint of pride; suffers as no mortal sensibility can, and where, to mortal view there was no reason for pain at all; giving us not only an example of gentleness and patience in all the small trials of life, but revealing the depths even of the passive virtues of God, in his agony and patience of his suffering love. He undertakes also a plan, universal in extent, perpetual in time; viz., to unite all nations in a kingdom of righteousness under God; laying his foundation in the heart of the poor, as no great teacher had ever done before, and yet without creating ever a faction, or stirring one partisan feeling in his followers. In teachings he is perfectly original, distinct from his age and from all ages; never warped by the expectation of his friends; always in balance of truth, swayed by no excuses, running to no oppositions or extremes; clear of all superstition, and equally clear of all liberalism; presenting the highest doctrines in the lowest and simplest forms; establishing a pure, universal morality, never before established; and with all his intense devotion to the truth, never anxious perceptibly, for the success of his doctrine. Finally, to sum up all in one, he grows more great and wise, and sacred, the more he is known—needs, in fact, to be known, to have his perfection seen. And this, we say, is Jesus, the Christ; manifestly, not human, not of our world—some being who has burst into it, and is not of it. Call him for the present, that 'Holy Thing,' and say, 'By this we believe that thou camest from God.'"

R. L. H.

OUR CHURCH NEEDS MORE MINISTERS.

The churches of the Southern Convention should face the fact that there is an acute need for more pastors. Some of our able ministers who served in the armed forces have not returned to the pastorate. Preachers grow old just as other people do. Their health fails; and the exacting demands of pastoral duties take their toll of a minister's strength. The chief cause of the present shortage of ministers is that not enough of our young men are entering the ministry as their life work.

At the present time only a few of our churches are without some pastoral care. But many of them have only a small fraction of the minister's time. Experience has proven that the progress of a church is in direct proportion to the pastoral service which it receives. There are a number of churches in the Southern Convention, whose pastor serves two or three other churches, which could support a full-time pastor. To employ a pastor to give his entire time to the church that can afford it, would mean that other churches would have to go pastorless.

Many churches in the Convention are now being served by students who are first and second year men in college. They are splendid and promising young men; but their main task now is to adequately prepare themselves for their life work. Such an arrangement limits the effectiveness of both classroom and church.

The local church has a definite responsibility for the ministry of the church. Too many of them are satisfied if they are able to secure satisfactory pastoral services for their own situation. The course that is frequently followed by the church without a pastor, does not differ so much from what has often happened during the shortage of domestic help. The housekeeper who was in need of a maid, offered her neighbor's maid higher pay, and secured her service for a time. That worked very well until someone else decided to "up the pay;" and the maid decided to move again. Then it became "servant-stealing;" but it did not help the labor shortage.

The following letter has gone out to all pastors and Sunday school superintendents of the Convention:

"The Committee on the Ministry of the Southern Convention and representatives from each of the five conferences of the Southern Convention held a profitable session on Tuesday, April 22, when Dr. Frederick L. Fagley, Associate Secretary of the General Council and Executive of our National Committee on the Ministry was present. For two and one-half hours we tried to face the great opportunities confronting our churches of the area. We recognized the shortage of ministers and we are greatly concerned that more young men be challenged to give consideration to the ministry; as a calling. Not only do we need young men for the ministry, but we need both young men and young women for other types of full time Christian service. In our world fraught with so many dangers it is generally agreed, not only by churchwomen but by our national leaders, that spiritual foundations must be re-established if the world is to avoid moral collapse. 'The fields are white unto harvest but laborers are few,' and we earnestly entreat you to join with us in prayer and in effort to influence promising young men and women for full time Christian service to the church.

"The committee, after facing the great need and realizing the splendid young (Continued on page 13)

CONTRIBUTIONS

SUFFOLK LETTER.

A seventy-four-year-old Boy Scout passed away in our city this week. Row upon row of "his boys" sat silently through the funeral services, heard his minister read—"and may there be no moaning at the bar when I put out to sea," and

Blessings on thee, little man,
Barefoot boy, with cheeks of tan!
With thy turned-up pantaloons,
And thy merry whistled tunes;
With thy red lips redder still
Kissed by strawberries on the hill;
From my heart I give thee joy—
I was once a barefoot boy!

Let the million-dollared ride!
Barefoot trudging at his side,
Thou hast more than he can buy
In the reach of ear and eye—
Outward sunshine, inward joy;
Blessings on thee barefoot boy!

And each of the scores of Boy Scouts present felt that their friend knew them and loved them equally as well as John Greenleaf Whittier knew and loved the barefoot boy of his day.

As I sat in the pulpit I looked at them, and knew them to be boys from all walks of life—Catholics, Jews and Protestants; boys from beautiful homes, and boys from humble cottages; boys from his own troop, No. 5, and boys from many other troops who loved him just as well; I knew they all loved him, and rightly so. Wherever they met he was there, and his was the common denominator of devotion, and reverence, and goodwill binding them together.

Generations of scouts had passed through his tutelage. He had taught them the scout oath, the scout law, the scout motto, the scout sign and handclasp (he always gave me that handclasp in shaking hands with me), and the scout salute. How straight and proudly he stood as he recited with them: "On my honor I will do my best—to do my duty to God and my country, and to obey the scout law; to help other people at all times; to keep myself physically strong, mentally awake, and morally straight."

When he was in the hospital a Hebrew boy came to my study to ask me if I would not attend the court of honor that was to be held that week; and "wouldn't you make a prayer for him, but don't tell the boys I asked you." He did not want to be conspicuous, but he was very anxious for his friend's recovery. He knew how much that fine, old scout believed in, and loved God. Hun-

dreds of Boy Scouts had been led in personal and public worship of God at summer camp, at lesser camps, and every Sunday in his own class in Sunday School. Yes, hundreds have thrilled to hear their friend—Clarence C. Rawles—say: "Blessings on thee, little man!"

JOHN G. TRUITT.

MEN FOR THE MINISTRY.

By REV. WILLIAM A. LEITH.

When our young people are considering their life work, it is reasonable to expect that ministers will believe strongly enough in their own profession to talk to their young people about it and to seek to persuade their best young people to give it serious consideration.

Sometimes I wonder how much we ever talk about such matters to our young people. I suspect that some of our boys and girls have the same experience I had when I wanted the advice of an older minister in whom I had a great deal of confidence. I was giving a lot of attention to my life work. I was a senior in high school and I wanted to have some idea of what the ministry was like as I considered various professions. So I went to this man and sought to get from him insight into my problem. I got nowhere. He had little enthusiasm for the ministry and said that he could advise no young man to enter it. He intimated that if he were to make a fresh start, he probably would not go into the ministry. I left him with much of my enthusiasm gone and it was not until a number of years later that I decided to enter some phase of Christian life service. That man set me back a good many years, and it took a long time to view his pessimism with any understanding.

I wonder what we do when young people come to us for advice. I wonder how often we make it easy for them to talk things over. I wonder how much enthusiasm we arouse about the ministry in those we serve. I suspect that one of the most important things we can do about influencing young people toward the ministry is to let them see that we really love our profession and that we actually do consider it to be the grandest profession in the world where we are concerned. More important than what we say about the ministry is the attitude we take to-

ward it ourselves. If we are joyous, buoyant persons, filled with a great zest for life and for people, our lives will become contagious and those we serve will unconsciously be influenced to seek to do the things we do and to follow where we lead. What is more, many of our young people will believe in the church and want to work for the church. Some of them will want to make service to the church their guiding life work. We cannot overlook the rich contagion of the right example in this matter of getting the right men for the ministry.

But this, important and significant as it is, is not enough. We need to see that our young people have opportunities to talk over their life work with competent advisers. We need to have life work conferences and to see that the Christian ministry receives its proper place in these conferences. Be sure that it receives at last as much consideration as other professions. Many of our best young people are going into law, medicine, business and engineering, etc. All too few are becoming ministers and teachers. Secular interests have become far more appealing as life work than have the old and tired professions which deal with man's spiritual life. You and I can not sit idly by and let this continue to happen. If we are not on guard, the time will come when our churches will be served by mediocre men and the schools and colleges will be manned by second- and third-rate persons. It will be a sad day for life here in America when that happens and the truth remains that it is happening fast.

See that your young people get to our summer conferences. Advise them about the colleges they plan to attend and help them to choose institutions that truly have something to offer on the spiritual side of life. You and I can demand that there be an adequate ministry to college students in our state-supported colleges. I think the time has come to see that our Congregational Christian students have adequate colleges and universities.

Let's go down the line and begin to lay our plans for making Christian life work attractive. Let's not stop until our Congregational Christian churches begin to produce their own leaders. For too long a time we have taken our leaders from other denominations. The time has come to do some producing ourselves. Perhaps the real test of our success as ministers is not the number of new members we receive each year or the popularity of our programs, the crowds

(Continued on page 14.)

The Ministry

By DR. GERALD KENNEDY

St. Paul Methodist Church, Lincoln, Nebraska

The Christian Church has suddenly awakened to the fact that it is not recruiting enough ministers to carry on after those of us who are already in the ministry are gone. It came upon us very suddenly for we have not paid very much attention to that part of our work in recent days. We still have the memory of the depression when there were more men than we needed. But today one of the most serious problems of the church is the recruiting of young ministers. I have decided that I have a responsibility in that field and that from now on, at least once a year, I shall speak regarding the Christian ministry—its challenge and its opportunity. This is not really a sermon, therefore, this morning. It is beamed particularly to young men. I hope that if God is willing that there may be some young man in my congregation here, or someone listening to me on the air, riding in a car or at home, who may hear this word I speak this morning and be led to consider very seriously the ministry as a place for the investment of his life.

I cannot come to any young man with the promise of great wealth in the ministry. One of my friends told me a story about three boys at school. One was a doctor's son, one a lawyer's, and one a minister's. The doctor's son said, "My father performs an operation and sometimes gets \$500 for it. It takes him about an hour". The lawyer's son said, "Sometimes my father conducts a case in court one day and gets \$1,000." The minister's son said, "My father preaches a sermon sometimes and it takes twelve men to carry the money to the altar." On the other hand, there is another story of the official board who said to the bishop regarding the minister: "You keep him humble and we'll keep him poor." The truth is somewhere in between. You will have adequate support in the ministry. There is a growing feeling among churches that a minister should be worthy of his hire. You will not be in want. I am not speaking this morning, however, to any young man whose chief goal in life is to make a great deal of money. I am not interested in you particularly, that is, so far as the ministry is concerned, for you are not the type for the ministry.

I want to speak rather intimately and simply about seven or eight things concerning this work. In the

first place let me talk for a moment about the preacher's call. There was a time, a generation or so ago, when it was thought that no young man should go into the ministry unless he had a miraculous vision, unless he saw a sign in the sky. That had both good and evil effects. It was good in that it assumed that this was a calling, a calling of God. It was bad in that it made many a young man feel that if the call did not come to him precisely in that miraculous way, the ministry was not for him. It overemphasized God's use of the miraculous and it underemphasized God's use of the natural processes. Any young man that takes an aptitude test and finds out that he is suited for this kind of work may believe that God's hand was in that the same as if he saw a vision.

I would say, however, that there must be the sense of a great compulsion. Sometimes I have said to young men as I have been discussing this with them, "If you can stay out of the ministry, you should. If it is just one calling among many, take some other one." Above everything else, it is not for any young man who thinks it is only sacrifice. If it seems to you that this is not what you want to do but that God demands it of you, that is not His calling. I am convinced that as time goes on, a man may rest finally in this sense that, for better or for worse, God made him a minister and there was no choice in it. That is the thing which came to Saint Paul who wrote, "Woe is me, if I preach not the Gospel." So this takes time, and a man must be patient. Let him wait. Let him keep his heart open. Let him be sensitive. Give God time to work his miracle and lead you, if this is your destiny, into the Christian ministry. But be alert for His word in the natural things as well as in the supernatural.

In the second place, let me speak a word about the preparation of the minister. One of the great things about the ministry is that everything is grist for the mill. Every experience, everything you read, every human relationship, if properly understood, will make a man a better minister than he could otherwise have been. The church has come to the conclusion that the minister must be well trained. The Methodist church has taken the lead in that and I am proud of it. We expect that any young man who shall become a min-

ister in our church shall have an A.B. degree from a college and he shall have three years of graduate work in a recognized theological seminary. There are a few schools which will give degrees that are not recognized by our University Senate. They are schools that substitute, for the most part, piety for study, a little praying and hymn-singing for research. They are not for you. Other things being equal, a man who is well trained in a recognized school will be a better preacher. I know there are exceptions, and so do you, but the church is right when it says to any young man: "If you want to serve in this institution, you must be willing to make some sacrifice for your education."

In the third place, I want to speak a moment about the minister as an executive. Many a young man hesitates about the ministry because he says it is such an impractical job, you ought to try it. If there is one place where you will have to be practical, it is here. The church, you see, is a human institution and it has to pay its bills and it has to meet its budget. Therefore, if any young man has business ability and administrative ability and thinks that going into the ministry will give him no opportunity for that, let him change his mind. You will be the head of an institution, some day perhaps a large institution with a considerable budget. You will have all the business administration you want, believe me.

In the fourth place, I want to speak a moment about the minister as a pastor. The Christian minister has a relationship with people that no other individual in the world has or can have. The Christian minister comes to know people in intimate ways that no one else will ever know them. He meets them in the hours when they are at their best and he meets them in the hours when they are at their worst. He stands at the altar when a young couple has decided to launch out upon the greatest adventure—the building of a home, the building of a marriage. He brings to that most significant event the blessing of the church. Nobody else can do it. He stands with people when they are face to face with death, and they are lonely and afraid. He speaks the word of eternal life. Nobody else can do it. There is an intimate relationship which the preacher has that nobody else can have. He knows people better than anyone else can know them.

He finds that the great reward is that lives open up to him as they do

(Continued on page 11.)



DO YOU WANT A CHANCE TO
LIVE DANGEROUSLY?

The chance is waiting for you right now to come and take it. The whole world lies invitingly open as never before to the invasion of non-professional Christian missionaries. Now's your chance!

Maybe you have had the idea that missionary work is something that can be done only by professional people, such as pastors, doctors, or teachers who are specially employed by Mission Boards for the job. And of course if that were so you would be out because you would never make a preacher or a doctor or a professor. Maybe you're just a farmer, or a mechanic, or a business man, or a salesman. And though you could never be much of a preacher, you really do know your business in other lines—for instance, job printing, or advertising, or the ice cream business, or building, or mechanics. Maybe you have often wondered what such people could do to help get the Gospel into all the world besides giving their money to missions.

Well, just consider that there are hundreds of other lands where you could live and carry on your business or your job and thus support yourself while you use every opportunity that comes along to represent the King's business. Or consider again that Ford Motors, General Electric, Standard Oil and ever so many other big concerns send thousands of agents, representatives, and technicians into every corner of the globe. Why couldn't you be one of them—you who could reach people for Christ who could be reached in no other way. There are some lands which will not admit missionaries, but they will admit men like you who have goods to sell to them. In these places you could go in and help break the ice for the regular missionary. A Scotch family went to open up a business in Mexico a number of years ago. They made this their home. Their children were born there and become citizens of the country. Through the efforts of this family a large congregation of over 4,000 believers was established—one

of the largest evangelical churches in Latin America.

This can happen again and again in many places. But there's a price to pay. It will mean that you will have to do again what our pioneer fathers did—leave your home and strike your roots in foreign soil, exchange soft comforts and pleasant, familiar surroundings for unknown trials and hardships. You will have to disown many of your pet personal rights and seek the best interests of others instead. Such a venture will demand earnest consecration and devotion and a willingness to be counted as nothing for Christ's sake. You may have to endure unutterable loneliness and isolation and suffer misunderstanding and cruel criticism. You will almost surely be tortured by a thousand temptations to soft pedal your testimony, to compromise with the spirit of the world, to admit discouragement and sloth into your soul, and even to quit altogether.

Does such a job seem too difficult? Surely, the pioneering, daring, crusading spirit of our fathers is not dead among us. We have seen it blaze forth during these tragic war years in the spirit of young men who unselfishly threw their lives into the struggle. Now let us throw our lives into God's war against the devil and his kingdom of darkness. If you are seriously, desperately in earnest about giving all men a chance to be saved from hell by believing in Jesus then here's your chance! Dangerous? Sure, but that's what you want, isn't it? And to those who dare to follow Him and obey His call to evangelize the world, Christ gave especial promise: "And lo I am with you always even unto the end of the world."

—World Vision.

MISSIONARY OFFERINGS.
REPORT FOR MAY 2-8, 1947.

Sunday Schools.	
Auburn—E. N. C.	\$ 20.64
Hank's Chapel—W. N. C.	9.10
Ingram—N. C. & Va.	11.73
Wake Chapel—E. N. C.	15.76
Total	\$ 57.23
Churches and Individuals.	
Bethlehem—N. C. & Va.	\$ 26.00
Franklin—E. Va.	110.00

Greensboro, First—N. C. & Va.	102.10
Mt. Carmel—E. N. C.	5.00
Woman's Board, Mrs. W. V.	
Leathers, Treasurer	2,515.48
Total	\$ 2,758.58

Shaowu.	
Bethlehem, Disputanta—E. Va. .	\$ 26.00
Franklin—E. Va.	112.00
Greensboro, First—N. C. & Va.	57.08
Johnson's Grove—E. Va.	23.70
Oakland—E. Va.	75.00
Woman's Board, Mrs. W. V.	
Leathers, Treasurer	307.72
Total	\$ 601.50

Specials.	
Woman's Board:	
Friendly Service, Carroll County Women	\$ 22.50
Friendly Service, Carroll County Young People	5.00
Friendly Service, Franklinton Center Women	27.65
Friendly Service in India	43.00
Missions in India	61.42
Total	\$ 159.57

Total for period May 2-8 ..	\$ 3,576.88
Previously acknowledged ..	23,615.64
Total since September	\$27,192.52

Respectfully submitted,
WM. T. SCOTT,
Superintendent.

IF THE BIBLE WERE LOST.
One day, so runs a famous story, the world awoke to find that the Book of books had disappeared. Not only was the Book gone, but all traces of its influence had vanished.

It was as completely erased from the record of men as though it had never existed. The Bible was completely and finally lost.

Then suddenly it was discovered that all the great archives of the world appeared as if vandals had been at work slashing the capital works of the world from their moorings. All the great art galleries had massive empty frames on the walls, for the artistry of the world had drawn its inspiration from the lost Book. It was discovered that art had lost its source of highest intellect and emotion.

Much of the music of the world was silenced. The mighty oratorios were no longer to be heard. The hymns expressing the hopes and fears, the longings and reverence of human hearts, had died away; Christmas and all of its rejuvenating carols were gone. There was not much great music left, for it had drawn so upon the lost Book that now so many of the masterpieces were no more, and others had great parts of the music missing.

The libraries looked as if billions of devouring moths had descended
(Continued on page 9.)

News of Elon College

By PRESIDENT L. E. SMITH.

DR. WALTER H. JUDD TO SPEAK AT ELON COMMENCEMENT SUNDAY, MAY 25, AT 11:30 A. M.

Elon College is most fortunate in securing Congressman Judd as baccalaureate speaker for Commencement Sunday, May 25. Dr. Judd is not an ordained minister but he is a very fine Christian layman, interested in the whole church program and in seeing the church extend its ministry of healing and blessing to the ends of the earth.

"In 1925, Dr. Judd went to China as a medical missionary under the Foreign Mission Board of the Congregational Church. He built, organized, and for five years managed the thirty-five-bed hospital in North China. He returned to the Mayo Clinic at Rochester, Minnesota, for the post graduate study in surgery from 1932-34. Then he went back to China where for four years he was superintendent of a 125-bed hospital in North China. He and his staff brought the hospital through a Communist revolution and the Japanese invasion, and at the same time improved its work so that it became eighty-three per cent instead of thirty-three per cent self-supporting.

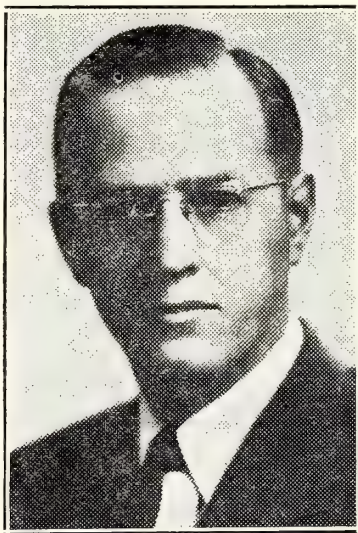
"When Japan's armies moved into China and during the five months he was under their control Dr. Judd saw things which made him feel it imperative that we stop building up Japan's war machine. He came home in 1938 to carry that message to more than 1,400 audiences in forty-six of the forty-eight states. In January, 1941, he took up the practice of medicine in Minneapolis.

"After Pearl Harbor, many individuals and groups representing all segments of the community urged Dr. Judd to become a candidate for Congress from the Fifth Minnesota District. He was elected in 1942, and re-elected in 1944 and 1946.

"While Dr. Judd has special interest in and nationally-recognized knowledge of American foreign relations, especially in the Pacific areas, he is not less concerned about internal matters. His work in Congress on various domestic problems has been so outstanding that he was appointed as one of seven Congressmen to serve with seven Senators on the super-Committee set up to study reports of the President's Council of

Economic Advisers, then to recommend measures for consideration by the various regular Congressional committees. He occupies a key position of great influence in determining the whole legislative program designed to give our country maximum production, employment and prosperity."

Dr. Judd is not unknown to our church in the South. Prior to World War II he came to Elon College at the invitation of the Woman's Missionary Society of the Southern Con-



DR. WALTER H. JUDD.

vention and spoke as a part of its program for the School of Missions, then in session.

Dr. Judd is a world figure. Everyone who possibly can should hear him. He will have a most worthwhile message.

APPORTIONMENT GIVING.

The support of Elon College is largely a matter of education. When a member of the Congregational Christian Church in the South says frankly, "I am not interested in helping to support the College," one of two things is true. Either he has been misinformed or he is uninformed. If he has the correct information, he knows how essential the College has been in the development and progress of our church in the South, and how necessary the College is to the life of the church if the church is to continue and live, and live triumphantly it must.

The College continues to look to the church for inspiration and help. Your church's contribution is appreciated.

IF THE BIBLE WERE LOST.

(Continued from page 8.)

upon the printed pages. The books of authors such as Shakespeare, Milton, Bunyan, Tennyson, Longfellow, Tolstoy, Dostoevski, and hundreds of others, were well-nigh unintelligible, due to the many omissions. The volumes containing the oratory of the past two thousand years seemed to have had stricken out most of the sublimest passages. The law books no longer made sense, for the fundamental principles seemed everywhere to have been eliminated.

The Magna Charta of Britain, the Constitution of the United States, the American Declaration of Independence, the Bill of Rights, and all the great statements of liberty and human rights everywhere in the world were practically wiped blank, except for a few commonplace words now utterly lacking significance.

Wherever the English language was spoken, men stammered and were unable to express themselves, for the lost Book had fashioned their native tongue. And not only was this true in English-speaking lands, but in other countries as well, for the Bible in the vernacular of the people had always proved the chief instrument for fashioning speech.

But the loss of the Bible cut even deeper. Values became blurred. Human life grew cheap. Men became tools to be used. Life grew drab and meaningless, and man had only himself to worship. Restraints fell off the human conscience, and all the brutal instincts of the animal in man were unleashed.

With the Bible lost, a veritable hades had broken loose upon the earth, which nothing short of the Providential restoration of the Book of books could overcome.—*Sunshine Magazine*.

SERMON OF THE YEAR CONTEST.

Awards of \$1,000, \$500 and 250 are being offered by *The Churchman* for the three best sermons which have been preached and submitted to its Sermon of the Year Contest, which is open to clergymen of all denominations. The sermons must deal concretely with issues bearing on goodwill and better understanding. Each week one sermon is given a citation and is broadcast by a distinguished reader over WOR, New York (9:15 Sunday mornings, EST). At the end of the year these fifty-two sermons will be published in book form.

Application blanks, giving full details, may be secured by writing to *The Churchman*, 425 Fourth Avenue, New York 16, N. Y.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

THE SINGING LESSON.

Al Isaac tried very hard to keep his mind on his spelling words. Mr. Bluebird just outside the school window swinging among the blossoms on the bridal wreath shrub had no intention of disturbing little boys in their classroom. Yet, that was just what he was doing for his song made Al think of the "Springtime Varieties" which his school was going to present the next night. The bluebird's song reminded Al of the sixth number on the program which was to be the "Singing Lesson." Al couldn't wait for the time to come because he was to be the Music Professor.

This was Al's third year at Grace School and the first time that he had been given a part in a school play that just fitted him. Al was tall and thin. Today his brown eyes looked almost black with his excitement. They looked at the bluebird through two sections of glass—the little round discs of his spectacles and the square panes of the window. His long agile fingers idly played with his brown wavy hair as he observed the bluebird. His whole body seemed full of the melody of the bluebird's notes. He could imagine his mother at home pressing the shiny black and clean white of the tuxedo suit which she had created for him to wear as the Professor. This was to be the first time for his Dad to see him in a play. During the last two years of school his father had been overseas with the Army. His mother and teacher both had told him that he must do everything just right for his father.

The Parent-Teacher Association of the school was sponsoring the program. They were planning to use the proceeds from the show to help with the children's lunch program of the school for the coming year. He would carry a baton tomorrow night and he did hope that all of his pupils would sing their best. If only the day would be as heavenly as this one Al was sure that they'd be able to sing just like that bluebird. Suddenly two things happened. The door of his room opened and the voice teacher said: "Time to rehearse the 'Singing Lesson.'"

Immediately Al closed his speller and got to his feet. At the same moment the bluebird outside left his twig and flew away! "Perhaps he has to rehearse a singing lesson some-

where else," thought Al as he turned toward the door.

WHAT IS THIS, MOTHER.

By M. LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

If we live with our children according to Froebel's plan, we shall be confronted with the question, "What is this, Mother?" every time we walk out with them into Nature's ever changing treasure gardens. When we do not know the answer, it does no harm to admit it; but it should be with the promise, "I will try to find out."

Have you an *Explorers' Club* in your home? Have you a space in the playroom called "Our Nature Corner"? Is there a cloth strip fastened across the children's room on which pictures of birds, trees, and flowers are exhibited?

Children love to walk out-of-doors with Father and Mother. They love the idea of *clubs*—even small children of kindergarten age—especially when it is a family affair. Most *Explorers' Clubs* are in evidence every time there is a walk or drive; though sometimes a club will prefer to meet for an expedition at a regular time on each Saturday afternoon—without regard to the season or the weather. "What do you suppose we'll find today?" arouses sufficient interest in almost any child, of any age, to go forth and listen to Nature's teachings.

Do you encourage the children to bring home specimens for their "Nature Corner"? If you do, be careful to have them understand that they must not take from Nature anything she may need, nor anything that will make her less attractive to her next visitors.

Specimens brought home should always be given care. It is a good plan to buy several dozen test tubes and fasten them by strings to a screen or cloth strip. They will prove particularly convenient for sprays of flowers, weeds, and twigs. One benefit of having these tubes is they increase the interest in collecting small specimens in the spring, little sprays of buds and leaves; in the summer, sprays of wayside weeds and grasses; in the fall, collections of seeds or twigs and weeds. All these should be gathered sparingly and carefully preserved.

A "Nature Corner" should have low shelves where children can keep

many of their treasures not needing the test tubes. There will be stones, shells, and many kinds of seeds, as well as different forms of seaweed washed up by the tides.

And when cold weather comes again, let us not forget that winter, as truly as the other seasons, has its treasures.

Did you ever take your children on a *seeing-icles* walk? Last year I saw some of the queerest, yet really most exquisite icles that I had ever seen, on the house next door to ours. I realized then that here was another bit of Nature to introduce to our children. These icles did not hang in single inverted spires as most icles do, nor were they vertical, but gracefully slanting, for the wind had done its part in increasing their beauty. They were fantastically massed, and it was not difficult to trace shapes of flowers, fruit and even tropical birds in bas-relief upon their surfaces.

A walk after an ice storm is full of interest for the children. They will enjoy shaking an ice-coated bush or a branch of an ice-coated tree. The ice falling on the crushed snow makes pleasing music. Caution the children to shake gently, so that not one of the very faint tones shall be lost and, too, so that no branch shall be broken. Winter has many different melodies for us if we have ears that hear them.

Another winter walk should be to a house or store window where Jack Frost has done some of his remarkable sketching. Not only individual giant ferns and trees will be found but often complete pictures—lovely beyond words.

Of course, there will be many meetings of the *Explorers' Club*, even in warm weather, when no specimens are taken. On some spring or summer day suggest going for a *turn-over-the-stones* walk. What fun for the children to study all the kinds of life underneath!—pale plants, beetles and all sorts of crawling things each concerned with its own business. At another time you could have a *following-along-the-brook* walk, and at another, a *listening-to-the-birds* ramble, and so on. The club idea gives a great thrill.

There is no limit to the delightful ways by which parents can introduce their children to the world about them. Whatever the season, it can be made so pleasurable that it will seem at the time, the best. And we never know how far the family-shared joy of a single season may reach.

Don't judge a man by his opinion of himself.—J. L. Schnadig.

THE MINISTRY.

(Continued from page 7.)

to no other man. He is with his people in a relationship that is at once intimate, and profound, and ennobling. It makes a man humble, but it also fills him with a kind of heavenly pride that God has called him to this relationship. One of the greatest preachers of our time, not too far from here, as a young man had a very radical social gospel which displeased some of his leading members and they began to leave the church in flocks. The whole thing nearly fell in on him when they threatened to get rid of him and tried to enlist the leadership of the chairman of his board. That man said, "This young preacher stood beside me when I buried my wife. He brought his sympathy to me. I will have no part in this kind of a move." It saved him. He stayed on there for many years and became a great prophetic voice of his church because of his pastoral relationships with men.

The fifth thing I want to say this morning is that the preacher is a public relations director. That is another practical thing if anyone thinks this is an impractical calling. The plain truth, whether we like it or not, is that the church is represented by its preacher. Wherever he goes, he is known as the preacher of such and such a church and he has no choice in this. He is not only himself but he is also the church he represents. That is the reason why it is so terribly difficult for a man to go into a new church and a new community. The first year he seems to be walking a tight-rope. If he says the wrong thing and makes the wrong impression he has damaged his church. When people get to know him he can be more relaxed. They may not always agree with him and he may not always do the right thing but they will make allowances for him later. But not the first year.

The minister must be a community citizen. I have colleagues who think I am wrong about this. They believe that their task is only to their own congregation, that they do not belong to the community and city and therefore they have no time for it. I think we must have the time, we preachers, to serve on civic committees. We are part of the city life, for we are representing the Christian church and the Christian church should be willing to assume a place of leadership in civic affairs. The preacher, therefore, must do it.

In the sixth (I think it is the sixth, isn't it?) I want to talk about the

preacher as a counsellor. It means that a minister ought to have all the training in this field that he can get. He ought to have lots of psychology and then get over most of it. He ought to be a man who has trained himself as adequately in understanding the human mind as is possible, for people will come to him as days pass, for help. He should be able to recognize certain difficulties, and above all, he should be at least wise enough to recognize when a person is beyond him, and is in too serious a situation for him to try to help. He can perform a great service in his community if he knows when somebody ought to see a professional psychiatrist.

The people will come, the lonely ones. With all the noise of this civilization, and it is a noisy one, for no matter where you go you cannot escape the radio (and someone always has one and it is always blaring) and in spite of the fact that you can always be entertained wherever you may be, loneliness is a growing characteristic. Our world is full of lonely people, and they will come to the minister to find out where to find companionship and confidence. You will have the people who will come because they are self-centered. They are their own worst enemy. Their only difficulty is that they are ego-centric and they do not know it. You have to tell them, if possible, in a nice way. If it is not possible to do it in a nice way, you have to tell them anyway. The people will come who are tempted, the people whose lives have become tangled up in evil and sin, the people who have the Ten Commandments all smashed, will come to you. You will know as well as I do that most of us know very few answers but you have within your keeping a Gospel, a Word, that means power, terrific power, tremendous power. The Gospel can heal sick souls, and the Gospel can restore hope. It will be your high calling to talk to people who are in need. You have in your keeping a word of power. You shall become to your generation and to your congregation, in time perhaps, in the great words of Isaiah, "A hiding place from the wind, a covert from the tempest, as streams of water in a dry place, as the shadow of a great rock in a weary land." At least the opportunity is there if any man can measure up to it.

The seventh thing I want to say is a word about the preacher as a student. No young man ought to go into the ministry who is not a student and loves books. That is a rather broad statement but I think it will be true many more times than it

is false. There is no substitute for just plain, hard study. The man who is just a nice fellow, the man who knows stories, will get along for a while, but day out and day in, no minister can serve a church without digging deep into books of the present and the past and loving it. A man must have as a minimum, four hours a day for study. If he cannot find it in the morning, he must find it at night. If he cannot find it in the forenoon, let him get up earlier. He must find four hours a day for his study and he must read at least a book a day. Nothing less is enough. I was lecturing one time to a group of preachers and saying something about this necessity of study and a man came up to me afterward and said, "Young man, don't you know that the average preacher doesn't read a book a month?" With a kind of a smart-aleck reply, of which I am not very proud but which is true, I said, "Well, brother, that is the reason why they are average preachers." This is the temptation of the ministry: to be called aside, to do this or do that, to neglect study, because no one will notice that, at least not right away. The man who wants to interpret the will of God, the man who wants to proclaim the eternal messages, must be a man who is much more than a nice personality. He must have enough profundity in his thought, so that men who are well educated and well read themselves, will know that he, too, has followed their path. The minister must be a student.

The last thing I want to say (this is eight) is that the minister is a preacher. I wrote a book about that. (It costs two and a half.) The minister is a preacher, which to me is the center of the whole thing. Here is where you meet the great silent part of your congregation. You will not come to know everybody intimately but here is the great moment when you are commissioned to stand before your people and proclaim the Gospel of Christ. It seems a foolish thing, doesn't it, that it ever works or accomplishes anything? Saint Paul spoke about the foolishness of preaching and yet, the Gospel says, "Jesus came preaching." Down through the years men who have considered that somehow they were chosen as ambassadors to say to people, "Thus saith the Lord," have managed to bring that word of God in an intimate, profound, direct way to men's lives and the church has grown. Charles R. Brown, formerly of Yale, said one time that Protestantism rises and falls with the rise
(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE FALL OF THE NORTHERN KINGDOM.

LESSON VIII—MAY 25, 1947.

MEMORY SELECTION: *For the Lord knoweth the way of the righteous; but the way of the wicked shall perish.*—Psalm 1:6.

LESSON: II Kings 5:1-15; 15:8-17:41.

DEVOTIONAL READING: Psalm 1.

Sordid Stuff.

Today's lesson does not make good reading. It is sordid stuff. It is the story of a nation that had a great chance, but which gradually became rotten at the heart, and finally came to stark tragedy. Indeed it lost its identity as a nation altogether, and to this day the Ten Northern Tribes are known as the "lost tribes of Israel." Thus Israel joins many other nations, Babylonia, Assyria, Chaldea, Rome in the graveyard of the nations. And as in their case, there was moral rottenness at the core of their national life.

Sobering Truths.

Now the point of all of this is the fact that nations today are not immune to the evils that destroyed these nations of the long ago. The mills of the gods grind slowly, but they grind. And the nations that forget God shall be turned into hell. Military might, military secrets, treaties, open or secret, secret diplomacy, and material riches will not give abiding security to any nation. The ultimate security of a nation is grounded in the character of its citizens and the vitality of its religious life. We Americans might think "that it can't happen here" but it can. No matter how strong we are materially, our nation is doomed unless it is redeemed spiritually.

A Time of Tension and Turmoil.

The period covered by today's lesson was one of turmoil and tension. The twenty years involved by the span of the lesson saw six kings on the throne and no less than four revolutions which by assassination and violent deaths, seat new rulers on the throne. The court was rotten with intrigue and jealousy. There were invasions and threats of invasion. On at least one occasion tribute and a heavy one was the only thing that kept a powerful enemy from invading the country. And when the tribute money was withheld the king was carried away into captivity.

The Judgment of God.

Finally, at long last, the blow fell. The Assyrians came up and after bloody fighting and a long siege, they defeated Israel and captured Samaria. Shalmaneser began the thing and Sargon, his successor, completed it. The date was 722 B. C., a date which students of the Bible ought to remember—it was the end of the Northern Kingdom. The people were carried away into captivity, and the material resources of the Ten Northern tribes were confiscated. Subject peoples from other nations were brought in to replace the captive Israelites and the inhabitants of the land became a mongrel race. It would be a mistake to think that God punished His people. They simply punished themselves, they brought upon themselves the judgment of God as the result of the inevitable working out of sin in accordance with natural laws. The same thing was true concerning the recent war. World War II was simply the judgment of God upon the nations of the world. Whatsoever men, and nations sow, that shall they also reap.

There's A Reason.

One section of today's lesson—II Kings 17:7-23—is what Dr. Alexander MacLaren calls "a post mortem inquiry into the diseases that killed a kingdom." Briefly they are *ingratitude, national pride, paganism, apostasy, moral compromise*. The same thing happened in the life of Israel that has happened so often since—the nation conquered another nation, and in turn was conquered by the culture and the paganism of the people it had conquered. Dr. James Reid puts it thus: "How many men have risen above the circumstance of poverty and have been debased by the circumstances of wealth. How many have conquered hardship and sloth, and have been overcome by pride and hardness of heart. Every situation we come into has its false gods, a wrong spirit. Only he who gave us power to win a position can give us grace to live in it."

Stop, Look, Listen—Danger.

The blow did not come without warning, ample warning, persistent warning, pointed warning. Again and again the prophets had told the nation to "Stop, Look and Listen." Again and again they had said, "Danger, Go Slow." But the peo-

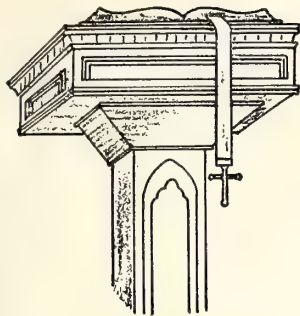
ple had not given heed, or if they had given heed, they soon forgot the danger and went back to their old ways. It was inevitable therefore that doom would come. God does not leave himself without witness.

Liquor Had A Big Part.

It is rather sobering to learn that among the factors which led to the downfall of Israel, one of the strongest was liquor. It is specifically stated in the sacred record. The classes and the masses were having too much fellowship with Old John Barleycorn. This was especially true of the leaders. The drunkards and the drinkers just did not have what it took to save a nation.

This ought to give pause to our thoughtful citizens. The consumption of hard liquors, as well as of wines and beers and kindred drinks, is on a marked upsurge. The figures in Virginia for the past three years are alarming and appalling to thoughtful people. Medical authorities say that the four most serious health problems of our country are in this order: alcohol, tuberculosis, cancer, and heart trouble. Insurance companies say that during the past ten years rejections for heavy alcoholic indulgence have increased from twelve to thirty-four per cent. An expert of the Rockefeller Foundation reports that twenty per cent of the mental patients in the U. S. are alcoholics. The criminologists say that the cost of alcohol to the nation in the form of crime is beyond comprehension. Sociologists attribute much of our juvenile delinquency to alcohol. Mr. Hoover states that thirty per cent more boys under twenty were arrested for drunkenness in 1942 than in the previous year, and worse, that thirty-nine per cent more girls for the same reason. Traffic experts tell us that "alcohol is responsible for between forty and sixty per cent of all deaths and injury accidents caused by automobile on our highways. And this all goes on with the consent of our citizens, indeed your consent and my consent, and at profit to our government. One wonders why we swallow the stuff the liquor people put out in ads in magazines and billboards and radios and movies. Personally the writer does not think the American people show their stupidity anywhere more than in their attitude toward the liquor traffic. It is the most illogical, indefensible, to say nothing of the most dangerous attitude that folks who are supposed to have any sense could take. But please God, some day, the people of America are going to wake up. The

(Continued on page 13.)



THE WHITE STONE.

By REV. DURANT D. NASH,
Hopewell, Virginia.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it.—Revelation 2:17.

Reference is here made to the tessera hospitals, the tally or token of hospitality employed by the ancients. When one person was received kindly by another, or a contract of friendship was entered into, the tessera was given. It was so named from its shape, being four-sided; it was sometimes of wood, sometimes of stone: it was divided into two by the contracting parties; each wrote his name on half of the tessera; then they exchanged pieces, and therefore the name or device on the piece of the tessera which each received, was the name the other person had written upon it, and which no one else knew but him who received it.

It was carefully prized, and entitled the bearer to protection and hospitality.

Plautus, in one of his plays, refers to this custom. Hanno inquires of a stranger where he may find Agorastocles, and discovers to his surprise that he is addressing the object of his search. "If so," he says, "compare if you please, this hospitable tessera; here it is; I have it with me. Agorastocles replies, "It is the exact counterpart; I have the other at home." Hanno responds, "O, my friend! I rejoice to meet thee; thy father was my friend, my guest; I divided with him this hospitable tessera." "Therefore," said Agorastocles, "thou shalt have a home with me, for I reverence hospitality."

This is a beautiful illustration of gospel truth: The Saviour visits the sinner's heart, and being received as a guest, He bestows the white stone, the token of His unchanging love. He inverts the usual course; He invites Himself and brings the feast.

He sups with us and makes us sup with Him. He enrolls our name among His list of friends. He makes an everlasting covenant with us, ordered in all things and sure. He promises never to leave nor forsake us. He tells us we "shall never perish." He gives us the tessera, *The White Stone*. Is not this "the witness of the Holy Spirit," the "earnest of the promised possession?" Does not "the Spirit witness with our spirit that we are born of God?" and in that same stone a new name inscribed,

On this white stone is inscribed a "new name." The part of the tessera which each of the contracting parties received contained the name of the other. And there, "the new name" which he that overcometh receives, is that of Him who gives it. By the unbeliever, God is known as Power, as Majesty, as Justice. He is dreaded. "The carnal mind is enmity against God." The Christian alone knows Him as Love! Jehovah has now "a new name." Oh, friend, do you know God by "His new name?" We are told that no man knoweth this new name, "saving he that receiveth it." He knows it for himself, but no one else can read it for him. Thus it resembles the "hidden manna." We are travelers through the desert, we are far from home; we are exposed to privations, temptations and foes. But we are never far from the presence of a friend. Everywhere, in every city and every village, on the desert and on the sea, in solitude and in the crowd, in health and in sickness, a Friend is at hand who will always recognize the white stone which He gave as a token of His friendship and love.

And then, there is a day coming when we shall be compelled to leave the homes of earth, when we must embrace for the last time our dearest friends. They can only go with us just so far. We must cross the river alone. But we shall not have left our treasure behind. No, we shall carry the White Stone with us; and at the doors of the palace of the Great King we shall present it. The angels will recognize the new name on the tessera, and will say, "Come in, thou blessed of the Lord!"

Such is the welcome that every soul shall experience to whom the promise is fulfilled. Remember, Jesus said, "I am going away, and where I go you can not come now, but you can come hereafter, I go to prepare a place for you. And if I go prepare a place for you I will come again and receive you unto myself; that where I am, there ye may be also."

OUR CHURCH NEEDS MORE MINISTERS.

(Continued from page 5.)

people within the churches of the Southern Convention, approved the following recommendations and we submit them to you for your consideration and help:

"1. That each pastor and Sunday school officer and teacher and parents be asked to covenant with us to pray, and to discover and encourage promising youth of our churches, Sunday schools and homes toward full time Christian service.

"2. That during the month of May we make a special effort to enlist consecrated young people in the decision to give their lives to full time Christian service as ministers, Christian teachers, and church workers; and that the fourth Sunday of May or the nearest convenient Sunday to that day be designated as 'Enlistment Sunday.' We earnestly solicit your help.

"In implementing the second recommendation we urge pastors, Sunday school superintendents and teachers prayerfully to list promising youth who might become messengers of our Lord and Saviour, Jesus Christ, and then after prayer seek to enlist parents in prayer that their young people may give serious consideration to these opportunities. If Sunday school teachers will seek to emphasize opportunities for full time Christian service in their classes and pastors will preach a special sermon on behalf of this cause it will bring results.

"Dr. Fagley gave your committee the results of a recent study made among 241 students for the ministry in theological seminaries. Of the 209 reporting the factors influencing them for the ministry, the three main factors were: pastor's influence, 87; personal conviction and prayer, 71; home and church influence, 35.

"We will be sending some printed material to the pastors, which can be distributed among the leaders and youth of your church."

STANLEY C. HARRELL,
L. E. SMITH,
R. T. GRISSOM,
R. A. WHITTEN,
E. CARL BRADY,
H. S. HARDCASTLE,
Committee on Ministry.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

"stars in their courses are fighting against Sisera." It may not come by another Amendment, it probably will not. But those of us who believe in the Kingdom of God believe that the liquor traffic is doomed.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Everyone who visits the Orphanage admires the Old Building in its beautiful white dress of paint. It really doesn't look like the same building. We wish all the members of the Southern Convention could visit the Orphanage while the building is in its new spring coat, and see it now.

While we are on this repair job we are not going to stop until we get all the buildings in first-class condition. We will then have an orphanage plant second to none in the class of small orphanage plants in North Carolina. We will then have an institution which our people can well feel proud of and appreciate. To do all the work that we have done during the last two months has cost a lot of money. We know you are interested in having a plant here that you will feel proud of when you see it. We wonder if you would not be happy to send us a check to help us in making the Orphanage the beautiful plant that you have been wishing for during these years. The beautiful buildings are not the most important part. The children are our greatest interest. We have the best group of children here at this time that we have ever had at one time during the last thirty years. Nearly everyone who visits the Orphanage remarks how well behaved they are and how nice the little fellows play together on the play ground.

Their spiritual interest is looked after very carefully, too. At the morning meal, a scripture lesson is read and all return thanks to God for His blessings. They all bow their heads and return thanks at the other two meals, too. We send them all to Sunday School, and those who are large enough, go to church. Each Sunday night in each building they have a religious service of their own. Then on each Wednesday evening at 7:00 o'clock, our beloved pastor, Rev. Jesse H. Dollar, and his co-worker, Miss Lula Browne, come over and hold a service especially for the children. All the children from our three buildings gather together in the Old Building for the service. Dr. Dollar reads the Scripture lesson, has prayer, and makes a short talk. Then he conducts the singing, and you would hardly believe how well the little fellows can sing. Even the little tots can pick up the words and tune and sing it. Then Miss Browne

takes over and always tells a beautiful and gripping story. The children look forward from week to week for this beautiful service, especially for Miss Brown's story.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 15, 1947.

Amount brought forward \$4,503.05

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Auburn \$ 18.72
Catawba Springs 11.00
Wake Chapel 37.53
67.25

Eastern Va. Conference:

Norfolk, Bay View \$ 32.00
Old Zion 10.00
42.00

N. C. & Va. Conference:

Bethel \$ 4.20
Reidsville 18.00
22.20

Western N. C. Conference:

Ramseur \$ 13.10
Zion 55.13
68.23

Total \$ 199.68

Total this year from churches \$4,702.73

* * *

The following are clothing donations received through May 8, 1947, beginning with November 11, 1946:

Mrs. Fred Schulerud, Norfolk, Va.: 1 box clothing.

Oak Grove Missionary Society, Sunbury, N. C.: 1 box clothing for Ella J. Haith.

Mrs. O. D. Poythress, So. Norfolk, Va.: 1 box clothing for Johnnie Terrell.

Miss Mary E. Lassiter: 1 box clothing.

Mrs. J. M. Byrum, Sunbury, N. C.: 1 box clothing for Raymond Harvell.

Miss Edith Walker, Burlington, N. C.: 1 box clothing.

South Norfolk C. E. Society, So. Norfolk, Va.: 1 box clothing.

Mrs. W. W. Sellars, Burlington, N. C.: 1 box clothing.

Oak Grove Missionary Society, Chipley, Ga., Mrs. W. O. Myhand, President.: 1 box clothing.

Mrs. W. A. Thomas, Jonesboro, N. C.: 1 quilt.

Ladies Aid Society, Albemarle Christian Church, Albemarle, N. C.: 1 box clothing.

Woman's Missionary Society, Ramseur Christian Church, Ramseur, N. C.: 1 box clothing.

Mrs. A. F. Matthews, Waverly, Va.: 1 box clothing.

Shallow Ford Christian Church, Elon College, N. C.: 1 box clothing for Nancy Watkins.

Mrs. A. M. Callahan, Pisgah, Ala.: 1 quilt.

Mrs. O. D. Poythress, So. Norfolk, Va.: 1 box clothing.

Mrs. Clara Simpson, Chapel Hill, N. C.: 2 boxes clothing.

Mrs. R. L. Gilliam, Burlington, N. C.: 2 sheets, 1 bed spread.

Ladies' Bible Class, So. Norfolk Christian Church, So. Norfolk, Va.: 4 sheets.

Mr. & Mrs. L. E. Carlton, Paces, Va.: 1 large box clothing, all new.

Pleasant Grove Missionary Society, Pleasant Grove Christian Church, Halifax, Va.: 1 box clothing.

Miss Nonnie Moore, Burlington, N. C.: 1 box clothing.

Shallow Ford Missionary Society, Shallow Ford Christian Church, Elon College, N. C.: 1 box clothing.

Ladies' Missionary Society, Henderson Christian Church, Henderson, N. C.: 1 box clothing, all new.

Lashley Hosiery Mill, Burlington, N. C.: 30 dozen boys' socks.

Ladies of the Asheboro Christian Church: 1 box clothing.

Berea Ladies' Aid, Berea Christian Church, London Bridge, Va.: 1 box clothing.

Woman's Missionary Society, Flint Hill Christian Church, Sophia, N. C.: 1 box clothing.

Mt. Carmel Missionary Society, Walters, Va.: 1 large box clothing.

Hank's Chapel Missionary Society, Pittsboro, N. C.: 1 box clothing.

Ladies' Missionary Society, Durham Christian Church: 1 box clothing.

Liberty Vance S. S., Kittrell, N. C.: 1 box clothing.

Mr. and Mrs. T. C. Farrell, Pittsboro, N. C.: 1 box clothing.

Mrs. A. Y. Allread, High Point, N. C.: 1 box clothing.

Mrs. R. T. Brittle, Union Surry Christian Church, Dendron, Va.: 1 box clothing.

Burlington Christian Church, Burlington, N. C.: 1 box clothing.

Mrs. Sumner Rawles, Holland, Va.: 1 box clothing.

First Christian Church, Newport News, Va.: 1 large box clothing.

Pleasant Ridge Missionary Society, Guilford College, N. C.: 1 box clothing.

Mrs. C. F. Rudd, Portsmouth, Va.: 1 box clothing for Janet Beers.

Shallow Well Missionary Society, Jonesboro, N. C.: 1 box clothing, all new.

Leaksville Missionary Society, Luray, Va.: 1 box clothing.

Mrs. D. H. Stephenson, Varina, N. C.: 1 box clothing for Betty Proctor.

Underwood Guild, Sanford Christian Church, Sanford, N. C.: 21 pairs socks.

Liberty Missionary Society, Liberty, Va.: 1 box clothing.

Ingram Missionary Society, Ingram, Va.: 1 box clothing.

Mrs. P. N. Gay, Wakefield, Va.: 1 box clothing for Ruthie Ridge.

Bethel Missionary Society, Elkton, Va.: 1 box clothing.

Pattie & Willie Adams, So. Boston, Va.: 1 box clothing, all new.

Long's Chapel Missionary Society, Burlington, N. C.: 1 box clothing.

First Christian Church, Greensboro, N. C.: 1 box clothing.

Bethel Missionary Society, Burlington, N. C.: 1 box clothing, 2 quilts.

Shiloh Missionary Society, Seagrove, N. C.: 1 box clothing.

Mrs. J. V. Laughlin, Gibsonville, N. C.: 1 box clothing.

Mrs. L. H. Huey, Roanoke, Ala.: 1 box clothing.

MEN FOR THE MINISTRY.

(Continued from page 6.)

they attract. Perhaps we fail or we succeed according as we get or fail to get our best young people to take up and follow the great profession of Christian minister and teacher. One able young person on fire for the sake of the Kingdom is a better test of our ministry than the addition of hundreds of lukewarm church members. Let's get busy!—*The Ohio News*.

1947 SUMMER SCHOOL FOR RURAL MINISTERS AT V. P. I.

JULY 14-18.

Final arrangements have been made for the Virginia Summer School for Rural Ministers. The school will be held at V. P. I., Blacksburg, Va., on July 14-18. The program begins Monday night and ends Friday noon making it possible for men to come between Sundays without missing a service at home.

The program will be especially good this year. We have been trying for several years to get Dr. J. H. Kolb of University of Wisconsin for our school. This year we have succeeded. He is head of the Department of Rural Sociology and one of the best qualified men in the United States to discuss the place of the church in the rural community as it is today. Many Virginians have been in Dr. Kolb's classes and we have a rare treat in having him with us.

Those who attended last year were greatly impressed by Dr. Wm. F. Dunkle, Minister of Barton Heights Methodist Church, Richmond, Va. This year Dr. Dunkle is coming back with a new series of lectures on the preparation and delivery of sermons in rural churches. This series promises to be one of the most challenging and helpful that we have had in our nearly twenty-years of pastors' schools.

This summer school has always been noted for its informality and good fellowship. Men of all denominations come from all over Virginia and from neighboring states. There is always great interest in the discussion periods. This year four morning periods have been set aside for panel discussions in which twenty or more men from the rural field will join with specialists and administrators in a thorough-going discussion of timely topics in the rural field. These will include a consideration of the total program of a rural church, a session on preaching led by the winners of last year's Rural Life Sermon Contest, a discussion of the work and function of the Virginia Council of Churches, and a demonstration and discussion of the use of visual aids in the rural church program.

The afternoon, as usual, will be devoted to rest, recreation, informal conferences and tours. The Thursday evening trip to Mountain Lake and the impressive vesper service on the mountain top will be arranged as usual. This is indeed a memorable experience.

The night programs will be devoted to special inspirational and educa-

tional features. Monday night Dr. Walter Newman, Acting President of V. P. I., and Mr. L. B. Dietrick, Director of the Agricultural Extension Service, will address the group and a "get acquainted" session will follow. On Tuesday night Dr. Paul Sanders, Editor of the Southern Planter, will address the school on the Influence of Mass Migration on Rural Life. Wednesday night Prof. B. L. Hummel, of V. P. I., and head of the Rural Church Department of the Virginia Council of Churches, will speak on his 15,000-mile trip through the interior of China. Scenes from his trip will be shown following his lecture.

This total program is available to rural ministers and their wives at a cost of but \$10.00 which covers board, room and registration. One hundred scholarships are available from denominational headquarters and elsewhere. Those interested in attending should get in touch with their own state denominational headquarters, Mr. B. L. Hummel, V. P. I., Blacksburg, Va., or their local County Farm or Home Agent. The registration is limited. Requests should be made at once.

EXPRESSION OF APPRECIATION.

On the first Sunday in December, 1946, Brother and Sister Younger Bray and others of Liberty Church, Nathalie, Va., came to my home with a nice quantity of substantial supplies for our pantry, together with a gift purse from the church of \$129.00.

The writer presided at the organization of this church, a branch church of the Christian Church, Virgilina, Va., in 1910. There were sixteen charter members. The present membership is one hundred and eighty. No minister ever served a kinder or more appreciative people.

While during the thirty-three years of my service with them, they were not able to pay the salary of some churches, this was supplemented by food supplies all during the year. Words cannot express the gratitude of self and family for the kind consideration of these good people through all these years. May heaven's richest blessings ever be with them is my sincere prayer.

C. E. NEWMAN.

THE MINISTRY.

(Continued from page 11.)

and fall of great preaching. I think he was right.

There is nothing like preaching. In a day like this, to be sure that there is an answer means there never

was a greater time than this to preach. The Gospel is at its best when men are in the midst of tragedy and uncertainty. When your little shallow philosophies have fallen away, then to stand before your people and proclaim the Gospel answer, what higher calling could any man have than that? It is the most exciting news the world has ever heard. There is nothing dull about the Gospel. Whenever a man preaches a dull sermon it means that he is a murderer and a killer. He has slaughtered something that was living, for the Gospel is full of excitement.

So I close with this. I was walking down the street the other day with an editor. He turned to me and said, strangely enough, "If I were a young man, I would go into the ministry." I asked him, "Why? What do you mean by that?" He said, "Because the world today needs the Christian church more than it needs anything else. If a man wants to really serve his day, he should go into the ministry." There it is. I hope some young man who is listening to me this morning will feel God Almighty is putting His hand upon him and calling him to this greatest of all tasks.

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5. News and articles about our denomination.
6. Articles on current topics and church work.
7. Special issues on church problems and special days.

IV—THE WOMAN'S WORK AND MISSIONARY SOCIETIES:

1. The Woman's Page.
2. Financial reports.
3. Church Women at Work.
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6. Convention and Conference mission news.

V—THE YOUNG PEOPLE:

1. Programs for societies.
2. Pilgrim Fellowship page.
3. Reports on organizations.

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1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, MAY 22, 1947.

NUMBER 21.

AMONG THE 3,000

An Editorial

Unknown to us, their names are written in the Book of Life. They were the charter members of the Christian Church. What a glorious company! Moved by the Holy Spirit and the preaching of St. Peter, they swelled the ranks of the believers. They came into the Church at a crucial time, just when they were needed, and supplied the essential personnel and leadership to send the new enterprise on its world compassing mission. What a privilege it was to be a member of that original, formative, and determinative pilgrim band! How greatly we are indebted to them! They were spiritual pioneers. Thank God for that first 3000 which came into the Church on the Day of Pentecost. They were the spiritual first fruits of Christ, the harbingers of a mighty concourse of converts from that day unto this.

What will happen on Pentecost, 1947? Will it find God's people in one place, with one accord, awaiting the promise of the Father? The ingathering of 3000 members into our churches on this significant anniversary is an event devoutly to be desired. Our Church needs a new transfusion of spiritual power. And surely there are 3000 men, women and children within our influence who need Christ and the Church. Pentecost should become their spiritual birthday.

We must grow, not only by union or annexation, but we must grow from within. Our depleted ranks must be filled. The need is great and the hour is crucial. Who will endeavor to secure one or more of this number? Who will decide now to become one of that glorious number? Let the invitation be given in every Church this Sunday. Pentecost and Membership Sunday may be one. Let us fulfill the conditions and God will give the results.

NEWS AND VIEWS

Drs. John G. Truitt of Suffolk and W. B. O'Neill of Holland exchanged pulpits last Sunday.

Rev. W. J. Andes and Miss Betty Chicoine are on the faculty of the Training School this week at the Hebron Evangelical and Reformed Church, Winston-Salem, N. C.

The Windsor Church raised \$12,000 toward the building of a new church. Pledges of \$2,000 in arrears are being collected, and a new drive is being anticipated for the coming of autumn.

Mrs. Alice Morrill (Mrs. M. T.) died at the home of her daughter, Mrs. Marion McCord, Evanston, Ill. Mrs. Morrill had the "flu" followed by a cerebral hemorrhage from which she did not rally and entered rest on April 10. Interment was at Defiance. Mrs. Morrill was a active leader in the women's work of the Christian Church and it was her gracious spirit that piloted the merged women's work of Ohio during its first two years. She will be greatly missed from among the circle of Ohio's Women's Fellowship.

JOIN THE MARCH OF THE 10,000.

By FRANCES DUNLAP HERON.

The Attorney General of the United States, and the president of noted Howard University are among the leaders in American life who are to speak at the twenty-first quadrennial International Sunday School Convention to be held in Des Moines, Iowa, July 23-27, by the International Council of Religious Education.

Their audience will be some 10,000 men and women of all ages who might also be called "leaders in American life." For they will represent that faithful host of volunteer Sunday school workers—superintendents, teachers and officers—who week after week give their time to the moral and spiritual training of 20,000,000 boys and girls in the nation's Protestant churches.

Those volunteer workers who are able to visit the tall corn state next July will get four days of inspiration, discussion and fellowship to help them in their far-reaching job. Their very presence in Des Moines will focus national and world attention on a united Protestant effort to "Live Christ—Teach Christ."

Stassen to Open.

The convention chairman is J. L. Kraft, Chicago manufacturer, who has been a Sunday school superintendent for thirty-six years. On hand to greet the convention at its opening session Wednesday evening, July 23, will be Minnesota's former governor, Harold E. Stassen, who is president of the International Council of Religious Education.

An outstanding leader is then scheduled to lay the groundwork with an interpretation of the Gospel as the creator of the revolutionary changes in personal life and in social institutions. The convention from then on will attempt to answer "How shall we make this Gospel effective?"

Thomas C. Clark, native of Texas, Presbyterian layman, since June, 1945, attorney general of the United States, will call the Sunday school teachers before his "bench" Thursday evening with the question, "Can the Church lead America and the world out of the present moral and social confusion that threatens to destroy us?"

It's Up to the Church.

Answering for the convention will be Mrs. Harper Sibley, member of the Protestant Church, and president of the United Council of Church Women, who was named American mother of 1945. She will show how the church can lead in providing the right moral climate for the development of Christian citizenship.

Daily Worship and Bible Teaching.

The Thursday, Friday and Saturday programs all will open with worship, followed by a Bible lecture period. Responsible for worship services are: Friday, Dr. Oscar Rumpf, Philadelphia, director of adult work, Evangelical and Reformed Church; Saturday, young people representing the United Christian Youth Movement.

Speakers on the Bible are: Thursday, Dr. Paul Hoh, president of Lutheran Theological Seminary, Mt. Airy, Pa.; Friday, Dr. Ernest Trice Thompson, professor of church history, Union Theological Seminary, Richmond, Va.; Saturday, Dr. A. G. Wehrli, head of the department of Old Testament and dean of Eden Seminary, Webster Groves, Mo.

Afternoons for Denominational Meetings.

Each afternoon twenty-five denominations will present their denominational programs in simultaneous meetings. In these sessions plans will be

made for carrying the Convention's emphasis, "Live Christ—Teach Christ," into the work of each denomination's educational work in church and Sunday school. Denominational executives are securing leaders and outlining programs that will make this an exceptional opportunity for reinforcing the educational work of the church back home.

Dedication Service to Climax Week.

On Sunday evening the 10,000 "leaders in American life," against a background of massed choirs and orchestras, in Drake Stadium, will gather up the week's study and inspiration and vision in a dedication service to "Live Christ in Personal Commitment."

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

VACATION BIBLE SCHOOL.

The Curriculum Committee for Vacation Bible Schools is suggesting, on the request of many of the churches of the Convention, a list of materials which may be used in your Bible Schools this summer. In suggesting this material, the Committee does not recommend following it word for word. Some of the material may need to be changed to fit your own individual church's needs or those of your children's groups.

With one exception, each book is complete in itself. That is, the teacher's notes, the stories, the songs, the games, the instructions for handwork, the Bible references—sometimes even the conversations a teacher may have with her children!—are included in the book. The one exception is the material for the Intermediate group. In this case, there is a Leader's Guide and also a Pupil's Guidebook.

BEGINNERS—

"God's Plan for Happy Homes," Elizabeth B. McKinney. John Knox Press, Richmond, Va. 60c

Five-Day School:

1. Jesus in His Home.
2. How Mother Helps and What Father Does.
3. Sister's Part and Brother's Part.
4. Sharing Our Homes.
5. Homes Jesus Would Like to Visit.

Six-Day School:

1. Jesus in His Home.
2. How Mother Helps and What Father Does.
3. Sister's Part and Brother's Part.
4. Good Times Together in the Family.
5. Sharing Our Homes.
6. Homes Jesus Would Like to Visit.

Ten-Day School:

1. Jesus in His Home.
2. How Mother Helps.
3. What Father Does.
4. Making the Home of Others Happy.
5. Sister's Part.
6. Brother's Part.
7. Good Times Together in the Family.
8. Sharing Our Homes.
9. Homes Jesus Would Like to Visit.
10. We All Do Our Share.

PRIMARIES—

"We Go to Church," Carrie Lou Goddard. Abingdon-Cokesbury Press, Nashville, Tenn. 50c.

Five-Day School:

1. We Go to Church.
- Our Own Church.
2. Our Minister.
3. Our Church at Work for Others.
4. We help in Our Church.
5. Our Church—A Place to Worship.

Six-Day School:

1. We Go to Church.
- Our Own Church.
2. Our Minister.
3. Our Church at Work for Others.
4. We Help in Our Church.
5. Our Church—A Place to Worship.
6. Giving Thanks for Our Church.

Ten-Day School:

1. We Go to Church.
2. Our Own Church.
3. The Boy Jesus Went to Church.
4. The Church—One Big Family.
5. Our Minister.
6. Our Church at Work for Others.
7. Our Church at Work for Others (continued).
8. We Help in Our Church.
9. Our Church—A Place to Worship.
10. Giving Thanks for Our Church.

JUNIORS—

"We Would See Jesus," Kate Payne Owens. John Knox Press, Richmond, Va. 60c.

Five-Day School:

1. God So Loved the World.
- The Child Grew.
2. Follow Me.
3. Jesus . . . Went About Doing Good.
4. When Ye Pray.
5. Lo, I Am With You Always.

Six-Day School:

1. God So Loved the World.
- The Child Grew.
2. Follow Me.
3. Jesus . . . Went About Doing Good.
4. A Teacher Come from God.
5. When Ye Pray.
6. Lo, I Am With You Always.

Ten-Day School:

1. God So Loved the World.
2. The Child Grew.
3. This Is My Beloved Son.
4. Follow Me.

4. My Father's House.
6. Jesus . . . Went About Doing Good.
7. A Teacher Came Down from God.
8. When Ye Pray.
9. Greater Love Hath No Man.
10. Lo, I Am With You Always.

INTERMEDIATES—

"Exploring the Bible With Intermediates," Lucile Desjardins. Abingdon-Cokesbury Press, Nashville, Tenn. Leaders Guide, 50c. Pupil's Guidebook (to be used by teacher, also), 25c.

Five-Day School:

1. We Start Our Explorations.
2. Treasures from the Book of Books.
3. Comfort for Dark and Difficult Days.
4. Good News for the Whole World.
- Jesus, the Light of the World.
5. Faith of Our Fathers.

Six-Day School:

1. We Start Our Explorations.
2. Treasures from the Book of Books.
3. Comfort for Dark and Difficult Days.
4. Good News for the Whole World.
5. Jesus, the Light of the World.
5. Faith of Our Fathers.
6. We Share Our Discoveries.

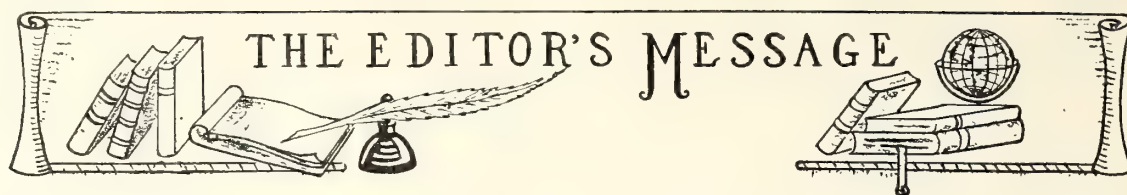
Ten-Day School:

1. We Start Our Explorations.
2. The Greatest Story in the World.
3. Treasures from the Book of Books.
4. Courageous Spokesmen for God.
5. The Law of God in National Life.
6. Comfort for Dark and Difficult Days.
7. Good News for the Whole World.
8. Jesus, the Light of the World.
9. Faith of Our Fathers.
10. We Share Our Discoveries.

Of course, no book or course can give all the answers—it can only suggest, help, and guide. However, we believe that these books, if wisely and with teacher-preparation beforehand, will be of great service to your Vacation Bible School this summer.

In forthcoming issues of THE CHRISTIAN SUN there will be articles concerning each separate course, especially for those using the books for a Five-Day or Six-Day School. Minute by minute plans cannot be made, for that would give you no freedom to change your program to suit your group. We will make suggestions, however, that could be followed as a daily schedule.

If you wish to buy this kit, the
(Continued on page 13.)



PENTECOST, EVANGELISM and MISSIONS.

Again we approach the historic day of Pentecost, that day when there was an upsurge, an outpouring and downpouring of the Holy Spirit. Here in these mighty stirrings of the Spirit we find the headwater of Church. The outpouring of the Spirit was accompanied by the ingathering of people. All the conditions of inspired preaching, both hysical and spiritual, had been fulfilled. Peter preached with conviction and power. His hearers were Jewish people, as were the apostles. They were entitled to the fulfilment of God's promise. The conditions laid down by Peter seemed to be, first, repentance, then baptism; i. e., they must take the right attitude toward Christ the Messiah and they must identify themselves with his movement, called thus early, **The Way**. The numerical results of the sermon were an addition of 3,000 to the body of believers—the first example of mass evangelism, of which there have been many in the history of the Church. It is difficult and dangerous to disparage or disregard this primal mass movement. The Day of Pentecost should also be Membership Sunday in all our churches and the invitation pressed for a wholesale turning in penitence and dedication to God. Let the full impact of Pentecost register in all its mighty and transforming implications.

Even though the disciples were first called Christians at Antioch, Pentecost is usually taken to be the actual beginning of the Christian Church. Yet many stages of development awaited the infant community now just in the swaddling clothes. The important and abiding elements of the life of these early believers were the apostolic teaching, unity in fellowship, the observance of the Lord's Supper and prayer. There were added unto the church daily (not annually!) such as should be saved.

The one gift that was there given was directly related to the commission given to the disciples to evangelize all nations. This was the power to "speak with other tongues, as the Spirit gave them utterance." It was given, not for the spectacular, but for practical use. Many lands were represented among the pilgrims at Jerusalem and all heard the disciples "speaking in their own tongues the mighty works of God." We need to remember that although the people present came from many lands, they were all Jews or Jewish sympathizers. Besides, Greek was the language generally used by travellers in those days. The idea, therefore, that what occurred required the disciples to speak in all the vernaculars of all the countries represented may be regarded as an exaggeration.

What is often overlooked, however, is that the message of the Gospel is often concealed even though the words used may be thoroughly familiar. Every minister faces this problem from Sunday to Sunday. Of this we may be sure, the message of Pentecost "found" all who heard. It struck home. The powers both of expression and hearing were heightened. This was the gift of the Spirit that is still supreme. (I Corinthians 12:3.)

Through those gathered there the Gospel message was to reach, and did reach, all the lands represented. That same need is met now through the translations into more than a thousand languages and dialects of at least the most important parts of the Bible, and through the multitudes of missionaries, foreigners and nationals, who by the power of the Spirit help people of all countries and races to understand and believe the message of salvation through Christ.

PENTECOST and MEMORIAL DAY.

Many hallowed memories are aroused the fourth Sunday in May. Countless people will make their pilgrimages back to their childhood shrines and pay a brief tribute to the memory of their departed ones. There they will pause, the unseen world will draw near and they will experience the communion of saints. "Compassed by such a great cloud of witnesses," some will resolve to "run with patience the race that set . . . looking unto Jesus."

All the sobering and sanctifying influences of the occasion should result in a widespread dedication to the faith of our fathers. Generous offerings should be made by those who have never discharged their debt of gratitude to the church which nurtured them in the faith.

Those who have endeavored to follow the spiritual pilgrimage of Christ and His disciples during this holy season will claim the gift of the Holy Spirit. The incoming tide of the Holy Spirit which successfully launched the Christian movement is needed today to send a foundering church sailing into a new day.

Pentecost and Memorial Day speak the same language and emphasize the same things, the reality of the unseen world. Thank God for all that is worthy of being memorialized. It is secure in the eternal economy of God. The spiritual world is vibrant with power whose chain of releases has been felt across the centuries and around the world. Blessed are those who appropriate and utilize this power in the furtherance of God's Kingdom.

R. L. H.

Some of the greatest thinking has been done by those who cared little for riches—Pasteur, Edison, Jane Addams—and who shall say that theirs was not the richer life? Today, the world knows the poetry of Shakespeare, the music of Wagner, the art of Rembrandt; but who knows even the names of the money barons of their day—or cares to know? If you want your name to live after you, you'll not give all your thought to money. But, whether you want to make money, or write a book, or build a bridge, or run a streetcar—or do anything else successfully—you'll do well to remember that in all the world there is no word more important than—"Think!"

—Edwin Baird.

I Saw the Valley of Virginia

By REV. THOMAS ALFRED TRIPP

Virginia Valley Central Conference met in its mid-year session at Bethlehem Church on March 27. Mr. Roy A. Larriek, an active layman in the Winchester Church, is president—an office he has held for nine years. Reverend Guy H. Veazey is pastor of the host church. The conference was well attended, notwithstanding a serious influenza epidemic throughout the area.

Dr. William T. Scott, Superintendent, and Miss Elizabeth Chicoine, Director of Religious Education, Southern Convention, were the principal speakers. I had the privilege of sharing the program with them. Between the three of us, either together or separately, we visited each church grouping in the conference during the week of the annual meeting. Besides, we took part in an excellent meeting of the young people of the Valley on Sunday, March 30, at Leaksville Church.

I paid "toll" at the "Gateway to the Valley of Virginia"—which is to say, Winchester—by speaking for Pastor Robert A. Whitten on the way in on March 26, and as I departed the following Sunday night. Superintendent Scott and Miss Chicoine also participated in the first meeting here.

The conference revealed progress in every way. For instance, the churches increased their giving for Southern Convention missions by thirty-three per cent during the last year. They voted to increase their goal for the Conference Fund by fifty per cent. All finances were paid in full, or more.

We three speakers had a pleasant night at Elkton in the parsonage of Rev. S. E. Madren and his family. The next day, March 28, there was a conference on rural parish methods at Bethel Church in the forenoon, followed by a dinner in the basement.

Sunday morning I spoke at Timber Ridge for Roy Coulter who rushed me eighty miles down the Valley for the youth meeting at Leaksville. Timber Ridge church represents the most progressive step forward during the past year in the conference. They are just completing a new \$10,000 parsonage. They already had a strong congregation and a beautiful historic church building which they keep in excellent condition. This country parish represents one of the best prospects for the future of any rural church in our fellowship.

Timber Ridge church is the first

in the Valley, after Winchester, to break with the old system of "preaching Sundays" once a month. They are now in a position to have, not only worship services conducted by their own full-time minister every Sunday, but pastoral work and leadership seven days a week. In this notable achievement they have reached the goal which is the ideal for every church.

The grouping of the churches which are unable to carry a full program alone is established in the Valley. This system of yoked fields includes all the churches of the conference excepting Winchester and Timber Ridge which each have their own full-time pastor.

S. E. Madren is pastor of the yoked rural parish which includes Bethel, Mt. Olivet (G) and Mt. Olivet (R), the letters identifying churches of the same name in Greene and Rockingham Counties. The churches of this parish are improving their parsonage at Elkton.

Shenrock Parish includes Mr. Veazey's six rural churches—Bethlehem, Mayland, Concord, Wood's Chapel, Wissler's Chapel and Palmyra. Mayland church is improving its building and adding memorial windows. Bethlehem has started a fund for a new building.

In the Luray area, the grouped rural parish is composed of Leaksville, Newport, Mt. Lebanon, Dry River and Joppa. R. E. Newton is the pastor. This parish entertained the youth conference at Leaksville.

Linville, Antioch, New Hope and Beulah rural churches comprise the remaining yoked parish. Mr. Madren was pastor of this group before going to Elkton. Superintendent Scott conferred with these churches regarding a new pastor who will apparently be called shortly.

These groupings are very significant because the relationship offers many avenues of cooperation, in addition to providing a pastor with support for devoting full-time to the Christian ministry. This system has passed beyond the experimental stage in the Valley and has stood the test of the past eight years or more.

The conference and Convention encourage these groups. Their financial subsidies are granted in ways serving to perpetuate them as follows:

1. Aid is given for the parish group, not for an individual church unless it can support a full-time pastor.

2. Aid is granted only for parishes whose grouping or other arrangements and pastoral relationships are approved by the conference and Superintendent.
3. Aid is granted on the expectation that the pastor devotes full-time to the ministry.
4. Aid is granted only when the pastor lives on the field.

The Virginia Valley Central Conference of Congregational Christian Churches is catching up with the parish patterns found elsewhere and it is leading the way, in many respects, toward new developments of rural church work.

The Valley has a good economic base for all this work. It has one of the nation's finest resources for a vacation trade in its unusually favorable scenery and climate. It has a sound economy in general farming and in its great apple industry. Culturally, the people are as advanced as any in the nation. Schools are good. The educational level seems high. Health is excellent, notwithstanding the flu. There is probably inadequate provision for rural libraries and the churches appear to depend too much upon conference aid while their prosperous surroundings suggest an obvious capacity for greater self-support.

The residents, who are understandably satisfied with their lovely communities, are already giving greater support to their churches. The type of people and culture which exist here are of the type which overcomes problems, given time. The future is very bright in Virginia Valley.

YOU ARE WHAT YOU READ.

If religious books are not widely circulated among the masses in this country, and the people do not become more religious, I do not know what is to become of us as a nation. If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of corrupt and licentious literature will; if the power of the gospel is not felt through the length and breadth of the land, anarchy, misrule, degradation, misery, corruption, and darkness will reign without mitigation or end.—*Daniel Webster.*

Rev. A. P. Slabey has offered his resignation at Bethlehem, Disputanta, in order to accept a church in Pennsylvania. His resignation becomes effective June 30.

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, Editor.

SOUTHERN SYNOD E. & R.'S MEET IN LEXINGTON.

The annual convocation of the Youth Fellowship of the Southern Synod was held in Lexington and Salisbury, N. C., on April 26. There were 250 young people representing thirty-five churches in North Carolina which met in morning and afternoon sessions at the Second Church in Lexington and in the evening for the annual banquet at Catawba College in Salisbury. (The Southern Synod represents churches in North Carolina, Florida, and Georgia.)

Each session was well knitted with the theme, "All One Body We." To express "One in Hope" a play, "The Lost Church," was presented in a fine production by young people from the Western district.

Continuing in the afternoon session were "One in Doctrine" and "One in Charity." A panel discussion on the union of our churches was held with Rev. A. W. Hedrick and Bob Keppel representing the Evangelical and Reformed Church and Dr. W. E. Wisseman and Baxter Twiddy the Congregational Christian Church, participating. This furthered understanding by the young people on the merger.

The last portion of the theme, "One in Charity," was presented by Helen Holt of the Evangelical and Reformed Church. She discussed the projects of the Youth Fellowship. To further illustrate relief as a project the picture, "Seeds of Destiny," was shown. This is a movie of merit which depicts the sufferings of the world.

The evening session was held at Catawba College. This included the annual banquet, installation of officers for the coming year, and an address by Dr. Wisseman. Officers installed as cabinet members were Bob Keppel, president; Sue Ellen Schell, vice-president; Clarine Ingol, secretary; and Hugh Myers, treasurer. Also installed as representatives from the four districts and members of the cabinet were George Fulbright, Western; Mel Palmer, Davidson-Forsythe; Katherine Fesperman, Eastern; and Louise Klutz, Central. Advisers are Revs. A. W. Hedrick, Harvey Koontz, A. W. Cheek, and J. C. Peeler.

Bob Keppel was given full support by the young people in his going to the World Youth Conference in Oslo as one of the four delegates from the E. and R. Youth Fellowship.

We are anxiously awaiting the day of our union as one church. With this union we shall come more to realize that we are *all one body in Christ*.

CAMPAIGN FOR "YOUTH OUTREACH."

We are endeavoring to see that the *Youth Outreach* is within reach of every young person in the Southern Convention. In order to do this we need your help.

A number of individuals and groups are now subscribing, but there are many such as these without the *Youth Outreach*. Our goal for the campaign during this month is four hundred new subscribers with at least one subscription at the end of the month from each church.

If some young people in your church are now subscribing, perhaps there are others who would like also to subscribe. Acquaint them with it.

Briefly, here are a few of the distinct advantages this bi-monthly newsletter brings you:

1. Program suggestions for worship and recreation.
2. News from the Convention—what other young people are doing.
3. Articles and editorials of real value to you.
4. Fellowship with all young people in the Convention.

Present subscription rates are as follows: single subscription, one year—25c; five or more subscriptions to one address, one year—20c each; single copies, 5c each.

Send to: Mr. Jimmy Madren, Elon College, N. C.

Talk about the *Youth Outreach* in your young people's meetings, in Sunday school, at rallies and at any other gathering of young people. We need the strong tie this newsletter brings to all the young people of the Convention, and we can make it a success with your help.

C. BAXTER TWIDDY,
Editor, *Youth Outreach*.

WHAT ABOUT YOUR MISSION STUDY.

Many of you Pilgrim Fellowship members who read this page are members of a Young People's Missionary Society. And, in as much as this page occasionally carries notations about Young People's Missionary work, I was wondering what you have done about your mission study. Perhaps you would like to drop me a line and tell me just how your study has, or is to be, carried on.

In your study of Christian and Race Relations the following might be suggestive: *Sense and Nonsense About Race* by Ethel J. Alpenfels, an anthropologist, contains the answers to questions asked by thousands of high school students about race. Read this illustrated pamphlet yourself, use its facts in conversation, discuss its answers in youth meetings and then give it to a friend. Price: paper, 25c. *Seeking to be Christian in Race Relations* is a pamphlet by Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Ga. In it he points out the Christian way in race relations. It was written for you to study in your Sunday School, Young People's Society, or Missionary Group. It is also good for personal reading and for use in worship services. Price: paper, 25c. *Know—Then Act* is a pamphlet by Margaret C. McCulloch stressing the phrases: "Be—Know—Act," with the emphasis on action. It was especially written for use in denominational and interdenominational youth planning meetings as a guide to action. Price: paper, 25c. For your worship programs, *Discussion and Program Suggestions for Youth on "The Christian and Race"* by Elizabeth Nixon, contains materials for worship programs during your study on Race. Price: paper, 25c. Portraits of Outstanding Americans of Negro Origin, painted by Laura Wheeler Waring and Betsy Graves Reyneau, can be secured for use in study sessions or worship services when stories are told of these Negro Americans. Ten 9 x 11½ inch pictures with brief biographies, can be secured for \$1.00 a set.

In your study on India the following might be suggestive: *Our Country Is India*, is a book for young people that tells what young India is doing today and hoping for tomorrow. Over twenty Indian writers helped Rebecca Wells Loeffler compile a book that is interesting for personal reading, fascinating for a book review, stimulating for use in study classes, and crammed with stories to

(Continued on page 13.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

HARVEY.

My name is Harvey. I am covered with soft white fur. My ears stick up in peaks above my head. They are covered with white fur also but lined with pink. My eyes are a beautiful shade of pink and very large and bright. I have four legs; two of them are very powerful and help me to leap out of harm's way. The other two I use to hold my food with very much as you do. Yes, I am that animal which has "no tail at all but just a little bunch of hair!" I'm a very large pet rabbit.

I would like for you to come to see me some time. All of the children on our street come to see me and to watch me eat. My hutch is on high stilts very much like the homes of people in the Philippine Islands. In one corner of my wire enclosure is a little "rabbit cottage" with a door just made to fit my goings and comings. Inside there is a nice bed of wood shavings.

My master is a little lad of nine years. He has very blue, friendly eyes and black hair. His two older sisters are away from home. One is married and the other one is in training at the University of North Carolina at Chapel Hill. Richard got so lonely that his father and mother decided to buy me for him. His father made my hutch. His mother saves nice green cabbage leaves for me. Richard's father also planted a patch of turnips last fall so that I'd not get hungry through the winter.

Like all bunnies, I had a wonderful time Easter! Richard let me pose for my Easter picture with his basket of beautiful colored eggs. Richard's sister, Mary Lee, has a camera that takes colored films. The background for my picture was a big cherry tree that was as white with blossoms as my fur.

Richard and I have lots of fun together. He is very kind and takes such good care of me. Each morning he brings me my breakfast before going to school and always runs out to say hello to me when he gets home. It is high time I curled down for my shut-eye, so good-bye to you.

QUESTIONS FROM YOUR BIBLE.

(Here are four questions from your Old Testament which are answered in your Bible just after the

questions. See how easily you can find them!)

1. Who shall ascend unto the hill of the Lord? And who shall stand in His holy place?

2. From Whence shall my help come?

3. Who is the King of glory?

4. Whom shall I send, and who will go for us?

A REAL CHILDREN'S PARTY.

By HILDA RICHMOND.

Issued by the National Kindergarten Association.

Mrs. Trenton was spending the afternoon with her friend, Mrs. Croft, while her children, Dick and Mary, and the Croft twins were at a little birthday party given for Tommy Nelson. They knew by the shouts of laughter coming from the Nelson's side lawn that the children must be having a good time—but what *kind* of a good time?

"The children will look like tramps, I'm afraid, when they leave that party," said Mrs. Trenton, shifting the needles in her Red Cross knitting. "I wish Mary had not worn her best dress."

"Yes, I too, have been wondering how the party would end," said Mrs. Croft. "Mrs. Nelson has such advanced ideas about rearing children. She leaves them so much to themselves, I greatly fear the consequences. I always supervise my children in their play hours, and today, with the children planning the refreshments even, and serving them—well, it doesn't look good to me."

But lo and behold! the laughing children were quite tidy when they returned, and they expressed sincere regret that their mothers could not have been at the party. "Do you know," one said solemnly, "Mrs. Nelson let Tommy and Anne manage everything themselves—every single thing!" and the others broke in, "They made sandwiches and ice cream all by themselves; and we had big fat lollipops."

The two mothers exchanged glances over the heads of their children. Both were thinking of a recent children's party, where the little folks played the games directed by their mothers, ate the refreshments served daintily by adults, and showed by their conduct that they had received, at home, last minute instructions in manners,

"I'm going to take that adorable tea set down from the top shelf of the closet, where I had put it to keep 'until Mary gets bigger.' She will enjoy it more right now," said Mrs. Trenton, looking as though she had suddenly seen a vision.

"I spent three whole hours making place cards for my children's last party," lamented Mrs. Croft. "Just look at these place cards made by the children themselves!"

And the children further enlightened their mothers about the invitations to the successful social affair. "We had cookies with our names on them, but we ate 'em." "I wish I had saved mine. My name was in little red candles on a white cookie. Julia made it herself. Mother, why can't we have a party like that?"

Mrs. Trenton rolled up her Red Cross knitting, and her answer seemed irrelevant, "I've learned a very important lesson this afternoon."

Mrs. Croft nodded understandingly. "Perhaps, some more of our neighbors' advanced ideas will be worth copying," she said. "I am glad to have had this lesson, for I see that whatever children do by themselves, successfully, is more precious to them than style and fancy cooking. Besides, it is an experience which assists greatly in their development."

"Yes," replied the other mother, "we have not been giving our children sufficient opportunity for initiative. This party has shown me what possibilities lie ahead. I want to talk with Mrs. Nelson."

"I'm in accord with you there, too," answered Mrs. Croft, smiling.

Rev. O. D. Poythress reports that the current attendance in the South Norfolk Sunday School is 472.

First Church, Washington, maintains a Congregational Home at 1290 Crittendon Street, N.W.

THORSBY INSTITUTE

Thorsby, Alabama

Is registering pupils for next year—both boys and girls—ninth through twelfth grades

References required

Boarding department

Small classes—Thorough work

Christian environment

Moderate charges

No smoking

Member Southern Association

News of Elon College

By PRESIDENT L. E. SMITH.

THE TRUSTEES OF THE PALMER FUND MEET.

The Francis Asbury Palmer Fund was created by the late Francis Asbury Palmer of New York City he united with the Congregational Church. Of course, this was many years prior to the merger of the two denominations.

Mr. Palmer was a very successful business man. He contributed generously to various benevolent causes during his life-time. He challenged the trustees of Elon College to create an endowment fund for the College. He offered to give \$20,000 if the trustees would raise \$10,000 making a total of \$30,000 for endowment. The College accepted the challenge and the late Colonel J. E. West undertook and succeeded in raising the \$10,000 with which to meet the challenge. This was the beginning of efforts to undergird the College with financial strength. According to the College catalogue prior to 1930, the Palmer Fund contributed \$4,000 annually to the College to help meet its current obligations. From 1930 to 1944 the Palmer Fund made no contribution to the College. In 1943 the writer was elected a trustee of the Fund. In 1944 the Palmer Fund gave Elon College \$1,500 and \$1,000 in 1945 and 1946. At the annual meeting held in the vaults of the Chase National Bank, 214 Broadway, New York City, Friday, May 16, 1947, the trustees voted to contribute \$1,000 to Elon College. These contributions are for current expenses. The Fund gives a like amount to Defiance College.

Mr. Palmer set aside approximately \$1,000,000 for the Fund, the purpose of which was to assist young men and young women preparing for the ministry or full-time Christian work and to assist the church colleges of the denomination. Through losses in various ways and suits resulting from the will, a considerable amount of the principal sum was lost. The total active assets as of April 30, 1947, amount to \$648,055. These assets have increased \$19,480.90 during the past year. The inactive assets total \$166,394. It is the purpose of the trustees of the Fund to build the Fund back to its original amount. This is done by reclaiming from inactive assets as much and as rapidly as possible and adding to active assets

and by assigning a percentage of income from the Fund to the capital fund. The Fund has a total income of \$21,260.72.

Mr. Palmer was greatly interested in what was then Starkey Institute, located at Lakemont, New York. This school was closed for a while. The trustees of the Palmer Fund, because of Mr. Palmer's personal interest, reopened the school as an academy for boys. The trustees appropriate \$15,000 a year for the support of this school. The academy is progressing nicely and serving efficiently a goodly number of boys. The success of the undertaking to date would seem to justify the decision of the trustees.

Elon College appreciates greatly the interest expressed and the support given to its program of education. This contribution should encourage our own people to give more generous support to their college.

APPOPTIONMENT GIVING.

We did not report any contributions for last week. We had no report to make. A statement and appeal was addressed to our churches and Sunday schools in particular and to the readers of THE CHRISTIAN SUN in general.

Our report for this week is not too encouraging but it is better than last week's report. The College is aware that during the summer months it is not so easy to secure contributions for the support of outside work as it is during other periods. However, our needs continue and our obligations are exacting. It would be a great encouragement if a number of our churches and Sunday schools would join in the support of the College through the plan submitted by the Convention.

Previously reported	\$3,737.55
Church.	
Eastern Va. Conference:	
Union (Southampton)	35.00
Sunday Schools.	
Eastern Va. Conference:	
Portsmouth, First	9.27
N. C. & Va. Conference:	
Greensboro, First	35.34
Western N. C. Conference:	
Spoon's Chapel	2.25
Total	\$ 81.86
Grand total	\$3,819.41

ELON COLLEGE COMMENCEMENT. MAY 24-26, 1947.

In the hope that the current issue of THE CHRISTIAN SUN will reach subscribers in North Carolina and Virginia before Commencement, an additional notice of the fifty-seventh annual commencement of the College is herewith presented.

SATURDAY, MAY 24—ALUMNI DAY:

10:00 Ground will be broken for the new gymnasium.

3:00 Annual alumni business meeting.

5:30 Reception honoring classes holding reunions.

7:30 Alumni banquet.

Speaker: Rev. William Redd Turner.

SUNDAY, MAY 25—BACCALAUREATE DAY:

11:30 Baccalaureate Sermon.

Speaker: Congressman Walter H. Judd.

MONDAY, MAY 26—COMMENCEMENT DAY:

10:15 Graduation Exercises.

Speaker: Honorable R. Gregg Cherry, Governor of North Carolina. (Gov. Cherry will be introduced by Thad Eure, Secretary of State.)

There will be sixty-eight in the graduating class with a number of diplomas and certificates awarded.

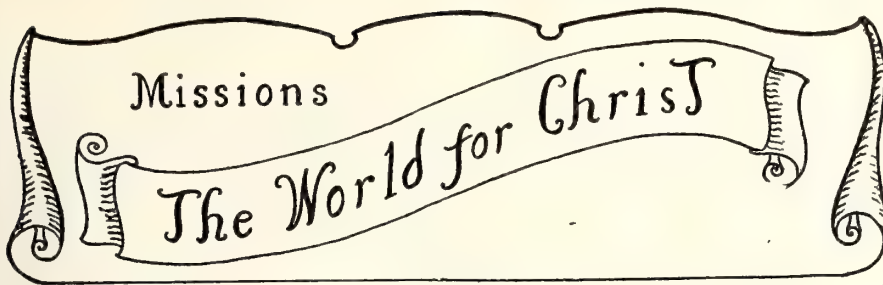
You are invited and urged to attend.

SUFFOLK LETTER.

It is commencement time at Elon. Towering trees have come to full leaf, and soft are the breezes that sigh in their branches. Lawns are spacious and green, lanes are alluring—and may they lead into unnumbered, bright tomorrows! Students who left their high schools and their homes four years ago, their luggage heavy with the high school annual and their hearts heavy with many uncommon separations, are today young men and young women ready to receive their college degrees.

Those young graduates have had their trials and their tests. At times they have suffered loneliness, at other times discouragement, and sometimes they have felt the bitter pangs of defeat. Perhaps there have been times when they were frightened, for we have had frightening years. Perhaps they have wondered oft if they would fail some course, or fumble some opportunity for advancement. Perhaps they have longed for home, or maybe some of them have regretted wasted hours, and wanted a

(Continued on page 9.)



POSTWAR EMERGENCY PROGRAM.

The Missions Council has announced that \$2,076,377 is in hand toward the \$6,114,576 Postwar Emergency Fund for Relief, Reconstruction and Advance to be raised in 1946-47-48.

"Contrary to the plan followed by most denominations, the Congregational Christian Churches are not seeking their funds through a special campaign effort but through the previously existing 'giving' channels of the churches with the income to be received over a three-year spread," says Dr. Albert D. Stauffacher, Executive Secretary, in announcing the progress of the fund.

"The Congregational Christian Churches are also well ahead of their time schedule in raising \$1,200,000 to augment their Ministerial Relief Funds," adds Dr. Stauffacher.

During the three years immediately preceding the beginning of the Postwar Emergency Fund for Relief, Reconstruction and Advance the Congregational Christian Churches had increased their Benevolence giving by forty per cent. Also when the Postwar Emergency Program began these churches were giving toward the Congregation Christian War Victims and Services Committee at the rate of \$500,000 per year.

MISSIONARY SKIPPER DIES.

Captain George F. Garland of Oberlin, Ohio, who for over twenty years was the Skipper of three of the famous little *Morning Stars*, missionary sailing ships sent to the South Seas by the American Board of Foreign Mission, Boston, from 1856 to 1904, died Monday, May 12, at the age of ninety-three.

Captain Garland was Skipper of *Morning Stars IV* and *V*, beginning his full command in 1887; but prior to that time he had been temporary captain of the *Morning Star III* on which he had shipped as a first mate.

In 1904 Captain Garland retired from service, with his wife, Mrs. Sarah Smith Garland, a former Congregational missionary in the Micronesian Islands, and became head of a missionary home in Oberlin, Ohio.

At the time of his death, Captain Garland was in a nursing home in Lorain, Ohio, near Oberlin. Funeral services will be held Thursday afternoon, May 15, in Oberlin, Ohio.

MORNING STAR VI.

A special delegation sent to Micronesia to plan the rehabilitation of our mission work in the Marshall and Caroline Islands report the most urgent need is for a ship to transport our missionaries, native workers and supplies to the many island stations in that area of the west Pacific. The United States Navy authorities in the area have endorsed the delegation's proposal and have recommended the type of vessel to be secured.

On April 8 the Prudential Committee of the American Board for Foreign Missions voted to purchase and equip a schooner to be named *Morning Star VI*. Thirty thousand dollars (\$30,000) is to be raised for this purpose as a part of the Postwar Emergency Program (\$20,000 from the Committee for War Victims and Reconstruction and \$10,000 from Increased Apportionment Giving).

Morning Star VI will take its place in the succession of five gallant little ships of the same name. The first *Morning Star* was sent out in 1856 and was paid for largely by shares purchased by Sunday School children. The *Morning Star VI* may be raised in part by issuing of shares in convenient denominations which can be taken by churches, Sunday Schools and individuals.

MISSIONARY OFFERING.

REPORT FOR MAY 9-15, 1947.

Sunday Schools.	
Beulah—V. Va.	\$ 1.60
Greensboro, First—N. C. & Va.	84.33
Mt. Carmel—E. V.	10.04
Portsmouth, First—E. Va.	8.81
Smithwood—W. N. C.	15.34
Spoon's Chapel—W. N. C.	6.00
Total	\$ 126.12
Churches and Individuals.	
Mt. Carmel—E. Va.	\$ 48.00
Church Extension.	
Ingram—N. C. & Va.	\$ 16.00
Lynchburg—N. C. & Va.	16.00
Lynchburg—N. C. & Va.	5.54
New Hope—E. N. C.	1.10
Total	\$ 22.64

Shaowu.

Ingram—N. C. & Va.	\$ 16.00
Lynchburg—N. C. & Va.	5.54
New Hope—E. N. C.	1.10
Total	\$ 22.64
Burlington, Women's Auxiliary, Friendly Service, Carroll Co. .	\$ 50.00

Total for period May 9-15 . \$ 269.40
Previously acknowledged .. 27,192.52

Total since September . . . \$27,461.92

Respectfully submitted,

W. T. SCOTT,
Superintendent.

SUFFOLK LETTER.

(Continued from page 8.)

better record. Some of them may have been sick, or have had loved ones at home who were ill. All of them have not had all the money they have wished, and some of them perhaps have had more than was good for them. Perhaps everyone of them have at times been in some sort of distress of mind or spirit. Many of them must have had moments of exaltation and joy.

At any rate now they are just about to receive their diplomas. Many hills have been climbed, and much real study—some of it done in fits and starts, much of it done in a cursory fashion, and yes, a great deal of it done as real students would do it, as pursuing interesting roads to opening doors of service and achievements. Some of us have seen almost every side of college life from the students' point of view.

But I started to write these lines to say God bless the men and women who have taught these young people, who have seen them at their mediocre levels as well as at their highest best; who have learned of their hopes and dreams, and have been patient with them when they have needed patience, and wise and strong for them at every step of their college way. I want to thank God for a college that continues the local church's care for the youth of our hearts and our homes. I want to see all the best that the church at home had in mind for Mary, and Tommy, and Jimmy, and Rachel, as they went through classes and departments of the local Sunday school and church, kept up in their training at college level. The best in all that develops Christian manhood and womanhood—of body, mind, and spirit should be found there. Elon has been fortunate throughout her history of more than fifty years in having on her campus some who could see the best in the boys and girls entrusted to her during the big years when they became men and women.

JOHN G. TRUITT.

Church Payments to Apportionments for Convention Boards, Agencies and Institutions for Conference Year 1946-47, Reported to May 15, 1947.

We give you herewith a statement of funds received by the Southern Convention Office, Elon College, N. C., from local Churches on "Apportionment for Convention Boards, Institutions and Agencies of the Convention" for the Conference year 1946-47, up to May 15, 1947.

Funds received up to adjournment of the Conference session are included in receipt of "Convention Apportionments," amount paid and balance due to date of that remittance. The Convention Office does not receive Conference funds. These should be sent to the respective Conference Treasurer or to the Conference session.

We commend the practice of sending monthly or quarterly remittances to The Convention Office. We request those who send funds to designate the purposes for which they are sent. The Convention Office **does not** distribute funds but only credits them to the designated purposes for which the local Churches wish such funds to go.

If the figures given below do not agree with local Church records, please notify immediately THE SOUTHERN CONVENTION OFFICE, ELON COLLEGE, N. C.

VIRGINIA VALLEY CENTRAL CONFERENCE													(No Conference Funds Included)	
	Home Missions	Foreign Missions	Orphanage	College	Christian Education	Super annuation	Convention Fund	Per Capita	Total	Christmas Gift	Church Extension	Shaowu	CWVR & Special	Grand Total
Antioch	\$ 19.13	\$ 19.12	\$ 121.49	\$ 51.59	.....	\$ 10.00	.....	.....	\$ 221.33	.....	.....	.....	.....	\$ 221.33
Bethel	21.00	21.00	36.00	32.18	.....	11.00	.....	.....	121.18	.....	.....	.....	.....	121.18
Bethlehem	21.00	21.00	42.40	50.82	10.00	10.00	.....	.....	155.22	\$ 7.50	\$ 9.00	\$ 14.00	\$ 8.72	194.44
Beulah	17.63	9.96	32.72	3.00	.....	1.00	.....	.....	64.31	.....	.....	.....	.....	64.31
Concord	9.00	9.00	21.36	13.00	4.00	4.00	\$ 10.00	\$ 5.00	75.36	.....	6.02	6.02	.....	87.40
Dry Run	.....	3.00	14.50	7.34	6.00	.....	3.00	.....	33.84	.....	.....	.....	.....	33.84
Joppa	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Leaksville	27.15	27.16	91.00	17.55	.....	16.00	.....	.....	178.86	.....	.....	5.00	.....	183.86
Linville	44.75	40.12	163.40	27.97	22.00	.....	.....	.....	298.24	.....	.....	.....	.....	298.24
Mayland	4.50	4.50	24.00	4.50	.....	.....	.....	.....	37.50	.....	.....	.....	.....	37.50
Mt. Lebanon	5.00	5.00	11.00	.....	.....	4.00	.....	.....	25.00	.....	5.00	5.00	.....	35.00
Mt. Olivet (G)	.....	.....	41.38	13.24	.....	7.07	.....	.....	98.77	.....	.....	.....	.....	98.77
Mt. Olivet (R)	13.31	23.78	30.00	.....	.....	.....	.....	.....	30.00	.....	.....	.....	.....	30.00
New Hope	20.76	20.75	50.43	20.55	.....	10.00	.....	.....	122.49	.....	6.77	6.78	.....	136.04
Newport	51.27	51.30	154.02	34.07	.....	15.00	.....	.....	305.66	.....	.....	6.00	.....	311.66
Palmyra	7.00	7.00	11.00	14.85	3.00	3.00	9.00	8.00	62.85	.....	.....	.....	3.00	65.85
Timber Mountain	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Timber Ridge	57.95	57.95	46.35	.....	9.75	.....	.....	.....	172.00	.....	.....	23.10	.....	195.10
Winchester	133.29	.....	154.72	45.30	.....	.....	.....	.....	333.31	10.00	.....	883.00	.....	1,226.31
Wissler's Chapel	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Wood's Chapel	2.50	1.50	2.50	1.50	.....	3.00	.....	.....	11.00	.....	.....	.....	.....	11.00
Total paid to May 15, 1947	\$ 455.24	\$ 322.14	\$1,048.27	\$ 337.45	\$ 54.75	\$ 94.07	\$ 22.00	\$ 13.00	\$ 2,346.92	\$ 17.50	\$ 26.79	\$ 948.90	\$ 11.72	\$ 3,351.83
App't for above Convention Items	377.00	377.00	593.00	593.00	186.00	186.00	446.00	193.00	.....	.....	.....	.....	.....	.....
Balance due for Conference Year	.....	\$ 54.86	.....	\$ 255.55	\$ 131.25	\$ 91.93	\$ 424.00	\$ 180.00	\$ 1,137.59	.....	.....	.....	.....	.....

EASTERN VIRGINIA CONFERENCE													(No Conference Funds Included)	
	Home Missions	Foreign Missions	Orphanage	College	Christian Education	Super annuation	Convention Fund	Per Capita	Total	Christmas Gift	Church Extension	Shaowu	CWVR & Special	Grand Total
Antioch	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Bennett's	.....	\$ 5.00	9.10	.....	.....	5.00	.....	.....	19.10	.....	.....	.....	.....	19.10
Berea (Nansemond)	\$ 35.00	35.00	100.00	.....	.....	.....	.....	.....	170.00	.....	\$ 32.28	\$ 32.29	.....	234.57
Berea (Norfolk)	.....	.....	50.00	.....	.....	25.00	.....	\$ 15.00	90.00	.....	.....	.....	.....	90.00
Bethlehem (Disputanta)	10.00	10.00	10.00	\$ 5.00	\$ 5.00	5.00	\$ 10.00	10.00	65.00	.....	.....	26.00	.....	91.00
Bethlehem (Nansemond)	15.62	15.62	162.24	20.67	.....	60.00	.....	.....	274.15	.....	.....	.....	.....	274.15
Burton's Grove	5.00	5.00	10.00	.....	.....	5.00	10.00	.....	40.00	.....	.....	.....	.....	40.00
Centerville	.....	.....	33.75	.....	.....	.....	.....	.....	33.75	.....	.....	35.27	.....	69.02
Cypress Chapel	5.40	5.40	97.70	35.00	.....	.....	.....	.....	143.50	.....	.....	.....	.....	143.50
Damascus	25.00	20.00	52.00	15.00	5.00	.....	.....	.....	117.00	.....	.....	.....	.....	117.00
Dendron	3.00	3.00	60.10	5.75	.....	5.00	.....	.....	76.85	\$ 4.00	6.45	6.45	.....	93.75
Epworth, Dover, Del.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Eure	.....	.....	21.00	.....	.....	.....	.....	.....	21.00	.....	25.90	25.90	.....	72.80
Franklin	100.00	110.00	200.00	200.00	20.00	60.00	100.00	22.00	812.00	.....	.....	112.00	.....	924.00
Holland	110.00	90.00	260.00	225.00	27.00	58.00	.....	.....	770.00	.....	.....	.....	\$ 50.00	820.00
Holy Neck	.....	.....	149.00	96.00	.....	30.00	.....	.....	275.00	.....	.....	.....	.....	275.00
Hopewell	6.00	6.00	10.00	10.00	.....	.....	.....	.....	32.00	.....	.....	.....	.....	32.00
Isle of Wight	12.00	15.00	30.00	62.00	5.00	5.00	20.00	5.00	154.00	.....	11.25	11.25	.....	176.50
Johnson's Grove	.....	.....	14.00	.....	.....	.....	.....	.....	14.00	.....	.....	23.70	.....	37.70

Liberty Spring	15.00	15.00	95.00	30.00	.....	48.05	.....	.....	203.05	.....	50.00	.....	253.05
Mt. Carmel	49.46	49.47	155.64	78.00	.....	20.00	.....	.....	352.57	.....	.....	17.00	369.57
Mt. Zion .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New Lebanon .....	.....	.....	415.10	.....	.....	110.00	.....	.....	1,020.65	.....	.....	.....	1,130.65
Newport News	69.53	55.52	.....	370.50	.....	7.50	.....	.....	39.50	.....	.....	.....	39.50
Norfolk, Bay View .....	.....	.....	408.90	.....	.....	.....	.....	.....	408.90	.....	.....	134.40	593.30
Norfolk, Christian Temple .....	.....	.....	100.13	.....	.....	39.25	.....	.....	157.23	.....	.....	.....	157.23
Norfolk, First	8.93	8.92	.....	.....	.....	.....	.....	.....	76.00	.....	.....	7.00	83.00
Norfolk, Little Creek	11.00	11.00	33.00	4.00	4.00	4.00	4.00	5.00	224.00	.....	125.00	.....	379.00
Norfolk, Second	45.00	45.00	119.00	15.00	.....	.....	.....	.....	1,944.98	.....	12.50	180.10	2,218.48
Norfolk, Rosemont	377.00	377.00	725.98	390.00	.....	75.00	.....	.....	27.50	.....	.....	*15.00	42.50
Oak Grove .....	.....	.....	27.50	.....	.....	.....	.....	.....	160.40	.....	175.00	.....	335.40
Oakland	7.50	7.50	132.00	13.40	.....	.....	.....	.....	50.00	.....	.....	.....	50.00
Portsmouth, Elm Avenue	10.00	15.00	25.00	.....	.....	.....	.....	.....	410.22	.....	.....	.....	430.22
Portsmouth, First	33.71	33.73	194.93	117.85	.....	30.00	.....	.....	25.00	.....	.....	.....	51.00
Portsmouth, Shelton Memorial .....	.....	.....	25.00	.....	.....	.....	.....	.....	295.00	.....	.....	.....	295.00
Richmond	50.00	50.00	110.00	65.00	10.00	.....	.....	10.00	467.00	.....	.....	50.00	517.00
South Norfolk	85.00	85.00	125.00	.....	20.00	25.00	85.00	42.00	35.90	.....	.....	.....	42.03
Spring Hill	7.94	7.95	13.31	1.70	.....	5.00	.....	.....	350.00	.....	100.00	230.48	680.48
Suffolk	87.50	87.50	175.00	.....	.....	.....	.....	.....	189.97	.....	10.00	.....	209.97
Union (Southampton)	25.22	25.23	83.70	45.82	.....	10.00	.....	.....	102.50	.....	.....	.....	107.50
Union (Surry)	21.75	21.75	54.00	.....	.....	5.00	.....	.....	72.50	.....	.....	.....	72.50
Wakefield .....	.....	.....	67.50	.....	.....	5.00	.....	.....	50.50	.....	.....	25.50	76.00
Waverly .....	.....	.....	25.00	.....	.....	25.50	.....	.....	335.61	.....	.....	.....	364.07
Windsor	45.25	45.00	89.29	87.07	10.00	50.00	.....	9.00	.....	.....	.....	.....	.....
Total paid to May 15, 1947	\$1,276.81	\$1,260.59	\$4,500.87	\$1,892.76	\$ 111.00	\$ 717.30	\$ 229.00	\$ 118.00	\$10,106.33	\$ 360.49	\$ 85.88	\$ 745.36	\$12,007.54
App't for above Convention Items	2,302.00	2,296.00	3,975.00	4,965.00	1,216.00	1,099.00	2,487.00	720.00	.....	.....	.....	.....	.....
Balance due for Conference Year ..	\$1,025.19	\$1,035.41	.....	\$3,172.24	\$1,105.00	\$ 381.70	\$2,258.00	\$ 602.00	\$ 9,579.54	.....	.....	.....	.....

*Includes \$15.00 from Friendly Service for India.

WESTERN NORTH CAROLINA CONFERENCE													
(No Conference Funds Included)													
Albemarle	\$ 24.00	\$ 24.00	\$ 95.50	\$ 30.00	\$ 10.00	\$ 10.00	\$ 22.00	\$ 10.00	\$ 225.50	\$ 16.00	\$ 25.00	\$ 125.00	\$ 391.50
Antioch (O) .....	.....	.....	25.00	.....	.....	.....	.....	.....	25.00	.....	.....	.....	25.00
Antioch (R) .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Asheboro .....	.....	.....	16.00	.....	.....	.....	.....	.....	16.00	.....	.....	.....	16.00
Bailey's Grove .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Bennett .....	.....	.....	10.86	.....	.....	.....	.....	.....	10.86	.....	.....	.....	10.86
Big Oak	3.91	3.91	19.20	.....	.....	.....	.....	.....	27.02	5.76	.....	\$ 5.66	38.44
Biscoe .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Brown's Chapel .....	.....	.....	24.00	.....	.....	.....	.....	.....	24.00	4.80	.....	.....	28.80
Ether	14.13	14.10	44.75	7.18	.....	8.03	.....	.....	88.19	.....	.....	.....	88.19
Flint Hill (M)	6.10	6.11	14.09	.....	.....	.....	.....	.....	28.09	.....	.....	.....	28.09
Flint Hill (R)	5.00	5.00	20.00	4.00	4.00	.....	.....	.....	38.00	.....	.....	.....	38.00
Glendon .....	.....	.....	11.63	.....	.....	.....	.....	.....	11.63	.....	.....	.....	11.63
Grace's Chapel .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Hank's Chapel	39.75	30.76	122.02	.....	.....	.....	.....	.....	192.53	.....	.....	.....	192.53
High Point	16.50	16.50	34.00	.....	.....	.....	.....	.....	67.00	.....	15.00	.....	82.00
Liberty .....	.....	.....	27.05	30.00	.....	.....	.....	.....	57.05	5.00	.....	12.70	74.75
Mt. Pleasant	14.00	14.00	27.00	20.00	.....	10.00	8.00	.....	93.00	.....	.....	.....	93.00
Needham's Grove .....	.....	.....	13.30	.....	.....	.....	.....	.....	13.30	19.30	.....	.....	32.60
New Center .....	.....	.....	11.70	.....	.....	.....	.....	.....	11.70	6.60	.....	.....	18.30
Park's Cross Roads .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Paterson's Grove .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Pleasant Cross .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Pleasant Grove	25.00	.....	30.00	.....	.....	16.72	.....	.....	71.72	.....	.....	.....	71.72
Pleasant Hill	49.81	49.81	219.29	40.22	.....	.....	.....	.....	359.13	.....	.....	.....	359.13
Pleasant Ridge	17.98	70.14	76.17	55.74	.....	.....	.....	.....	220.03	21.46	.....	.....	241.49
Pleasant Union .....	.....	.....	67.50	.....	.....	.....	.....	.....	67.50	.....	.....	.....	67.50
Providence Chapel .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Ramsaur .....	.....	.....	145.40	.....	.....	.....	.....	.....	145.40	.....	.....	.....	145.40

Sunday School Lesson

By REV. H. S. HARCADLE, D. D.

JUDAH'S UNSTEADY COURSE.

LESSON IX—JUNE 1, 1947.

MEMORY SELECTION: *In quietness and confidence shall be your strength.*—Isaiah 30:15.

LESSON: II Kings 18-20; II Chronicles 29.

DEVOTIONAL READING: Psalm 46.

A Good King and a Long Rule.

Hezekiah was a good man and a great king. His biographer says in what seems as rather extravagant words "after him was none like him among all the kings of Judah, nor any that were before him." (II Kings 18:5.) He "did that which was right in the sight of the Lord, according to all that his father David did." "He removed the high places and brake the images, and cut down the groves, and even went so far as to break into pieces the serpent that Moses had made and which had become an end, instead of a means to worship. This latter reform was drastic to say the least and aroused a great deal of opposition on the part of some conservatives. But Hezekiah, with something of the fervor of the prophets, tried to make religion a matter of spirit and the inner life, and not from an outward ceremony. Furthermore, "he trusted in the Lord God of Israel" and "clave to the Lord and departed not from following him, but kept his commandments." He comes as a welcome change from so many of the kings of Israel and Judah, who in varying measures and manners led the people astray, and compromised ethical and spiritual ideals.

Hezekiah strengthened the nation, both from within and from without. He rebelled against the King of Assyria and served him not, refusing to pay tribute to him as had done some of his predecessors. This called for courage and faith of the highest order, for Judah was but a small kingdom, while Assyria at that time bestrode the world like a Colossus. It was all the more noteworthy in view of the fact that the Assyrians had recently come up and conquered Israel and taken the Ten Tribes captive. Later on, when Sennacherib had conquered the fenced cities of Judah, Hezekiah did buy him off by paying tribute, selling even the gold from the doors of the temple and from the great columns in order to meet the levy laid upon him.

Hezekiah also did some public works. He developed an improved water supply for the city, bringing water in through a conduit and also building a reservoir as insurance against a siege. He reigned twenty-nine years, through a turbulent and troubled period, and there is no question about his ability and his character.

A War of Nerves.

Hitler's "war of nerves" was no new thing. The king of Assyria used the method away back there in Hezekiah's day. He sent his personal "Goebbels," Rabshakeh, to intimidate the Judaites. He chided him with trusting in Egypt, whom he likened to a bruised reed, he ridiculed him for trusting in the Lord, a God who had allowed the king to take away the high places and the altars, he challenged him to furnish two thousand riders for horses that the king of Assyria said he would provide, he even insinuated that the Assyrians had come up against Judah at the express command of the Lord himself. He brought dire threats against the people, speaking in their own language so that they would get the import of his words. It was all designed to strike fear into the hearts of the people, and to lead to a ready and speedy surrender. Much of Hitler's success at the beginning of the war was due to his diabolically conceived and cleverly conducted "war of nerves" by which he defeated nations before ever he struck a blow. He was as successful in diplomatic as in military warfare. One wonders if Russia is not using the same technic now. And our words about the atomic bomb may be a part of the same technique.

A One-Man Army.

It was fortunate for Judah that Isaiah lived in Jerusalem at this time. Here was a man who was, literally a oneman defender of the nation. His words and his personal example kept up the morale of the king and the people, and saved the little kingdom from premature destruction. For instance when Hezekiah heard the blatant and blasphemous Rabshakeh broadcast his dire warnings, he was stricken with stark terror. He turned to Isaiah, and asked the prophet to pray in behalf of the nation. Isaiah promptly reassured him, predicting that the Assyrians would have to

return to protect their own country against the king of Ethiopia, a prophecy that was forthwith fulfilled. When again he uttered his dire predictions against Judah, Isaiah confidently said that the king of Assyria would not come into the city, or even shoot an arrow into it, or lay it to siege. And again a great plague struck the camp of the Assyrians and thousands died overnight. This man Isaiah was one of the great men of all time. No prophet surpassed him in spiritual insight and vision, and none equalled him in the use of the spoken and printed word. He was a world statesman and a prime minister of the Kingdom of God on earth,

Borrowed Years.

Later in his reign Hezekiah was stricken with what appeared to be a fatal illness. It appears that a boil must have become infected. In any event he seemed doomed to die, and the prophet plainly told him to set his house in order. But by a gracious act of God his infection responded to treat—and a simple treatment it was for figs were laid upon the boil—and he recovered. Thus he lived on borrowed time. What a new sense of stewardship he must have had as a result. As a matter of fact, every one of us lives on borrowed time. The fact that we awake every morning is a challenge to live that new day for God.

A Good Man Can Do Foolish Things.

Goodness is no insurance against foolishness. When the king of Babylon heard that Hezekiah was sick he sent his personal representatives and presents to Hezekiah. Hezekiah in a gracious and generous, but foolish gesture, showed these visitors everything he had—treasures, armor, fortifications, everything. Simple-minded fellow, that was right down Babylon's alley. They made use of that a little later when they came up and conquered Judah. Isaiah knew what was going to happen and he rebuked the king for his folly. But it was too late.

Restricted Area—Religion Keep Out.

Religious, and genuinely religious as he was, Hezekiah was not led to a radical change in his outlook on life. In a pinch he fell back on reliance, on military wealth and military power.

C. Shannon Morgan is to preach the Baccalaureate Sermon at Windsor High School June 1, and he has a part in the graduation exercises at Carrsville High School June 2.

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

The Christian Orphanage management appreciates visitors. We have had a number of visitors lately from different communities. All of them have expressed their appreciation for the splendid condition in which the buildings are kept, and the splendid appearance of the Main Building in its new coat of white paint. They are amazed how beautifully the little children play together without quarreling. We find that more people who visit the Orphanage, more people we have interested in the Orphanage.

On Sunday and Monday, May 25 and 26, many of those who read these lines will attend the College Commencement. We want to give you a special invitation to visit the Orphanage while here. The matrons in charge of the buildings will be happy to show you through them. If you don't have time to go through all the buildings we want you to go through the buildings known as the "Baby Home" and the "Old Building." We hope to have them finished by commencement. We would be happy to have you look at the cattle, the beautiful dairy barn, and the milking shed which has recently been painted white on the inside. It looks so white and clean you would not hesitate to drink milk which is milked in such a clean place.

We heard our good friend, John T. Kernodle, say on one occasion, in making a talk in behalf of the Orphanage, that you could not visit the Orphanage without it costing you something; not that the superintendent was going to ask for money, but when you looked at the little children there, they would so impress you that if you did not make a contribution while there, you would send a check when you got home.

When you visit the Orphanage and see the opportunity it affords you, to give that they may have a real home and an equal opportunity, too, with other children, you will want to have a part.

The Christian Orphanage is an institution of the Church and the whole Church is expected to support it. Please visit the Orphanage, *your* Orphanage, and see for yourself.

CHAS. D. JOHNSTON,
Superintendent.

RREPORT FOR MAY 22, 1947.

Amount brought forward \$4,702.73

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
New Hope	\$ 8.04
Southern Pines	21.88
Wentworth	18.50
	48.42
Eastern Va. Conference:	
Damascus	\$ 33.60
Portsmouth, First	22.68
	56.28
N. C. & Va. Conference:	
Greensboro, First	112.26
Happy Home	8.93
Hopedale	19.65
	140.84
Western N. C. Conference:	
Pleasant Union	\$ 15.13
Smithwood	7.01
Spoon's Chapel	4.00
	26.14
Va. Valley Conference:	
Beulah	2.00
Total	\$ 273.68
Total this year from churches	\$4,976.41

WHAT ABOUT YOUR MISSION STUDY.

(Continued from page 6.)

be told in youth programs and speeches. Cloth, \$1; paper, 60c. *Tales from India*, by Basil Mathews, contains stories about Indian Christians and their struggles for the social betterment of their country. It is good for Sunday School, Vacation Bible School, vesper services, or missionary meetings. Illustrated. Paper, 50c. *Fun and Festival from India*, by Rose Wright, contains festivals, stories, recipes, games, poems, and songs—all you need to guide you in planning a series of good times in connection with your India study. Paper, 25c. *Discussion and Program Suggestions for Youth on India*, by Ross and Mary Cannon, gives plans for six study sessions on *Our Country Is India* and five programs on *This Is India*. Five worship programs, a questionnaire, and a dramatization that may be secured separately for pupil use at 75c a dozen, are included. Paper, 25c.

All of these may be secured from the Pilgrim Press, 14 Beacon Street, Boston 8, Mass.

VACATION BIBLE SCHOOL.

(Continued from page 3.)

total cost is \$2.45. However, in conjunction with the Board of Christian Education of the Southern Convention, the following offer is made. If your church will send its Children's Day offering to the Southern Convention Office, specifically marked for the Board of Christian Education, and if your Vacation Bible School offerings are given for some denominational project which is supported by the Southern Convention, the Va-

cation Bible School kit will be sent to you without charge. If you wish to take advantage of this offer, please write to let me know, and I shall send you the kit as soon as possible.

The Committee feels that the themes for each of the age-groups are well chosen—for who can deny that they are not topics of vital importance to us all living in this world of 1947? "God's Plan for Happy Homes" brings to mind that our homes make up the world and that God's plan for them would truly bring about His world. "We Go to Church" should be the theme of all who are concerned about themselves as truly Christians. "We Would See Jesus" is the Christian way of saying, "We Would Follow Jesus." And, "Exploring the Bible" makes us remember that the Bible is strangely up-to-date and thrillingly modern—for by it we gain truth and guidance to make us strong, to live as Christians should live in this twentieth century.

ELIZABETH CHICOINE,
Field Director.

BEREA OBSERVES FAMILY WEEK.

Miss Elizabeth Chicoine was the guest speaker at a fellowship supper held in observance of Family Week on Wednesday night, May 7, by the Berea Church, Elon College, N. C. Some seventy-five people gathered in the cafeteria of the Altamahaw-Ossipee School, Mr. V. M. Bundy, Superintendent. The school is across the road from the Berea Church.

The meal was served "chow line" style and after the line had passed by the serving tables all sat down and had the meal together. Gifts were presented to the eldest mother, Mrs. Georgia Shatterly, and to the youngest mother, Mrs. William Jones. Mr. and Mrs. Lawrence Boone received a gift for the largest family present. Miss Chicoine was also presented a gift from the ladies of the church. During the evening preliminary plans were discussed and laid for the Daily Vacation Bible School to be held the first week of June. Rev. Kenneth Thomas and a committee from the Fairview Church met with this group and the two churches will join forces for the Bible School.

Dr. Jesse H. Dollar will conduct the revival at the Berea Church June 1-6. The fellowship concluded with the showing of the film, "Is Your Home Fun?" A real night of family fun and fellowship was enjoyed by all present.

CLYDE L. FIELDS,
Pastor.

	Home Missions	Foreign Missions	Orphan-age	College	Christian Education	Super annuation	Convention Fund	Per Capita	Total	Christmas Gift	Church Extension	Shaowu	CWVR & Special	Grand Total
Randleman	20.00	20.80	18.51	.....	.....	.....	.....	.....	18.51	11.27	5.84	5.85	.....	41.47
Seagrove	.....	.....	65.00	.....	.....	10.00	.....	.....	115.00	.....	.....	.....	.....	115.00
Shady Grove	.....	.....	12.28	.....	.....	.....	.....	.....	12.28	.....	.....	.....	.....	12.28
Shiloh	.....	.....	90.13	.....	.....	.....	.....	.....	90.13	.....	.....	.....	.....	90.13
Smithwood	13.71	15.34	30.00	.....	.....	.....	.....	.....	59.05	18.49	.....	.....	.....	77.54
Sophia	.....	.....	15.00	.....	.....	.....	.....	.....	15.00	.....	.....	.....	.....	15.00
Spoon's Chapel	6.00	6.00	36.53	5.05	.....	.....	.....	.....	53.58	.....	.....	.....	.....	53.58
Union Grove	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Zion	.....	.....	200.13	.....	.....	.....	.....	.....	200.13	.....	.....	.....	.....	200.13
Total paid May 15, 1947	\$ 255.89	\$ 275.67	\$1,522.04	\$ 193.98	\$ 14.00	\$ 54.75	\$ 30.00	\$ 10.00	\$ 2,356.33	\$ 108.68	\$ 30.84	\$ 153.79	\$ 26.30	\$ 2,675.94
App't for above Convention Items	765.00	765.00	1,128.00	977.00	297.00	332.00	743.00	151.00	.....	.....	.....	.....	.....	.....
Balance due for Conference Year	\$ 509.11	\$ 489.33	.....	\$ 783.02	\$ 283.00	\$ 277.25	\$ 713.00	\$ 141.00	\$ 3,195.71	.....	.....	.....	.....	.....
NORTH CAROLINA AND VIRGINIA CONFERENCE														
(No Conference Funds Included)														
Apple's Chapel	\$ 18.57	\$ 18.57	\$ 91.86	\$ 7.33	.....	.....	.....	.....	\$ 136.33	.....	.....	.....	\$ 22.25	\$ 158.58
Asheville	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Belew Creek	2.78	3.92	14.62	2.60	.....	.....	.....	.....	23.92	.....	.....	.....	.....	23.92
Berea	.....	.....	35.30	.....	.....	\$ 26.00	.....	.....	61.30	.....	.....	.....	.....	61.30
Bethel	.....	.....	92.58	.....	.....	17.17	.....	.....	109.75	.....	.....	.....	.....	109.75
Bethlehem	23.00	13.00	232.20	.....	.....	45.00	.....	.....	313.20	.....	.....	.....	.....	313.20
Burlington	80.71	180.46	2,520.40	398.08	.....	100.80	.....	.....	3,280.45	\$ 100.00	\$111.61	\$ 111.61	*145.67	3,749.34
Carolina	.....	.....	.....	.....	.....	.....	.....	.....	.....	11.46	.....	.....	.....	11.46
Concord	6.00	6.00	36.00	12.00	.....	.....	.....	.....	60.00	.....	.....	.....	.....	60.00
Danville	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Durham	40.40	40.42	328.98	49.63	.....	.....	.....	.....	459.43	52.61	.....	.....	.....	512.04
Elk Spur	.....	.....	125.59	352.00	.....	70.00	.....	.....	547.59	41.91	.....	.....	.....	612.37
Elon College	.....	.....	81.00	.....	.....	83.00	.....	.....	247.00	.....	.....	.....	.....	247.00
Gibsonville	.....	83.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Graham, Providence Memorial	.....	.....	40.71	.....	.....	.....	.....	.....	40.71	.....	.....	8.33	8.33	65.71
Greensboro, First	153.30	153.33	460.74	68.65	.....	44.71	.....	.....	880.23	158.34	.....	128.29	234.15	1,401.51
Greensboro, Palm Street	37.00	36.00	100.00	95.00	20.00	37.00	.....	\$ 21.00	346.00	.....	.....	.....	.....	346.00
Haw River	.....	.....	77.91	.....	.....	.....	.....	.....	77.91	.....	.....	30.00	21.16	129.07
Hebron	.....	8.10	28.00	9.20	.....	10.75	.....	.....	56.05	.....	.....	7.11	.....	63.16
Hines Chapel	3.00	3.00	137.00	13.12	.....	.....	.....	.....	156.12	.....	.....	.....	.....	156.12
Hopedale	.....	.....	94.80	.....	.....	.....	.....	.....	94.80	.....	.....	.....	.....	94.80
Howard's Chapel	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Ingram	30.41	30.45	125.00	8.61	.....	28.00	.....	.....	222.47	.....	16.00	16.00	.....	254.47
Ivy Hill	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kalam Grove	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lebanon	7.32	7.32	50.00	17.03	.....	10.00	.....	.....	91.67	.....	.....	.....	.....	91.67
Liberty	21.00	14.00	28.38	12.00	.....	10.00	.....	.....	85.38	.....	.....	.....	.....	85.38
Long's Chapel	14.11	9.97	34.71	8.31	15.00	13.00	35.00	13.00	143.10	.....	.....	.....	.....	143.10
Lynchburg	27.00	20.00	47.00	57.00	16.00	14.00	41.00	10.00	232.00	.....	5.54	5.54	.....	243.08
Mebane	10.00	10.00	27.00	.....	.....	.....	.....	.....	47.00	.....	.....	.....	.....	47.00
Monticello	15.00	8.00	32.44	.....	.....	.....	.....	.....	132.44	.....	13.53	13.53	.....	159.50
Mt. Bethel	22.00	22.00	60.00	25.00	11.00	8.00	26.00	7.00	116.00	.....	.....	.....	.....	116.00
Mt. Zion	.....	.....	13.13	.....	.....	14.50	.....	.....	27.63	.....	.....	.....	.....	32.63
New Lebanon	36.00	28.00	91.50	9.15	.....	.....	.....	.....	164.65	.....	.....	5.00	.....	182.15
Pfafftown	10.00	4.00	10.00	15.80	10.00	6.00	16.00	2.00	73.00	9.93	5.94	5.94	.....	94.81
Pleasant Grove	32.19	32.20	32.80	12.76	.....	.....	.....	.....	109.95	.....	.....	.....	.....	122.95
Pleasant Ridge (G)	15.00	8.00	20.00	29.00	12.00	.....	.....	.....	84.00	32.00	12.50	12.50	.....	141.00
Reidsville	60.00	+1,396.00	293.83	18.00	.....	25.00	.....	.....	+1,792.83	.....	110.00	50.00	.....	+1,952.83
Rocky Ford	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Salem Chapel	.....	.....	4.80	.....	.....	19.00	.....	.....	23.80	.....	.....	.....	.....	23.80
Shallow Ford	29.00	29.00	116.00	17.00	15.00	.....	.....	.....	221.00	.....	.....	.....	.....	221.00
Tryon, Erskine Memorial	40.00	33.00	80.00	88.00	26.00	20.00	52.00	16.00	355.00	.....	.....	93.03	.....	448.03
Union (N. C.)	.....	.....	56.00	.....	.....	22.50	.....	.....	78.00	.....	.....	.....	143.43	221.43

"DING" and "MAO"

This is an auspicious time to start a letter. Firecrackers are bursting near and far to celebrate the ancient New Year festival, dear to all China. Moreover Robert and I are having our own celebration; for yesterday I came home from the hospital, a month from the day I was carried off on a stretcher. Such an ignominious way I took to begin our venture in a new place! But it is over, and we can go on from here. There is our home to put into shape; there are courageous people to know better; there is all this unfamiliar region to make our own. This is yet the China we love; and it is good to be here.

How lucky we were to draw passage on a cargo boat instead of a crowded transport ship; to go by way of the Panama Canal, the warm southerly route; to have wonderful friends to harbor us in Shanghai; to wait there only four days for our small steamer down the China coast, and to survive that three-day experience; to bring our sorely needed goods all the way without loss; and finally to arrive! These are things to be thankful for.

The job for which we had come began at once. Callers all day—Chinese pastors, teachers, school principles, our Christian leaders—to tell their story of terrific war years, present difficulties and discouragements, hopes and fears. There is need for wise planning in reconstruction. The long strain shows. And the present madly rising inflation of currency distorts the whole pattern of life still further.

One day we were invited out beyond the city to our agricultural school. The students work on the land as well as study. They demonstrate spraying fruit trees, modern fertilizing of truck gardens, cross-breeding of poultry, and much else to the farmers of the countryside. The school is located in a beautiful valley. Japanese bombs found it and completely destroyed the main buildings. Soldiers later occupied and damaged everything else. Guy Thelin, our agricultural expert, was trying to get his once attractive home repaired, and something in it to live with, before Betty and their two boys should arrive from America. They since have come, a happy, reunited family, undaunted by anything. The principal, K. P. Lin, loves his job and his boys. They and his teachers work with him tirelessly in the big effort of reconstruction. At dinner, delicious Chinese food, practically everything a product of the school, I asked him which weighed heavier now, discouragement or hope. He flashed a smile and replied quietly: "We have been able to lift our heads just above the edge, and from here on it is hope."

A great event has been the arrival of the Roderick Scotts and Walter Smiths and our own young recruits, Dr. Edward Riggs and the Richard Jacksons.

Now he will explain about "Ding Mao" and sign us off. Back in December of 1941, in Weston, Mass., we queried when and whence the next letter after "Bing Yin" would be. The answer you see is, right now, here! We had no faint notion of sending a next from this province—misty, steaming, fertile, courageous Fukien, instead of yellow, dusty, thrilling Tientsin. But here we are. "Ding Mao," you must know, has to come next in our Chinese cycle. Any Chinese student will tell you why. Officially the year of "Ding Mao" was 1927, and after that it will be 1987; but the private Chandler cycle is just different. This "Ding" and "Mao" signify a well-sustained person, after a hare, at six in the morning—interpret this as you please!

HELEN D. & ROBERT E. CHANDLER,
Foochow China.

HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Christian Churches.

Elon College Library

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, MAY 29, 1947.

NUMBER 22.

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3X

A Prayer for Young People

"O God, our Father, Thou Searcher of men's hearts, help us to draw near to Thee in sincerity and truth. May our religion be filled with gladness and may our worship of Thee be natural.

"Strengthen and increase our administration for honest dealing and clean thinking, and suffer not our hatred of hypocrisy and pretense ever to diminish. Encourage us in our endeavor to live above the common level of life.

"Make us choose the harder right instead of the easier wrong, and never to be content with a half truth when the whole can be won.

"Endow us with courage that is born of loyalty to all that is noble and worthy, that scorns to compromise with vice and injustice and knows no fears when truth and right are in jeopardy. Guard us against flippancy and irreverence in the sacred things of life.

"Grant us new ties of friendship and new opportunities of service. Kindle our hearts in fellowship with those of a cheerful countenance, and soften our hearts with sympathy for those who sorrow and suffer.

"May we find genuine pleasure in clean and wholesome mirth and feel inherent disgust for all coarseminded humour. Help us, in our work and in our play, to keep ourselves physically strong, mentally awake and morally straight, that we may the better maintain the honor of the Corps untarnished and unsullied, and acquit ourselves like men in our effort to realize the ideals of West Point in doing our duty to Thee and to our Country. All of which we ask in the name of the Great Friend and Master of men.—Amen."

—West Point Cadets.

NEWS AND VIEWS

Dr. H. S. Hardeastle was the speaker at the annual banquet of the Christian Temple Young Adult Class last week.

Supt. W. T. Scott was guest speaker at the meeting of Evangelical and Reformed Ministers at Lexington, N. C., on May 12.

The Editor delivered the Memorial Day sermon at Spring Hill Church last Sunday afternoon. Rev. J. E. McCauley is the pastor.

Mrs. Larry Milteer, a CHRISTIAN SUN subscriber and a member of the Rosemont Church, has been elected president of the Portlock Parent-Teacher Association.

Miss Sarah Carroll, Norfolk County week-day religious education teacher, will head the daily Vacation Bible School in the Rosemont Church to be held June 16-27.

Dr. I. W. Johnson reports: The newly installed Hammond organ was used for the first time Sunday at the Liberty Spring Church. A baptismal fount was dedicated in memory of Mrs. R. B. Wood at Oakland Church last Sunday.

FROM THE VALLEY.

Mrs. G. H. Veazey is the recipient of a new *Speed Queen* washing machine presented by the ladies of the Shenrock Pastorate. Words fail to express the appreciation for such a lovely gift.

The Rev. G. H. Veazey was made to feel younger on May 9th when he received a shower of birthday cards, the most of which contained tokens of appreciation for services rendered. This is indeed a great age to live in and the Valley is a good place to live.

The Pilgrim Fellowship-Sunday School Convention will meet in annual session June 12, with the Mayland Church, G. H. Veazey is the host pastor.

DISTINGUISHED GUESTS.

On April 7, the *Queen Elizabeth* landed at New York, and included in its passenger list were the following distinguished churchmen—delegates to the Provisional Committee of the World Council of Churches:

The Most Rev. George Bell, Bishop of Chichester, England; Archbishop Strenopolous Germanos, official representative of the Eastern Orthodox Church, Metropolitan of Thyrateria, and vice-chairman of the World Council of Churches; the Rt. Rev. Gustaf E. Aulen, Bishop of Sweden; Dr. J. Hutchison Cockburn, director of the department of reconstruction and inter-church aid of the World Council

MEMORIAL SUNDAY PRAYER.

At thine altar, O God, we remember the heroism of men and the fortitude of women in a time of terror and trial; those who endured with valor, those who suffered with patience, and those who gave all, even the sweet blood of youth, for a better day. God of Mercy, let us not by carelessness or indifference be guilty of the worst of all sacrileges—the waste of sacrifice.

God of justice, make us just in mind and spirit, that the kingdoms of the world may become the Kingdom of Justice. We pray not for a peace of ease, but for the peace of righteousness and goodwill, and the moral love that fulfills itself in fellowship. Comfort thou thy people; guide our groping humanity out of chaos into brotherhood. Enlighten our darkness; let ignorance, oppression and envy cease, and heaven and earth be joined in praise of the Prince of Peace. Amen.

—Joseph Fort Newton.

and former moderator of the Church of Scotland; Dr. W. A. Visser 't Hooft, president of the World Student Christian Federation and General Secretary of the World Council; Professor Georges Florovsky of Paris, representing the Russian Orthodox Church in Exile; Dr. Marc Boegner, president of the French Evangelical Church and chairman of the Advisory Committee of the World Council; Dr. Alphonse Koechlin, president of the Swiss Protestant Federation; and Dr. Michio Kozaki, moderator of the United Church of Christ in Japan.

Pastor Martin Niemoeller, vice-president of the German Evangelical Church, who recently concluded an American lecture tour, was one of the distinguished delegates.

North American church leaders scheduled to attend the Buck Hill Falls meeting include Charles P. Taft, president of the Federal Coun-

cil of Churches; Dr. John R. Mott, Nobel peace prize winner and a vice-chairman of the World Council; Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches; Bishop G. Bromley Oxnam, bishop of the New York area of the Methodist Church and former president of the Federal Council of Churches; Dr. John A. Mackay, president of Princeton Theological Seminary; Dr. Henry Smith Leiper, American secretary of the World Council; Dr. Douglas Horton, executive of the Congregational Christian Church and chairman of the Council's American committee; and Dr. Henry P. Van Dusen, president (Continued on page 10.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

DAILY VACATION BIBLE SCHOOL.

For those of you who have asked for some suggestions as to the use of the various books in the suggested Vacation Bible School "kit," I would like to offer the following procedure for five-day Schools. Those churches which are planning for a full ten-day School may follow the outline as given in each book.

BEGINNERS: "God's Plan for Happy Homes"—Elizabeth B. McKinney.

Study carefully the Introduction to the course, so that you may know the purpose of it, the needs of the children, how to change the course to fit your own group's needs, the day's procedure, the part of the parents, and the general course outline.

The first day, "Jesus in His," may be followed as outlined in the book, only changing it where it fits your children better. For the second day, "How Mother Helps and What Father Does," you will need to plan carefully, for you are combining into one day what was planned for two sessions. Try to show the children that Mother and Father work together in the home, and that the children may be God's helpers by being thoughtful toward their Mothers and Fathers. I would suggest that you divide the time fairly between talking about Mother and about Father, ending the day with the Conversation and Worship on page 35, substituting *Mother and Father* where just Daddy or Father is used. For the handwork, each child might make two of whatever the teacher has planned, one for Mother, one for Daddy. During the Conversation time, the children might talk about Mother, with the teacher using the story of a mother (on page 27) and a poem (on page 25). This period might end with the teacher's doing this. After the Play period, instead of the Activity suggested on page 28, the group might have another Conversation time, with the talk being about Fathers, as given on pages 31 and 32. This period may end with the poem and story on page 32. Follow this with the handwork period, making things for both parents, and end with the Conversation and Worship on page 35.

"Sister's Part and Brother's Part," the third day, may be worked out in much the same way. The time suggested (page 41) for an Excursion and Visit may be used for the

talking about Sisters. Use the Conversation and story on pages 42 and 43 for this. Follow with the Play period, etc., and when the children have returned, open the Conversation period with the suggestions offered on page 45 concerning Brothers, following with the story beginning on page 45. The handwork for this session may be that suggested in Session No. 6 or to emphasize the fact that this handwork is for everyone in the home—Mother, Daddy, Sister(s) and Brother(s). Use the closing Discussion, etc. (page 47), to dismiss the group.

The fourth day, "Sharing Our Homes," will stress the fact that friends in our homes and helping to make them happy is part of God's plan for happy homes. This session will use as the opening Conversation the one suggested on page 55, learning the song, "Friends, Friends, Friends," and following this, have the play time. Later, the children will enjoy "acting out" guests and hosts or hostesses. Use the story on page 56, beginning with the Conversation suggested. The handwork may be the blotters suggested in the Appendix (page 68) for some special friend. Close the session with the suggestions given at the top of page 57.

The last day, "Homes Jesus Would Like to Visit," will be somewhat of a review of the activities and learning of the past four days, always coming back to the theme for the day. Follow the opening Conversation on page 59 and the Dramatic Play. After the Outdoor Play, etc., the children may help to prepare for their families and friends the work they have done during the week (that is, for the closing program, if one is to be given. If this is not the case, the suggestion for Mothers to visit on the last day may be carried out, as planned in Session 8.). Using the Conversation, etc., on page 60, tell the story which follows. The group may wish to sing again the songs it will offer on the closing program. End the session with the suggestions on page 61, using the word "tonight" (or the appropriate one, depending on the time of the final program).

PRIMARIES: "We Go to Church"—Lou Goddard.

Read carefully the purposes of this course, plan for getting ready for the

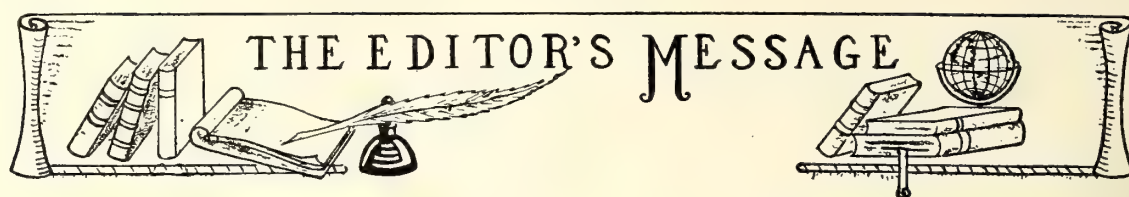
School, and try to prepare for the needs of the children with whom you will work and play and worship. For the first day "We Go to Church" and "Our Own Church" combine the activities, etc., of both sessions, as outlined in the book. Most of the time will be spent on the plans of Session 1. If a tour of the church (as suggested on pages 24, 25, and 26) does not seem practical or needful, the children will enjoy "acting out" church as outlined on these pages. Using the schedule on page 14, the tour or dramatic play may come just after the Clean-up time. Let the closing worship be that suggested on page 28, beginning with learning another new song, telling the story on page 29 and 30, and ending with the suggested Conversation. The handwork may be either the drawings as suggested in Session 1 or the peep-show outlined in Session 2. (The peep-show may well be the "project" to be worked on in spare moments and offered for exhibition at the final program, to show what the children have studied and done during the week.)

The second day, "Our Minister," will need to be carefully planned. Be sure that you have invited your minister to meet with you and that he knows the reason for his being a part of the day's learning! This session may be followed as it is outlined. However, if you used as handwork on the first day the drawings, you may wish to begin either the peep-show or the frieze today. If you began the peep-show on the first day, at the time suggested for working on gifts, the children may continue with the peep-show. Use the story suggested, if possible.

The third day, "Our Church at Work for Others," will follow suggestions of Session 6. Newcomers may help finish the peep-show or frieze, instead of working on gifts, as suggested in the schedule on page 54. At the handwork period, the gifts may be made for a list of people whom the children name (shut-ins, the minister, other children, Sunday School teachers, etc.). In telling the story, change names and places where needed and so that they will suit the group.

On the fourth day, "We Help in Our Church," the schedule may be followed with the exception of working on the collection of pictures. At the planning session they may help prepare for the final program, for that is another way to help in the church. The litany, or original responsive readings, may be begun at

(Continued on page 7.)



SALUTATIONS, SUBSCRIBERS!

Many of you are receiving "The Christian Sun" for the first time. It is a real joy to welcome you into our family of subscribers. It is our hope that you will continue your subscription for many, many years. Some of our subscribers have been on our mailing list for more than 50 years. So, stay in the family. Let's have no separation after the first 6 or 12 twelve months.

The writing and reading of our weekly publication affords an opportunity not only to share our own thoughts, but to think God's thoughts after Him. We trust that you will be blessed and that your entire family will be enriched spiritually by our weekly visit in your home. Let us know if we can serve you in any special way. The value of this publication is increased by the number of persons who read your copy of each issue. Greetings and blessings for each of you.

GREETINGS TO GRADUATES.

A host of good wishes to all high school and college graduates. One of the foremost preachers of our generation has called this "A Great Time To Be Alive." And so it is. Citizens of this portentous age need every possible iota of education. Avoid the mistake of those who scrap their educational luggage the moment they secure a diploma. Educational techniques and text books are not superfluous cargo to be jettisoned on the turbulent sea of life; they give buoyancy and direction; chart and compass they are. The practical divorce between education and vocation is one of the enemies of progress. Technical skill and scientific methods are capable of lifting every vocation to higher levels of usefulness and enjoyment. Put yours to work!

Universal knowledge and the ability to learn are God-given. A Christian must therefore practice the stewardship of knowledge and skill as well as the stewardship of money. The graduating classes of 1947 should mean new life and leadership for our churches. Education does not bring exemption from responsibility. "To whom much is given, much shall be required." Some of these current graduates will, we trust, enter the ministry or some form of Christian service. Others will enter various professions, but endeavor to discharge their stewardship of talent and influence as lay workers in the church. Those who have attended a denominational college have an advantage and a responsibility. It is their privilege to transmit their additional knowledge, school spirit and religious fervor into the work of the local church.

The God of history is the God of the future. Learn to cooperate with God. Although a graduate, you have yet much to learn. Advancement will come, not by luck but by pluck. New achievements, new knowledge, new friendships, even marriage, may await you! "Give to the world the best you have and the best will come back to you."

AFTER PENTECOST

A new era began after Pentecost. The infant church learned to stand alone, leave home, and come to terms with the world. The ecstasy of Pentecost was soon followed by the fires of persecution and the visions of Patmos. Following the theological skirmishes of St. Paul and St. Peter, there dawned the Golden Age of missions. The establishing of churches, the making of converts, and the writing of the New Testament filled these early days of grace.

Pentecost was not a hoax; it was not a pretty theological bubble which soon burst and disappeared. It was the very presence and power of God, strengthening, sustaining and directing those of The Way. This power was neither dissipated nor evaporated. It was harnessed to a mighty task, a world-conquering program.

What is to be the program in our churches following Pentecost? Does the uninterrupted program of the early Church suggest a moratorium on all our efforts until next fall? The establishing of churches, the publishing task of the Christian religion, the program of local and world-wide evangelism, these are the continuing tasks which should engage all our Pentecostal enthusiasm.

We think that church work is difficult now, and it is. But think of the added agencies for organization, publication and transportation which we now have! The early Church faced great odds and adversaries. They were handicapped in many ways. But they had the unimpeded power of the Holy Spirit, and this was the decisive factor in their spiritual conquest. Therefore, pray for the Holy Spirit, expect it, accept it, and attempt great things in its power. R. L. H.

THEY DIDN'T WANT SUCH LIFE.

A Christian family from a fine old Southern town moved to a big city in the North during the recent war on account of work. Because of the crowded conditions in that city this family was compelled to live in an old apartment house in a low type of neighborhood.

Down South this family was a respectable member of a good evangelistic church, faithful in attendance. But here in the new location neither the father nor the mother united with a church nor sent their three children to Sunday School. Soon they lived like the other irreligious people in the noisy neighborhood of the slums. Instead of going to Church School or worship they loafed at home, reading the funny papers, or went to the shows. At first their conscience rebelled at this kind of life, but in time they got used to it, even to the noise of blaring radios with crazy programs.

But there was a marked change in the behavior of the children. They picked up all kinds of bad habits and bad language from other children on the dirty streets. They got into one trouble after another. Mother found it hard to control them.

The people on their street talked loudly regardless

of what they were saying, or what hour of night it was. Sometimes drunks would gather on their stone doorsteps past midnight and raise a rumpus. An Italian family in one of the apartments made life miserable. The man made good money at war industry, and she spent most of her time loafing around. The couple loved to drink, often they quarrelled, even fought till the woman screamed and the children cried for help.

After hearing such a brawl one night, the Southerner said to his wife: "Betty, if this is the way godless people live, I don't want any of it. Let's get out of this and go back to church."

"That's what I've been thinking for a long time," she said. "Let us return unto the Lord and serve him. I have already found a church, and the Lord will help us find better apartments."

Address of Governor Cherry at Elon College Commencement Exercises

10:30 A. M., MONDAY, MAY 26, 1947

It is a happy opportunity that I have today to come here for my first appearance at Elon College. I am glad to be with you here on the scene and at the sight of one of North Carolina's most notable experiments in the field of liberal education under church influences in a Christian atmosphere.

North Carolina as a state and as a people owes much to the church denominations that exist and reflect their influence within the borders of the state. Such church groups have carried a great part of the load in the field of higher education in our state and have made possible to the young people of the state a type of education in an atmosphere that is not entirely possible or practical in connection with a state institution that is supported from the tax moneys of all our people.

Church institutions, such as Elon College, supported by such groups as the Congregational Christian Church, have as their specific purpose the training of young men and young women under moral and religious influences. With classic and scientific education, this institution and the Congregational Christian Church that backs it provides every opportunity for moral development and spiritual advancement.

So here at this happy institution, which is small enough to provide the advantages that come with close contacts with members of the faculty, and large enough to offer education through intellectual experiences, Elon College has served our State and our nation by giving students a human understanding of books, themselves, other people, and God.

So I must comment on this occasion on the obvious and very noticeable spirit and character that marks this fine institution. College life at Elon has always been wholesome and invigorating.

There is, of course, a reason for

the character which every individual and every institution possesses. In most instances it looks back of the individual or the institution to a begetter for the beginnings of the formation of that character.

The history of Elon College is, in a measure, the history of the Christian Church. Looking back of this College to its real beginning we find in 1794 a group of dissenters from Wesleyan Methodism seeking what they considered to be a more democratically governed church. Under the leadership of Rev. James O'Kelly this group met in Surry County, Virginia, and formed a new denomination which they called the Christian Church. In 1929 this denomination and the Congregational Church merged to form the present Congregation Christian Church.

In 1889 the group that looked back to O'Kelly as a founder established Elon College here on this spot and in the spirit that is still predominant on its campus. Many church colleges were established in the 19th century. It was the trend then for denominations to establish church colleges for the training of their own leadership and as a contribution to civilization. The Christian Church as then constituted was no exception. It was in September of 1888 that the Southern Convention of the Christian Church met in extra-ordinary session in Old Providence Church at Graham to hear the reports and the recommendations of the committee on schools and colleges.

A college board was named there, with authority to choose a site for the college and to make necessary legal and financial transactions.

Dr. W. S. Long of Graham, a pioneer in higher education here in North Carolina, had opened a school at Graham nearly a quarter of a century before which bore the name Graham Normal College. This institution proved to be a forerunner of

Elon, was merged into the project of the church-appointed board, and a new site was selected here where we are assembled today. The station was known as Mill Point as the time and the citizens of Mill Point gave twenty-three acres of land and \$4,000 in cash toward the project. W. H. Trolinger of Haw River gave in his own name a tract of twenty-five acres of land. In consideration of these donations and this keen interest the college was located here and the name Elon—a Greek word meaning oak—was selected because of the magnificent oak forest that stood here at the time and until this day characterizes this campus.

The college's original charter said that it was to "afford instruction in the liberal arts and sciences." How very well it has functioned in keeping with that dictate can be seen with a quick glance back over the more than a half a century of operations here and at the parade of useful citizens this institution has produced.

Elon College has produced a brand of education that has been and is *good* education. Elon has served well in producing men and women who were and are well educated.

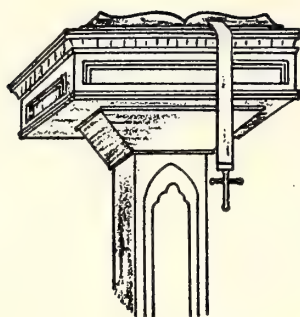
After spending the past few moments harking back to Elon's beginnings, to her founding fathers, to those who gave character to the institution and inspiration to her faculty and student body, I wish to make a point of what I refer to as *good* education.

I think we have only come to a full realization in recent years of the fact that *good education is good business*.

Just as Elon College is what it is because of those who created it, most of us honestly proclaim that we are what we are or what we hope to be because of our parents and our teachers. From Biblical times there have been admonishments as to the debt we owe our parents. We have been taught from Holy writings to honor our Father and Mother, to love them, to respect them, to protect them in time of age and infirmity. We have long understood that. And now in more recent years we are beginning to fully recognize a debt we owe to our teachers. We didn't even acknowledge that debt for many years—much less make an effort to pay it.

But times have changed. I truly believe that more interest is being shown in education by laymen today than ever before. Hard-boiled business has been sensing something there. Business is learning, and learning fast now that it has gotten on to the idea, that education is a good investment.

(Continued on page 13.)



TOTALITARIAN CHRISTIANITY.

A Sermon

By REV. JESSE H. DOLLAR, D. D.,
Pastor, Elon Community Church.

*The Lord our God is one Lord:
And thou shalt love the Lord thy
God with all thy heart, and with
all thy soul, and with all thy
mind, and with all thy strength:
this is the first commandment.—
Mark 12:29-30.*

One characteristic of Christianity, indeed its inescapable demand upon every individual, is absolute and unconditional surrender of one's self to the will and ways of God.

I think we can point with absolute confidence to this demand of complete surrender, and the failure of the average individual to yield to it, as the primal weakness of professed Christianity. It is not unusual that the average Christian, upon coming into the church, gives up those practices which he never really reveled in, but it is too unusual that we find a person who has hewn to the prescribed line in cutting away all love for the lusts of worldly life. Here we have come face to face with our lack of spiritual power.

Here is one who gives up liquor, but it turns out that the temptation to drink never really bothered him anyway, and he can leave off drinking from a sense of moral decency rather than from a sense of sin. Many can be found who have left off profanity in the same way; or gambling, or other forms of social evil. We may be proud of the fact that upon coming into the fellowship of the church there is still a sense of need for leaving off obvious sins, but there are too few church members, professed Christians, to whom their allegiance to Christ and their affiliation with the church has meant their giving up the habit which is deepest seated in their lives. Though they are willing to give up every other sin, especially the sins on the fringe of their lives, they hold fast to that sin which the Scripture likens, in its hold upon them, to a member of the body—the eye or the hand. Here is the test! Here is where you and I have failed. We

have let Christ into the outer circle—the circumference of our lives—but we have never let Him take over the center.

He is a Totalitarian Christ. We subscribe to a totalitarian Christianity when we accept the vows of the church, but we are only practitioners of ritual and performers of ceremonies; having a form of religion but having nothing to do with it as a power (as Moffatt puts it), until we yield to its demands. "Conversion," says Stanley Jones, "is that process, be it sudden or gradual, by which we pass from the Kingdom of Self to the Kingdom of God." Until we let Christ take control of our hearts (the seat of our affection), and direct our wills (the source of resolute action), and guide our affections (the sweetening ingredients of our wills and expressed interests), from our native concerns with life and ourselves to the practice of His Will in us and for us, we have only a marginal religion. Christ will not be ruler of the outer realm of our lives while we keep command of those areas of life which are the well-springs of our spiritual potency and power. He will be Lord of all of life, or he will be Lord of no part of life. He will possess all, or he will have none. Not half-saved and half-sinful, but totally saved or totally lost.

Christ demands control of all our personal powers, interests and attitudes. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." That means total surrender of the personal realm. "Christianity is class-blind and race-blind."

Our class prejudice is as evident and as shameful as our race prejudices. We want to associate with people who are as good, socially and economically, as we are. We are flattered if we think they have more money than we. We feel the same way about color. Not one of us but would feel flattered to be in the company of Kagawa of Japan, yet we pronounce a curse upon the Japanese people as a whole. We call them rats and have no conception of the squalor into which Kagawa went to lift the lowest of his race to the level of his beloved in Christ. We admire Kagawa because he, by the grace of God in a Christian missionary, was born again, and that rebirth from self to God in Christ tore him away from his family, his wealth and comfort, and gave him in return the company of the outcast, the untouchables in the slums of Japan—with its subjection to unspeakable disease and blindness and tuberculosis. In his

wealth and social rank, he was his father's son. In the misery of the untouchables, he was the son of God. You can make your own decision of which station is the more important to the cause of World Christianity. We seek to associate with the best, but sadly, the best in the eyes of the world is the person with the highest social standing or the biggest bank roll. We think it an honor to be with the up and outs, but we do not bother to go to the down and outs and bring them up from shame into the Kingdom of God. That is where we are the opposite of Kagawa, and what is more, we are at the same point the opposite of Christ.

Christ demands that he have complete command of all roads leading from the circumference into the center of our lives. When we are as thoroughly Christian as we know how to be, we are as good as anybody. Until we are Christ-intended and Christ-guided, we are a nobody in the language of Grace. When we are Christian to the core and not ashamed of confessing it, we have no equal on any other level in any class, in any race, or in any station in life. If we are weak and ineffective, it is not because we are not socially prominent or wealthy. It is only because we are poor inside. Education does not make us great, it only brings out what is inside. Look at the power of Peter and John and listen to the scriptural citation of them: "And now when they (their rulers and elders and scribes) saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled: and they took knowledge of them that they had been with Jesus." (Acts 4:13.)

Christ reserves judgment of others for Himself. It is so easy to spoil an otherwise beautiful life by finding excuses for our sins in the mistakes of others. Somebody sins and we try to forget our own sins by pointing out their faults to those around us. God is not like that.

"Man looketh on the outward appearance, but God looketh on the heart." There is not a woman here who would have dared to be associated with the Apostle Peter before Christ got hold upon him. You would have looked at his ruggedness, heard his profanity and turned away in disgust. But Jesus saw what was in him: took hold of him and brought it out! Much more acceptable in outward appearance was Judas. He was handsome and shy. To see him would make a woman's heart beat faster. But appearance was all there was to

(Continued on page 11.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Rev. R. E. Brittle and the people of Union (Southampton) envision a full-time program for that church and community. There is a most attractive opportunity for that church to develop. It is already a thriving church now being surrounded by scores of new homes. It stands strategically in the heart of the community where highways merge, and a rapidly growing center interest is growing. Mr. Brittle and his people have seen the situation developing for some time, and to bring it to full fruition, he has resigned with the thought that with a bit of help from the Eastern Virginia Conference's home mission funds, and from the Christian Missionary Association and the Mission Board, full-time work could be developed there.

Union, familiarly known as "Joyner's," is a few miles out of Franklin in one of the prettiest sections of the country, with considerable development growing up all about it. The leaders of that church can be congratulated on moving forward with the times. Even though they may like the quiet days of yesteryear, and see them passing with a bit of longing in their hearts, they know that a full-time service is going to be more and more needed for that community. Let us thank God for the faithful folk who will see to it that as the community grows the church will grow along with it. Fortunate will be the pastor who will be called to serve the fine men, women, and young people of that church and community. Mr. Brittle has two other large churches in thriving communities and few would have had the strength and grace to have served the three churches as he has served them.

The Rev. O. D. Poythress, president of the Eastern Virginia Conference, spoke before a recent meeting of our ministers and told of a growing development out on one of the main highways not far from South Norfolk where he has instituted plans for a church lot in the very heart of a growing and unchurched community. New fields are opening up and the call for new ministers grows greater. The church must keep up with the times or it will lose its hold on the people. What can be finer for the building of a Christian America than enthusiastic churches right in the midst of the people where the little

children can attend easily and their parents may mix and mingle with their neighbors as they worship God together? The privilege of being a minister in such a place is one of the highest privileges in life, and it has its good and sufficient reward.

JOHN G. TRUITT.

VACATION BIBLE SCHOOLS.

(Continued from page 3.)

this session. Use suggestions given on pages 69 and 70, followed by those on page 77. The closing worship will be a good way to end this session.

The last day, "Our Church — A Place to Worship," may substitute in the schedule the making of invitations for visits by parents at the closing program, instead of making envelopes. Otherwise, this schedule may be followed almost exactly. During the planning time, the boys and girls should have a part in making preparations for the closing program.

JUNIORS: "We Would See Jesus"—

Kate Payne Owens.

Each Junior teacher should go over carefully the purpose of this course and realize what the Junior boys and girls need to have take place within them during the School. Also, read the suggestions on the the time schedule, room arrangement, activities, supplies, etc.

The first day combines "God So Loved the World" with "The Child Grew;" thus, plan carefully so that both themes receive the proper emphasis. The most stress, perhaps, should be on "The Child Grew," with "God So Loved the World" as the introduction to it. Use the story on page 17 as a basis for the whole course, with the conversation following it as the introduction to the story on page 22 and 23. Follow the schedule as given in Session 2, and after Notebook Work (page 27) let the group help choose the project it would like to work on.

On the second day, "Follow Me," the schedule may be followed almost exactly, working on the project as chosen and partially worked on during the preceding day.

The third day, "Jesus . . . Went About Doing Good," may follow the suggested schedule, with the change of after Music and Hymn, the boys and girls should have a discussion on why they believe that Jesus is the greatest Hero who ever lived (see Session 1); if they have already done

this, they may revise and add, as suggested at the bottom of page 47.

The fourth day, "When Ye Pray," scheduled plan may well be followed in its entirety, with the changes made which do not concern your group since you have not done some of the activities as outlined in previous sessions. At this session, however, it would be good to let the group help plan for its part on the closing program.

On the last day, "Lo, I Am With You Always," the planned procedure is a good one to follow, omitting those activities which you have not done in your group. In this session, too, plans must be definitely laid for the Junior group's part in the closing program.

INTERMEDIATES: "Exploring the Bible With Intermediates"—Lucille Desjardins.

Each teacher should know the contents of the Introduction, Preparing for Study, Using the Pupil's Guidebook, and Source Books and Materials. The teacher should also be familiar with the Pupil's Guidebook. (It is not absolutely necessary to buy a Guidebook for every pupil, although it may be found helpful. A teacher may teach very effectively with both books, and the boys and girls having none. However, if the School wishes to buy one Guidebook for each child, the price is 25c per copy, ordered from The Methodist Publishing House, Fifth and Grace Streets, Richmond, Virginia.)

On the first day, "We Start Our Explorations," the outlined plan may be followed step by step. Much depends on this first day, for on it rests the success of all the following sessions.

On the second day, "Treasures from the Book of Books," the suggested schedule may be followed almost without change.

The third day, "Comfort for Dark and Difficult Days," is one of the most needed courses possible for this age group. It may be that you will not be able to get some of the outside musical helps mentioned. However, there are many other activities suggested which will more than fill the time!

On the fourth day, "Good News for the Whole World" and "Jesus, the Light of the World," are combined. It will probably be better if your emphasis were placed the most on "Good News for the Whole World," using the schedule as planned (pages 66-71), but for the closing worship service, use that on pages 77, 78 and 79. Sometime during (Continued on page 11.)



A LETTER FROM THE JACKSONS.

American Board Mission,
Shaowu, Fukien, China,
May 2, 1947.

Dear Friends:

On the first three days of this week (April 28, 29, 30), I attended the Annual Meeting of the North Kukien Synod of the Church of Christ in China. We met in Shaowu, and it was one of the most encouraging meetings I have ever attended. Let me tell you about it. Those present were Pastor Huang and Pastor Liao of Shaowu, Pastor Fan of Tsiang Loh, and Pastor Liao of Kienning. In addition there were two lay preachers, Mr. Chang and Mr. Kiu, and two laymen both named Lee.

We convened each morning at 8:30 and continued until about 5:30 P. M. There was so much to discuss we almost resented taking time out for lunch. It had been over a year since they had met to discuss the Synod affairs. Each minister reported the status of the church in his field. There were some very discouraging elements as well as encouraging ones. In the Yankou area, there are ten churches, only two of them have pastors. Some churches have disbanded entirely for lack of leadership. Fourteen churches in this large area are still considered somewhat active. Four ordained ministers can't begin to take care of them. So it was quite natural that the first question to come up for discussion was leadership.

How surprised and pleased I was to discover the possibilities available. First, we discussed people who had formerly served as pastors but who had gone into other lines of work. It was decided to ask two of them to return to the active parish ministry. The greatest surprise of all was to discover the number of superior young men and one young woman who are anxious to study for the ministry. It was decided to employ four young men and one young woman as summer workers in towns where formerly there were churches, to see if they can be revived. In the fall, if money is available, they will be assisted to attend college or seminary. Here is a really worthy project

for some church group—for \$120, a student can attend theological seminary for one year. Mr. and Mrs. Storrs have established a fund which is being used for this purpose, but with this new increase in students, it will soon be used up. In America, it is possible to earn part of his expenses, but here a seminary student does not have this opportunity.

It was reported that the two primary schools, Han Mei and Hwa Mei, are in serious financial condition and may have to close. They are operated entirely under the leadership of Chinese. However, these inflationary times make it most difficult for schools, churches and other institutions. It was decided to sell the fine crop of peaches behind our home and to use that money to keep Han Mei School open awhile longer. (A gift of \$250 would be enough to supply additional needs of the school for a year.) Each of these schools has a student body of about one hundred.

Finally, the budget was discussed. The ministers' salaries were raised from about \$2.00 (U.S.) per month to about \$12 (U.S.). This is still a small figure compared to other vocations. For instance a skilled carpenter makes about \$240,000 (U.S. \$20) per month.

We were especially glad to have Mr. Chandler with us for the meeting particularly because of his long experience in mission work in North China, and because of his ready command of the language.

There seemed to be a fine spirit at the beginning. A fresh burst of enthusiasm was evident partly because of the arrival of new missionaries. I never saw such an enthusiasm to start new enterprises—schools, laymen conferences, hospitals, etc. A group of Christian women sent a petition with forty signatures asking for the Lau De girls' school to be revived. Ever since the Communists wreaked so much havoc in the early 1930's, the leaders have dreamed of the day when the church and its institutions could be rebuilt. Now the war with Japan is over, new missionaries have come, new life is stirring, young people are volunteering for

Christian service. The harvest is plenteous and the Lord of the harvest has called forth labourers into His harvest. It is a thrilling thing to have a small part in God's great enterprise.

Let me tell you of one more incident before closing. On Tuesday evening we had our first showing of colored slides to show the pastors and people the types of pictures which were available. There were some of the people back home, some of the Storrs, the Shepherds and other missionaries they knew. Some pictures were shown concerning the life of Jesus with Pastor Fan explaining the meaning. We met in an open air building in our front yard. It could conveniently hold about one hundred people. There were no seats so everyone had to stand. Imagine our surprise when there were two or three times the number of people we expected. The problem of the future seems to be clear—how to limit the crowd so that all may see and hear. The past two nights we have been kept busy running to the gate to tell people who had come, "No, there wasn't going to be another showing tonight." Last night over thirty such persons came and I don't know how long it will continue. There are surely great possibilities ahead for visual education. (Most of those present had never before seen a picture shown on a screen.)

MISSIONARY OFFERINGS.

REPORT FOR MAY 16-22, 1947.

Sunda Schools.

Antioch—V. Va.	\$ 18.96
Happy Home—N. C. & Va.	9.03
Holy Neck—E. Va.	70.00
Linville—V. Va.	20.76
Newport—V. Va.	11.46
Tryon—N. C. & Va.	20.00

Total \$ 150.21

Churches and Individuals.

Pleasant Grove—W. N. C.	\$ 25.00
Rosemont—E. Va.	56.00

Total \$ 81.00

Church Extension.

Linville—V. Va.	\$ 12.50
Hines Chapel—N. C. & Va.	8.18

Total \$ 20.68

Shaowu.

Hines Chapel—N. C. & Va.	\$ 12.50
Linville—V. Va.	8.19
Rosemont—E. Va.	12.50

Total \$ 33.19

Total for period May 16-25 \$ 285.08
Previously acknowledged .. 27,461.92

Total since September \$27,747.00

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

This letter is just a glimpse into a few short days here. You can see that, although there are many difficult problems ahead, we are at present very much encouraged. Our Father has not been idle during these years, but is continuing to raise up witnesses in this remote section of the world.

Cordially,

DICK & DOROTHY JACKSON.

A LETTER FROM SHAOWU, CHINA.

Dear Miss Bascom:

Your splendid letter received. Thanks for sending me so many beautiful pictures. I can see you for your picture every day. I pray for all my foreign friends most of my time.

My children are all studying in school. I May is the oldest daughter. She is in the senior second year. She was a very little baby when you left Shaowu. Now is grown up and strong. She likes drawing very much and drew this picture when I send. I Ling is the second daughter. She is taller than her sister. I Lung is the youngest, my son. They are all in the senior middle school first year. My husband lives with them. He is a Chinese doctor. He planted so many vegetables here in the country. They are living in the Adelaide Walker School while they attend school.

I am living in the valley all the year. I cannot walk along to Shaowu because my right body is not well. (She had a shock which affected her right side.) But I can work a great deal except washing or early morning work. I have a little girl by my side. She can help me much. Now she has gone to help them. I have an old woman in the valley. She is a good woman. I love her very much. I have a beautiful garden in my front yard. There are a dozen orange trees in it and about forty kinds of flowers. I like flowers very much. I hope you will send me seeds after while. I planted 300 pine trees this spring. I hope I can plant more next year. There are about 100 chestnut trees on the hill, and I have much potatoes and a lot of vegetables in the garden. I am just like a farmer woman. We have a farm yard Shaowu Private People's Livelihood Farm. We shall plant 220 fields of rice next year but we only plant 70 this spring.

I like write to you very often but it is hard for me because I had not write English for a long time. We read English with them this summer. I told them the Pied Piper, King Midas, The King of the Golden River.

We are very glad that there are so many Doctors and foreigners shall come to our Shaowu. The street of

our city from east to the south is very wide. All the things here are very high priced except the salt. (Postage on this letter was \$300.) I love our mother school (Lombard), but there is only empty school house. I am very sorry when I pass over it. I am dreaming all the night. I am still studying there, and forget I am the mother and I have children. I am never forget you all.

I hope you pray for our Shaowu and all China. Give my love to your dear mother. Your pupil,

FUNG TI NG.

(Mrs. Titus Chang.)

Editorial Note: Miss Bascom and Mrs. Chang taught at Lombard School in Shaowu in 1926. This letter was written before the Jacksons arrived. Miss Bascom urges that all our churches send religious pictures for distribution.

INDIA'S PROGRESS.

The Christian missionary enterprise has been responsible for most of India's progress during the past 200 years, according to four prominent Christian leaders from that country.

Guests at a "fellowship dinner" in New York by the India Committee of the Foreign Missions Conference of North America, the speakers were Bishop John A. Subhan of the Methodist Church of India, the first convert from Mohammedanism ever to be elected to the Methodist episcopacy; Mrs. Chandrama Prem Nath Dass, retired president of Isabella Thoburn College, Lucknow; Beharilal L. Rallia Ram, chairman of the National Christian Council of India; and Dr. Rajah B. Manikam, secretary of the Council. The four Indian leaders comprise an official deputation from the National Christian Council of India to the Protestant Churches of America.

According to Bishop Subhan "the days of untouchability are numbered," women now share equal rights and privileges with men, and numerous social reforms are being enacted today which will have far-reaching effects upon India's millions.

"It must, however, be acknowledged that all this has come about because of the impact of the Gospel of Christ upon India," he added.

Bishop Subhan warned his countrymen against the danger of forgetting that "there are things of greater importance and of higher value than political independence."

"There is a greater need than political liberty," he said, "and if that need is not met, freedom will be turned into license, government into

anarchy, and individuals will become mere accidental bundles of atoms drifting into oblivion."

Since the coming of Christian missions to India in the beginning of the 18th Century, Mrs. Dass told the gathering, their contribution to the education of women has been one of the chief factors in emancipating womanhood from the "thralldom of custom and tradition, of ignorance and superstition."

Until very recently, she said, 90 per cent of all nurses were Christian women and 80 per cent of these were trained in Christian hospitals.

Mr. Rallia Ram pictured India as completely recovered from "her period of frustration" and optimistically preparing for the future.

"India," he declared, "is particularly desirous to share her life with other Oriental nations and she is also aware that she will need the help and cooperation of such countries as Great Britain and America provided she can obtain this help on honorable terms of equality and reciprocity."

The Indian leaders were officially welcomed to this country by Dr. Roswell P. Barnes, associate general secretary of the Federal Council of Churches. In his address of greeting Dr. Barnes declared:

"Our fellowship here tonight is more important for the world than many people would understand. It is a symbol of a fellowship within the Christian Church which binds people together regardless of race, nationality or language. Christians are not strangers to one another even though they have never met before. They have a common supreme loyalty and a common understanding of what is required of men by a God who rules over history and the affairs of nations.

"You who come to us from India are symbols of a great fellowship in that land, and in other countries; and we who are here are symbols of many millions of Christians in this country. Thus, when representative Christians meet, they symbolize a wide fellowship. The existence of this fellowship is the result of the spread of the Christian Gospel, from a land at the eastern end of the Mediterranean, around the whole world and into every nation. From the very beginning it was recognized that Christianity belonged to no nation or race. Its universalism enables it to stand in the midst of a world of many conflicts as 'one world' in purpose and mutual understanding."

At the conclusion of the dinner, Dr. Raymond Dudley, India representa-

(Continued on page 12.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Children:

This week my children and I are visiting with my parents in Tennessee. Oliver wanted to be on the farm when the strawberries were ripe, and he is getting all that he wants. I may tell you more about our visit to the farm next week, but now I want to share with you a letter from Mary Alice True of Portsmouth, N. H., about an experience she had in China. Miss True was reminded of this incident when she was talking with Mrs. Grant the other day. Mrs. Grant lives in Kittery, Maine, and her only child, Robert, has just left under the American Board to teach in Doshisha University in Kyoto.

DOROTHY TODD.

* * *

Mrs. True's Story:

Once, when I was substituting for the Frys in Sendai, the Baptist missionary, Mr. Jones, called to tell us of a boy in our section of the city who had been begging for money. It was customary for the missionaries to look out for cases of poverty in their own sections. I got Ren San, the Bible woman, to go with me to find the boy. We found the address that Mr. Jones had given us, but we could find no one there by the name that the boy had used. We left, thinking that the boy had done something wrong and had given a false address so no one could check on him. But, if there really were such a boy and his family was hungry then we knew that we had to try again. The second time we went to the address we decided to search an old shed in back of the house, and there we found the family.

The mother, O Zen San, was trying to make a fire with straw sweepings from the street. She told us that she was a widow and that she had three children, one boy and two girls. She made her living by working on straw sandals, getting about six sen a day. One sen had to go to the landlord for rent of the shack.

We got wood and rice for her, and a pan to cook the rice in, as all of her cooking utensils had given out. Then we told her about our Sunday School and invited the family to visit us. The next Sunday was Easter, and the two girls, Ina Chan and tiny Aka Chan, came to Sunday School. Because it was Easter we gave each child a colored Easter egg. They were delighted. Sunday School was a wonderful place!

The disappointment came the following Sunday. There were no eggs! Ina Chan laughed long afterwards when she told me how heart-broken she was because there were no eggs on the Sunday after Easter. What was Sunday School, she thought, without eggs!

When Mr. and Mrs. Fry returned, Ren San, the Bible woman, and I moved from Sendai to Ishinomaki, thirty miles away. O Zen San and her children went with us and lived with us for several years.

THE FRIENDLY PUSH.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

Recently I heard a mother say, "Children need a friendly push—a little honest criticism—now and then."

I recalled some of the *friendly pushes* my mother had given me during our happy but all-too-brief twenty-two years together and what they had meant in character and personality development.

The most memorable *friendly push* was one that had acted as a challenge. Mother and I had been discussing my hobbies and accomplishments.

"Dear," she said, "you dabble in a lot of things, but *you don't do any one thing well.*"

I was completely dumfounded by her remark. However, it started me to thinking. I must have said to myself, "I'll show you, Mother!"

From that day, "Do at least one thing well," was my motto. I became so engrossed in becoming outstanding in at least one thing that it acted as an incentive in everything I did.

My friends frequently commented, "Anything Helen undertakes she does well." But had my mother not given me that *friendly push*, would they have had reason to say this? I doubt it.

When I began writing professionally—more years ago than I like to say—I sold the first article I wrote to a nationally-famous magazine. I was a *very* young school teacher *with ideas*, and I called my venture, "What Is Lacking in the Public Schools." Naturally, I was thrilled at my success, but my first all-absorbing thought was, "If only Mother could know of this!"

So, while we, as parents, do not want to give our children inferiority complexes—heaven forbid!—neither should we wish to shower them with extravagant praise when little effort has been made to deserve it.

Very young children take it for granted that other persons will contribute in large measure to their happiness and well-being. The frequent tendency is to sulk when moods and desires are not catered to. Such an unhealthy habit should be discouraged by treating boys and girls on these occasions as objectively as possible, lest pleasure be derived from their self-pitying thoughts. This means a judicious discrimination with regard to solicitude, since it is natural for a child, if he is given an overabundance of attention, to acquire an exaggerated idea of his own importance.

Most youngsters realize that they play a large part in their parents' scheme of things, and they often discover it takes little to please them. They notice that their very presence is often such a source of joy they scarcely need to exert themselves at all to gain admiration and attention. Should we not think of ways to offset this unwholesome inclination on the part of the parent and its unfortunate reaction on the child? Is not a *friendly push*, now and then, one of wisest methods of encouraging a child to live up to the best of which he is capable?

DISTINGUISHED GUESTS.

(Continued from page 2.)

of Union Theological Seminary, New York.

This committee has been in session from April 22 to 26, laying plans for the first assembly of the World Council of Churches to be held in Amsterdam in 1948. The committee is made up of thirty-six top-ranking Protestant and Orthodox church leaders representing fourteen nations.

THORSBY INSTITUTE

Thorsby, Alabama

Is registering pupils for next year—both boys and girls—ninth through twelfth grades

References required

Boarding department

Small classes—Thorough work

Christian environment

Moderate charges

No smoking

Member Southern Association

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

For four weeks we have had no rain, and our wheat, oats, and corn have been badly damaged. We sowed a large quantity of lespedeza seed for a hay crop, but it dried up and Mr. Wagoner thinks we will hardly get a fourth of a crop. But we are very grateful that on the night of May 21, we got a splendid rain.

Our public school will close on Tuesday, May 27. Then the children will begin taking their vacations. We try to give them all from ten to fifteen days during the vacation season. The larger children have to go two or three at the time, so it will not break into the work here too much.

We have waited for a long time to get our six-inch water line in, but today I saw them lay the last section of pipe and set a hydrant on the end of the pipe. The line ends right on top of the knoll at the Old Building. This water line puts all our buildings within the fire limits. The town of Elon College has purchased a fire truck and has a voluntary fire company and are prepared to fight fire. We have a town fire company, we can call the Gibsonville fire company, which can come the two miles in five minutes, and we can call the Burlington fire company and they can get here in ten minutes' time. We have three hydrants in easy reach of the buildings and now have standard water pressure. This water line will also lower our insurance rate considerably.

The painting still goes on, and the more we have done, the more we see to do. However we will put the buildings in first-class shape before we stop unless our money runs short. Contributions to help pay these bills would come in nice. Five hundred dollars would look as large as a full moon at this time. But if someone will send us a check for this amount we will take lots of pleasure in looking at it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 29, 1947.
Sunday School Monthly Offerings.

Amount brought forward	\$4,976.41
Eastern N. C. Conference:	
Beulah	\$ 4.35
New Elam	53.43
	57.78
Eastern Va. Conference:	
Cypress Chapel	\$ 16.65
Newport News	11.15
Rosemont	66.00
	93.80

N. C. & Va. Conference:	
Reidsville	\$ 17.00
Tryon, Ersk. Mem.	10.00
	27.00
Va. Valley Conference:	
Antioch	\$ 30.73
Linville	11.00
Newport	12.66
	54.39
Total	\$ 232.87
Total this year from churches	\$5,209.28

TOTALITARIAN CHRISTIANITY.
(Continued from page 6.)

him, and he is not the last man to look like a prince on the outside and to be rotten within. Judas looked like a promising disciple, but there was nothing inside, and after associating for three years with the world's only blameless character he used the sacred sign of a kiss to betray the Son of Man into the hands of his enemies. Neither was he the last man to use the sanctuary of a kiss to blast a life!

With Jesus in control we are willing to give everybody a chance, and another, and yet another chance. Jesus took Peter in spite of his outward appearance, his ignorance and crude manners, and made a great preacher out of him. He has done it all along. His spirit chokes out the bad and dispels the ugly by turning in the light of His Grace.

Here is where false standards do their dirty work. Everyone knows sin when he sees it, but there is no more common sin than to sanction the evil in those we admire, those in our own social group, and for the same thing condemn the total person of the man we don't like. Sin is sin, whether in my life or yours, and the person who hopes ever to be any sort of an acceptable Christian must cultivate a hatred for the sin in his own life and endeavor to lift the lives of others from sin; be they friend or foe. We must learn to hate the sin that spoils our own lives and the lives of those we don't love. But to yield to the Will of Christ, we must never hate the life of any person, be he white, or black, brown or yellow.

The greatest bridge builder between man and man and between men and nations, is the Spirit of Christ operating between heart and heart. To hate a person is unchristian. Not to hate the sin that makes us hate him is to put our professed Christianity to shame. Any person without the influence of sin in his life is both a lovely and a lovable person.

Christianity is not merely a standard of respectability. The church is not a social club, nor is it a fraternal

order. It is a fellowship of believers in Christ, the bride and body of Christ in the world. When you become a member of the church, you actually become a part of the body of Christ. "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

VACATION BIBLE SCHOOLS.
(Continued from page 7.)

ing this session, also, plans should be made for the part the Intermediates will have on the final program.

The last day, "Faith of Our Fathers," will be somewhat of a review, as planned in the leader's guidebook. At this session, too, the group may decide that for its part on the closing program it will give a radio "March of Time" program (suggested on pages 83-86). It may have decided it on the fourth day. This last session would be a good time to review and practice this, and also to review the whole week's work and study. The closing worship service on pages 86 and 87 will be a lovely way to end the course.

In a six-day School, all the above suggestions may be used with the extra session, added and the teacher using that mainly as outlined in the books, with minor changes to suit the group.

A ten-day School may follow each day as planned in the books.

It is difficult to plan a Vacation Bible School course for each individual church, for each church has different needs, different people, and different equipment. However, for the most part, I think that with the above suggestions, plus the outlines given in each book, plus the ideas and imaginations of a sympathetic teacher, a well-planned Vacation School in any church will be a success. I would strongly urge that each teacher read through and *know* her book, even though she or he may not use all the material in it. In this way, the teacher has an all-over view of the course. It will not be hit-or-miss. It will have a definite purpose, for the teacher will have planned it that way, knowing what is contained in the full course. Another "must" is that each teacher prepare the course *well in advance*, not simply the evening before. The materials must be ready, pictures must be found, hymns must be familiar to you, the room must be planned for re-arrangement, perhaps. There are many of these details which go to make up the successful Vacation School.

ELIZABETH CHICOINE.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

RELIGIOUS REFORMS IN JUDAH.

LESSON X—JUNE 8, 1947.

MEMORY SELECTION: *Give me understanding, and I shall keep thy law.*
—Psalm 119:34.

LESSON: II Kings 22:1-23:30.

DEVOTIONAL READING: Ps. 119:33-40.

A Boy King.

Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem." Although there is no reference to the matter, it is hardly likely that a boy so young should have ruled in his own right, and either his mother, Jedidah, or an "advisory council" must have assisted him in carrying out his kingly duties. But he was a remarkable boy and he had a long and successful reign. His kingship was another oasis in the long history of Judah's life when so many of the kings were sorry, sordid, sensual personalities.

In the Days of Youth.

"For in the eighth year of his reign while he was yet young, he began to seek after the God of David his father." He was then sixteen years of age. It is good to remember God in the days of youth. They are the days of foundation laying, the time when character is being formed, the time when life is plastic, the time when altruism is at its highest, the time when it is easier to say "Yes" to God. The church ought to give special attention to the evangelism of youth. If the young people of today are won to Christ, the leaders of tomorrow will be stronger and surer leaders and the world will be better.

A Crusader for His God.

II Chronicles states that when Josiah was in his twelfth year as king, i. e., when he was twenty years of age, he began his reforms which were widespread and rather thorough-going. II Kings states that his crusading zeal for reforms dated from the eighteenth year of his reign, i. e., when he was twenty-six. In either case he was a comparatively young man when he became a crusader for his God. Here are the years when young people ought to be enlisted not only in the Christian life, but in Christian crusades. Here is the time when they ought to be brought face to face with God's claim upon their lives for full-time service. This is

the time when their enthusiasm and their energies ought to be enlisted in kingdom enterprises.

Honest Workmen.

"Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully." The reference is to the men who were doing the repairing on the Temple—carpenters, builders, and masons, and the overseers. The men were faithful, they could be trusted to handle the money honestly. Boy oh boy, what a picnic such a system would be for so many people today! To handle a lot of money and not to give an account of it—how many people could overcome that temptation? As a matter of fact everybody who handles money ought to have to give an account of it, both for their sakes and for the sake of the cause. Big corporations like the great 5 and 10 cent stores have found by actual test that at least ten per cent of their clerks are dishonest.

The Lost Bible.

When Shaphan, at the order of Josiah, went to Hilkiah the high priest, to make arrangements for the repairs at the Temple, the priest said unto him, "I have found the book of the law in the house of the Lord." And he gave it to Shaphan to read. As he read it he was troubled and he told the king about it, and read the book to the king himself. It affected the king even more than it did Shaphan, and he rent his garments in token of penitence and confession. He realized that he and his people had grievously sinned against God, and that they had incurred his holy wrath. A conscientious reading of the Bible will bring a sense of unworthiness and sin. It is a book of comfort, to be sure, but it is not a comfortable book. The Word of God is quick and powerful, and sharper than two-edged sword, piercing even to the joints and marrow and is a discernor, not only of the thoughts, but of the intent of the heart. A Christian needs regular reading of the Bible to keep alive a sensitiveness to sin, to deliver him from self-complacency, to keep alive a sense of urgency and alertness. As Dwight L. Moody is reported to have said, or rather to have written on the fly-leaf of his Bible, "Sin will keep you from this Book, and this Book will keep you from sin." Men would

be better if they read the Bible more, that is if they read it with an open mind and an obedient spirit.

It is generally agreed among scholars that this "lost book" was what we now call Deuteronomy, at least the greater part of it. Its words concern the young king.

The Quality of Mercy.

In agony of spirit Josiah sent to Huldah the prophetess to see if he could get any assurance that the wrath of the Lord would not come upon the nation because of the sins of the people. Alas, she had no word of hope for the nation itself—"Tell the man that sent you, Thus saith the Lord, I will bring evil upon this place, and upon the inhabitants thereof, even all the word of the book which the king of Judah hath read." It was a message of doom for the nation that all too soon found literal fulfilment. But there was an element of divine mercy in the sentence—because Josiah himself had walked humbly before God, and had felt his own sense of guilt, he was to be spared the sorrow of seeing the tragedy take place in his own day. He would be gathered to his fathers and his eyes would not see the evil that would come upon his beloved nation.

Reforms and Restoration.

Josiah instituted sweeping reforms and restored ancient customs. The vessels of Baal were brought out of the temple, groves and high places—the scenes of idolatrous worship—were destroyed, the houses of the sodomites and the pagan priests were destroyed, the horses used in worshipping the sun and the chariots were burned, images were ruthlessly ground to dust, and even the bones of the wicked priests were taken up and burned. Priests were even killed. And the Passover, the ancient and significant feast of first importance which had been abandoned, was restored in a more magnificent way than ever before. Then as now, obedience to the word of God, meant a change of individual life and social reform. As a nation or an individual hides the word in the heart, life becomes sweeter, stronger, surer.

INDIA'S PROGRESS.

(Continued from page 9.)

tive on our American Board, chairman of the committee, presented Mr. Rallia Ram with a rosewood gavel as a token of friendship between Christians in America and India. The gavel is intended for use at the new headquarters of the National Christian Council of India, soon to be opened at Nagpur, Central Province.

ADDRESS OF GOV. CHERRY AT
ELON COLLEGE.

(Continued from page 5.)

ment. Business, with all other elements of our life in North Carolina, is recognizing that good education is good business.

As an ideal we should be interested in the cause of education for education's sake alone, and with no regard for its actual value as an investment or its potential returns. As a practical matter, business and education can't get very far apart under our North Carolina system of doing things. Both are integral parts of our economic structure. They need each other. Business needs the trained men and women that only education can supply. Education must have operating funds which business can provide.

We have begun in recent years to pay pretty close attention to such relationships as exist between the economic status of people and the educational level. A study of any people within any fixed or imaginary boundary shows that high income and high standards of living inevitably accompany high levels of education and technical skill. Studies on a wider, world scale have revealed that countries short of natural resources, but with good education, have living standards that are high. Across these United States of ours wherever higher incomes prevail, they are always hand in hand with high levels of education.

The secret of our success here in America is our innate urge to approach everything from a practical standpoint. So as practical Americans we very quickly see that education can contribute greatly to our expanding economy by increasing the productive capacity of people so that they can earn higher wages. And the best thinking on the part of those in about North Carolina's problems this state who do the best thinking brings us around to the proposition that we can solve most of our state's woes—from health to heaven and from our fertile farm soils to paved city streets—only by pulling up the per capita income of our people. This average income is too low for the sort of state structure we are seeking to maintain, is too low in contrast with other states, and is too low for the building here of the magnificent future that North Carolina should and could have and to which her people are entitled.

An ever-expanding economy is what we've got to have if we expect high levels of employment, reasonable prices and general prosperity. This means more consumers, and more con-

sumers consuming more things. The only way to get more consumers is to train them into those wants and to educate them to earn enough money to fulfill those wants.

The greatest natural resource of any state or nation is the capacity of its people to be educated. Let's look at some educational levels around the world. Denmark is practically devoid of natural resources, but Denmark—from a per capita standpoint—is actually better off than the United States, as rich as we are in natural resources. Switzerland has no oil, no minerals, no productive forests and very little tillable land, but the Swiss have an economic status that matches our own. Both countries have high levels of education. Now look at some countries that are overflowing with natural resources. Columbia, in South America, teems with productive mines, valuable forests, rich soil. But wealthy Columbia is poor—pathetically poor—in per capita wealth and individual income. Columbia's educational level is very, very low. I think you'll find the same story the world over, by nations and by communities. I think you can see some instances close at hand right here in our own North Carolina. High living standards seem everywhere to go hand in hand with high educational levels. The reverse is true, too. Low standards of living, low education level.

What can we do here in North Carolina to lift the standard of living in those sections where it is now much lower than it ought to be? We talk a lot about the things we have. We like to recite the fascinating figures of how many automobiles we have, how many telephones, how many electric refrigerators, how many radios, how many spindles in our mills, how many homes have bath tubs, and so on. We show less enthusiasm for those thousands of homes that as yet have no telephones, refrigerators or bath tubs—and there are many of them. So, the capacity of our people to consume hasn't been half-way fathomed. If we want to increase the power of these people to consume, we must increase their income. How? Experience seems to teach that education and training will turn the trick.

We keep inventing new machinery, and every time a new machine comes out, it demands new skills, a better trained population, a better educated people.

There are still some of our people who need to be aroused to the truth of the statement that education is the best investment for a prosperous to-

morrow. We can't choke this education down craws which have no appetite for it. We can compel boys and girls to go to school for a certain number of years, but after that comes the real education and development that is going to determine the level on which they will live. Compulsion will accomplish nothing there. Desire is necessary. Education in that realm, in the realm in which Elon College operates, can be improved only *by education*. That's a job for the men and women who are graduating seniors here today. It's a job of salesmanship.

Over and over again you must tell the story of how a high level of education in this state of ours, and this nation, means a high standard of living. Over and over we must all teach, in devious ways, that prosperity and an informed, intelligent citizenry go hand in hand. *We must teach that education is a good investment.*

Everyone has some interest in some school or schools. Men and women without children remember their own school days. Men and women with children live school days over again with their children, and possibly with their grandchildren.

There is a great story in education, a great series of stories and succession of stories. Education is dramatic. It has everything in it to make it so. It embraces struggle, pathos, triumph, competition, good humor and interesting people. Just as business always needs more customers, education needs more enthusiasts. Those of you assembled here today have bought education. Now I think you can turn around and sell it—sell it as a principle, as an avenue to more complete happiness, as an institution, as an investment. Because GOOD EDUCATION IS GOOD BUSINESS.

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Ministerial Directory.

Southern Convention of Congregational Christian Churches.

MINISTERS IN FULL STANDING

Name	Address	Churches Served—1946-47 (or Other Status)
*Andes, William J., 637 S. Sunset Drive, Winston-Salem 7, N. C.	Winston-Salem; Pfafftown.	
*Andes, Mark W., Box 5397, Duke University, Durham, N. C.	Hebron; Lebanon; Liberty; Union, Va.	
*Apple, J. Frank, 427 Rowland St., Henderson, N. C.	Henderson; Mt. Carmel.	
Baggett, John W.		
*Beale, Carroll, Wakefield, Va.	Barrett's; Burton's Grove; Wakefield.	
Bowden, Daniel J., Elon College, N. C.	Elon College, Dean.	
*Bowers, Thurman F., Route 4, Box 132, Greensboro, N. C.	Christ Temple; Happy Home.	
*Brady, E. Carl, Box 26, Robbins N. C.	Spoon's Chapel; Union Grove.	
*Brittle, R. E., Route 1, Suffolk, Va.	Bethlehem (N); Cypress Chapel; Union (South.).	
Brooks, Arthur C., Asheville Boys School, Asheville, N. C.	Asheville Boys School Faculty.	
Carden, John S., 906 Shepherd St., Durham, N. C.	Retired.	
*Carter, Emory M., Youngsville, N. C.	Fuller's Chapel; Good Hope; Mt. Auburn; Mt. Hermon; Youngsville	
*Clark, Ellis N., Route 5, Burlington, N. C.	Long's Chapel.	
Clem, H. Russell, 208 Maple Ave., Burlington, N. C.	Business.	
Clem, William M.		
Cornwell, Kenneth, Hope, Kan.	Fundamental Gospel Church.	
*Coulter, Roy D., High View, W. Va.	Timber Ridge.	
*Council, H. G., Jr., 3507 Bainbridge Blvd., Norfolk 6, Va.	Norfolk, Rostmont.	
*Cox, H. Vance, Ramseur, N. C.	Bennett; Ether; Flint Hill (M); Shady Grove.	
*Crutchfield, Gaither C., Route 4, Burlington, N. C.	High Point; Flint Hill (R), Sophia.	
*Crutchfield, Henry E., Holland, Va.	Holy Neck; Oak Grove; Sunbury, "Damascus."	
*Denton, James A., Route 3, Apex, N. C.	Ebenezer; Grace's Chapel; Ramseur.	
*Dollar, C. Carl, 6 Third St., Sanford, N. C.	Sanford.	
*Dollar, Jesse H., Elon College, N. C.	Elon College Community Church.	
*Earp, Ben Joe, 338 Concord Rd., Albemarle, N. C.	Albemarle, First.	
*Eutsler, Frederick B., The United Church, Raleigh, N. C.	Raleigh, United.	
*Farrell, Earl, Haw River, N. C.	Haw River; Student at Duke.	
*Fisher, Park W., Box 183, Sanford, N. C.	Providence Chapel; Mt. Pleasant.	
Flowers, A. R., Sims, N. C.	Educator.	
*Fogleman, James U., Route 6, Burlington, N. C.	Pleasant Cross.	
Franks, Jesse E., Route 1, Apex, N. C.	Business.	
*French Joe A., 43 Montgomery St., Reidsville, N. C.	Reidsville, First.	
Fuller, Walter B., 225 W. Market St., Harrisonburg, Va.	Business.	
*Graham, James G., 129 Hardy Ave., Norfolk 6, Va.	Norfolk, First.	
Green, Edward F., Box 576, Southern Pines, N. C.	Retired.	
Green, Thomas J., Route 1, Ramseur, N. C.	Retired.	
Griffin, Johnson, Windsor, Va.	Student at Duke.	
*Grissom, Raymond T., Jonesboro, N. C.	Amelia; Shallow Well; Turner's Chapel.	
Grissom, William A., Warrenton, N. C.	Business.	
*Hall, W. Walter, Route 3, Burlington, N. C.	Carolina; Shallow Ford.	
*Hardcastle, Howard S., 2308 Roanoke Ave., Newport News, Va.	Newport News, First.	
*Harrell, Stanley C., 1010 W. Markham Ave., Durham, N. C.	Durham, First.	
Howard, Brittain J., 230 McCauley St., Chapel Hill, N. C.	Business.	
*House, Robert Lee., 3206 Grove Ave., Richmond 21, Va.	Richmond, First; Editor, <i>The Christian Sun</i> .	
*Humphries, Tucker G., 6 S. Bennett St., Southern Pines, N. C.	Hope Mills; Niagara; Southern Pines.	
Jackson, Richard L., American Bd. Mission, Shaowu, Fukien, China.	Missionary, Shaowu, China.	
Jackson, William P., Coburn Apts., Kemberley Ave., Asheville, N. C.	Retired.	
*Johnson, I. W., 201 Linden Ave., Suffolk, Va.	Berea (Nansemond); Liberty Spring; Oakland.	
*Johnson, J. Lee, Fuquay Springs, N. C.	Catawba Springs; Piney Plain; Pleasant Union.	
Johnson, Samuel M., Route 1, Swannanoa, N. C.	Retired.	
Jones, Elwood W., Homewood Apts., Baltimore 18, Md.	Retired.	
*Kimball, Robert M., 414 N. Hight St., Franklin, Va.	Franklin; Johnson's Grove.	
Lankford, G. Otis, Elon College, N. C.	Retired.	
Lassiter, Lucius L., Suffolk, Va.	Business.	
Lee, James H., Route 3, Raleigh, N. C.	Retired.	
*Lester, Fletcher C., 840 Sunset Ave., Asheboro, N. C.	Asheboro.	
*Lewis, Frank H., 1057 Leckie St., Portsmouth, Va.	Portsmouth, Shelton Memorial.	
Lucas, A. L., Route 3, Asheboro, N. C.	Beacon Community.	
*Lowdermilk, Benjamin H., Randleman, N. C.	Bailey's Grove; Pleasant Union; Randleman.	
*McCauley, Joseph E., Waverly, Va.	Centerville; Spring Hill; Waverly.	
*Madren, Silas E., Elkton, Va.	Bethel; Mt. Olivet (G); Mt. Olivet (R).	
*Madren, Weldon T., Route 4, Burlington, N. C.	Student at Duke; Pleasant Ridge (R).	
Martin, W. C., Biscoe, N. C.	Business.	
Moffitt, D. Rufus, Coleridge, N. C.	Business.	
Moody, C. LeGrand, Jr.	Chaplain U. S. Navy.	
*Moore, Wilson C., 326 N. Bradford St., Dover, Del.	Dover, Del., "Epworth."	
*Morgan, J. Frank, 1042 W. 35th St., Norfolk 8, Va.	Norfolk, Second (changed from "Old Zion").	
*Morgan, C. Shannon, Windsor, Va.	Antioch; Isle of Wight; Mt. Carmel; Windsor.	
Mueller, Robert C. H., American Board, Marathi Mission, Ahmednagar, Western India.	Missionary, Marathi, India.	
*Munger, Bernard V., 232 McCauley St., Chapel Hill, N. C.	Student at Duke; Graham, Chapel Hill.	
Murchison, J. Victor, Winston-Salem, N. C.	Friends Church, Winston-Salem.	
*Murtfeldt, Frank W., Box 426, Tryon, N. C.	Tryon, Erskine Memorial.	
*Neese, J. Everett, 2212 Sturgis St., Norfolk 3, Va.	Norfolk, Bay View.	
*Neese, J. L., Box 68, Elon College, N. C.	Apple's Chapel; Bethlehem.	
Newman, Charles E., Virgilina, Va.	Retired.	
Newman, Nathaniel G., Windsor, Va.	Retired.	
*Newton, R. Esten, Route 3, Luray, Va.	Dry Run; Joppa; Leaksville; Mt. Lebanon; Newport.	

Name	Address	Churches Served—1946-47 (or Other Status)
Olejar, George R.,	2927 Liberty Parkway, Baltimore 22, Md.	Retired.
*O'Neill, Will B.,	Holland, Va.	Holland.
Pearce, George A.,	Route 1, Franklin, Va.	Business.
Phillips, Slade W.,	1850 Piedmont Ave., Portsmouth, Va.	Business.
*Pollard, Marvin A.,	1612 Buffalo St., Greensboro, N. C.	Greensboro, Palm Street.
*Poythress, Olive D.,	1214 Guerriere St., So. Norfolk 6, Va.	South Norfolk.
*Pressnell, Lacy M.,	Bennett, N. C.	Pleasant Grove; Seagrove.
*Pugh, John Q.,	Route 1, Asheboro, N. C.	Big Oak; Brown's Chapel; New Center.
*Register, Kenneth D.,	Route 2, Burlington, N. C.	Union (N. C.).
*Reynolds, Ferris E.,	Elon College, N. C.	Elon College Faculty; Belew Creek; Salem Chapel.
Ritchie, A. Greig,	Immanuel Church, St. Louis, Mo.	
*Roberts, Jesse M.,	Windsor, Va.	Dendron; Eure; Union (Surry).
Robinson, Allyn P., Jr.,	Box 1532, Raleigh, N. C.	State Secretary, National Conference of Christians and Jews.
Scott, William T.,	Elon College, N. C.	Superintendent of Southern Conventioin.
Searl, Elmer W.,	Delevan, Wisc.	Retired.
*Sholz, Herbert,	Macon, N. C.	Antioch; Bethlehem.
*Slabe, Andrew P.,	Route 2, Box 137, Disputanta, Va.	Bethlehem (Disputanta).
Smith, H. Shelton,	Duke University, Durham, N. C.	Duke University Faculty.
Smith, J. Howard,	409 Prospect St., New Haven 11, Conn.	Student at Yale Divinity School.
Smith, Leon E.,	Elon College, N. C.	President, Elon College.
*Snyder, Walstein W.,	Route 3, Burlington, N. C.	Bethel; Concord; Mt. Zion.
*Sorrrell, Matthew T.,	162 Third Ave., Danville, Va.	Danville; Kallam's Grove; New Lebanon; Supt., Faith Home.
*Stevens, W. Millard,	401 Church St., Burlington, N. C.	Burlington, First.
Thomas, Charles Cecil,	Hornell, N. Y.	Universalist Church.
*Todd, Aubrey C.,	41 Larchmont Rd., Asheville, N. C.	Asheville.
*Truitt, John G.,	Box 364, Suffolk, Va.	Suffolk.
*Veazey, Guy H.,	New Market, Va.	Bethlehem; Concord; Mayland; Palmyra; Wissler's Chapel; Wood's Chapel.
Warren, John H.,	9016½ Cottage Toll Rd., Norfolk, Va.	Business.
*Watkins, B. H.,	Route 3, Hickory, Va.	Berea (Norfolk).
Weekley, Martin L.,	Route 6, Harrisonburg, Va.	Retired.
Wehrenberg, E. L.,	Woodsdale, N. C.	Faculty, Indian School.
*Whitten, Robert A.,	12 W. Clifford St., Winchester, Va.	Winchester.
Williamson, Robert L.,	2316 Fontaine Ave., Charlottesville, Va.	Retired.
Wise, Francis H.,	618 S. 25th Ave., Yakima, Wash.	
*Wisselman, Wm. E.,	315 N. Edgeworth St., Greensboro, N. C.	Greensboro, First; Pleasant Ridge (G).
*Wright, T. Fred,	Route 1, Henderson, N. C.	Liberty, Vance; Mt. Gilead.
*Young, Peter,	272 E. 39th St., Norfolk 8, Va.	Norfolk, Christian Temple.

LOCAL OR CONFERENCE MINISTERS

*Nash, Durant D.,	Box 791, Hopewell, Va.	Hopewell.
*Sutton, Thomas D.,	Franklinton, N. C.	Student, Wake Forest; Beulah; New Hope; Oak Level; Pope's Chapel

LICENTIATES

Brill, Walton E.,	Lewhew, W. Va.	Business.
*Gleason, H. Allen, Jr.,	Route 2, Fancy Gap, Va.	Elk Spur; Rocky Ford.
Harrell, Vivian B., Jr.		
Huber, L. E.,	Africa.	Missionary.
*Hurdle, Allen L.,	Elon College, N. C.	Student at Elon College; Liberty; Pleasant Hill; Smithwood.
*Register, Fred P.,	Elon College, N. C.	Student at Elon College; Wake Chapel; Plymouth.
Rippy, Leonard P.,	Route 4, Reidsville, N. C.	Business.
*Taylor, M. E.,	3200 Shore Drive, Norfolk 3, Va.	Norfolk, Little Creek.
Underwood, I. T.,	Yanceyville, N. C.	Business.
*Welch, Mack V.,	Route 2, Elon College, N. C.	Student, Elon College; Hines Chapel; Monticello; Needham's Grove.

MEMBERS OF THE BIBLICAL CLASS

*Fields, Clyde L.,	54 Wentworth St., Reidsville, N. C.	Student, Elon College; Berea; Ingram; Mt. Bethel.
*Fogleman, Martin L.,	Route 1, Liberty, N. C.	Martha's Chapel; Morrisville; O'Kelly's Chapel.
Madren, James Woodrow,	Elon College, N. C.	Student at Elon College.
Phillips, S. W., Jr.,	1850 Piedmont Ave., Portsmouth, Va.	
Scott, William T., Jr.,	Elon College, N. C.	Student at Elon College.
Sorrell, W. Staley,	162 Third Ave., Danville, Va.	Student in public school.
*Twiddy, Baxter,	Elon College, N. C.	Student, Elon College; Mebane.

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*Farrell, W. Clay (Ind.),	Sanford, N. C.	Antioch (C); Auburn; Shiloh; Wentworth.
*Loman, Harold (Pil. Holiness),	B. 212, Denim Sta., Greensbo, N. C.	Gibsonville; Hopedale.
*Tally, George M. (Ind.),	Route 3, Sanford, N. C.	Antioch (R); Biscoe; Christian Chapel; Christian Light; Moore Union; Pleasant Hill.
*Tally, R. E. (Ind.),	303 McIver St., Sanford, N. C.	Hank's Chapel; Lebanon; New Elam; Zion.
Taylor, J. S. (Bapt.),	1508 Elm Ave., Portsmouth, Va.	Elm Avenue.
Wolford, G. W. (Student),	Lynchburg College, Lynchburg, Va.	Supply Pastor for Lynchburg.

CHURCH ASSISTANTS

Ricketts, Percy H.,	2075 Rocklawn Ave., Danville, Va.	Assistant Pastor, Danville, Third Avenue.
Graves, John,	Burlington, N. C.	Director of Young ePeople's Work, Burlington.

*Indicates Pastors in Convention.

C. Shannon Morgan Speaking for Seniors of Windsor High School

Arriving at the end of the final year in high school, we Seniors who have accompanied each other for years have a feeling, which is a mixture of melancholy and joy. We sense a sad feeling because we realize that when we depart from high school we may never see all of our faculty again, and we know that while some of our classmates will meet again after graduation, many will see each other's face no more. On the other hand, we are happy because we have reached one goal, our parents and friends sacrificing that we might attain this desired foundational destination from which we may proceed to higher goals.

Parents, you who sent us to school twelve long years—or more!—to you our thoughts turn first. You cared to send us to school before we perceived what school was, and you insisted when we were unconcerned. You now see your labors taking fruit, that they were not exerted in vain. Before everyone present we wish to express to you our appreciation of your efforts.

Members of the faculty, we regret very much to be separated from you who have guided and instructed us into the sea of knowledge, but we must part for the time is at hand. All we request of you is to enlighten students in the years to come as you have us in the past and that you hold the standards of our Alma Mater high.

Juniors, we bequeath to you our empty room and seats. With this bequest we hope that next year you will have a fine school year, a successful graduation, and a great embarkation upon life.

Classmates, we should realize that as we go into the world, that Long-fellow knew what he was talking about when he wrote:

"Oh thou child of many cares,
Life has quicksands, life has snares."

We shall meet impediments in our life as everyone does, but we shall be able to overcome many of these rough tangles if we put into practice what we have learned here.

No matter where we go or what we do, we shall always remain a part of our Alma Mater:

"I am part of all that I have met;
Yet all experience is an arch wherethro'
Gleams that untraveled world, whose margin fades
Forever and forever when I move.
How dull it is to pause, to make an end,
To rust unburnished, not to shine in use!
As though to breathe were life."

We should always work to honor Windsor High School.

My parting words to you, My Classmates, are best expressed in the words of Shakespeare's "Hamlet": "This above all: to thine own self be true, and it must follow, as the night the day, Thou canst not then be false to any man."

Faculty, Juniors, Friends and our beloved Alma Mater, we bid you adieu.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, JUNE 5, 1947.

NUMBER 23.

Infant Baptisms

One of the beautiful ceremonies of the Church has always been the Baptism of little children as soon as it is possible to bring them to the church.

Its purpose is two-fold; to name the child as belonging to the household of faith in Jesus Christ, and to unite the parents and the church members in a solemn covenant that promises that the child shall receive Christian nurture and concern until it shall attain the age when it may assume for itself the responsibilities which the parents have taken in cooperation with the other church members who stand as sponsors.

It becomes a child of the church through Baptism. It is dedicated to God in the presence of and with the whole congregation.

Because of this cooperative compact, namely, the promise to provide the environment in which a child can grow to youth under Christian influence and love, our Board of Deacons has wisely voted to require that one of the parents at least shall be a member of this church, or to some other church for which this church stands as proxy in the ceremony. It would be ridiculous to suppose that a parent who would not accept the responsibility of being a loyal member of Christ's Church for himself could actually fulfill the baptismal vows. For all of us the society of the friends of Jesus Christ—the Church—is necessary for this purpose, especially when we consider how impossible it is for us to train our children alone. We believe that there is available no better way to surround a child with proper nurture and care than through this medium of the church.

We do not believe that the Rite of Baptism miraculously gains God's favor in behalf of the child. We do believe that it demonstrates our common belief that all little children belong to God and His Kingdom of Heaven. In Baptism, therefore, we celebrate the fact of God's love and care, and promise to assist Him in every way possible to keep unspotted from the world the little life entrusted to our care.

—William E. McCormack, Minister
First Church of Christ, Congregational
Springfield, Massachusetts

NEWS AND VIEWS

Rev. H. G. Council reports 18 new CHRISTIAN SUN subscribers at Rosemont, Norfolk.

Rev. Joseph E. McCauley received nine members on Sunday, May 25, at Spring Hill Church.

Dr. Thomas Anderson of Atlanta will conduct a preaching mission in Lanett, Alabama, June 8-13.

The Eastern Virginia Ministers and their families will hold their annual picnic next Tuesday at Holy Neck.

Dr. and Mrs. C. C. Ryan, formerly at Richmond and now at Buckland, Ohio, will observe their fiftieth wedding anniversary on June 9.

Dr. H. S. Hardeastle was the speaker at the seventh annual banquet of the Peninsula Alumni Chapter, Mary Washington College, University of Virginia.

The following ministers are among those mentioned by ministerial students as an influence in their decisions for the ministry: William J. Andes, B. J. Earp, Roy C. Helfenstein and Archie H. Hook.

Rev. F. Chalmers Rogers, pastor of the East Hill Congregational Church in Wandsworth, London, has been speaking before the Vermont State Conference. Dr. Fred Field Goodsell, executive of the American Board was also among the speakers.

VIRGINIA VALLEY RALLIES.

Mrs. Robert A. Whitten, President of the Virginia Valley Woman's Conference announces a series of Rallies to be held as follows: Northern District (Timber Ridge and Winchester), Sunday, June 8, 11:00 A. M., in the Winchester Church. Sunday afternoon, June 8, at 2:30 P. M., in Linville Church. Monday, June 9 at 8:00 P. M., in Leaksville Church. Tuesday, June 10, in Bethel Church, at 8:30 P. M.

Miss Pattie Lee Coghill, Educational Secretary, Missions Council, will be the guest speaker at each one of these Rallies and it is hoped that all of the people of the Valley Conference will attend at least one of these meetings and hear Miss Coghill.

ROBERT A. WHITTEN.

VALLEY OF VIRGINIA S. S. AND PILGRIM FELLOWSHIP CONVENTION.

The Sunday School and Pilgrim Fellowship Convention of the Valley Virginia Conference will be held with the Mayland Christian Church, Thursday, June 12, 1947.

The Convention theme is: "Letting Your Light Shine." Matthew 5:16—"Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven."

The morning worship service will be conducted by Rev. G. H. Veazey.

THE CHILD AND THE BELLS.

I was a child, alone, forlorn.
In the golden air of that Sabbath morn;
With only four stern walls around
And scraggy plants from the filled-in ground—
When suddenly into the quiet air
There came a startling sound, yet fair;
Chimes from the spires that rose so high,
And the deep-toned bell with its resonant cry.

As I listened bells from all around
Flung on the air their vibrant sound;
And some were distant and some were near,
And some were muffled and some were clear.
My heart expanded and opened wide,
To the magical, musical, solemn tide,
As it surged and soared till it touched the sky,
Then let its beauty in echoes die.
Over my heart a sweet hush fell,
People were worshipping, I knew well,
Some One above in the great blue sky
Cared for children . . . such as I.

—Corinne S. Hall.

Enrollment of officers and delegates, reports of department superintendents, special music. Dr. William T. Scott, Superintendent of the Southern Convention of Congregational Christian Churches, will deliver the morning address at 11:00 o'clock. With the appointment of committees and announcements the Convention will adjourn for the noon hour.

The afternoon session will convene at 1:30 o'clock with the Pilgrim Fellowship in charge of the worship service. Miss Chicoine, Field Director of Christian Education and Young People's Organizations, will address the Convention in the afternoon.

With the report of committees and installation of officers the Convention will adjourn.

We, the program committee, are expecting a large number of delegates and visitors to be present at the Convention.

CHURCH BOOSTS ATTENDANCE.

During Lent the First Congregational Church of Los Angeles used radio spot announcements to stimulate attendance. This is believed to be the first time that a recognized and established Christian Church has used this method for increasing attendance. The advertising campaign sought to gain support for the two services a day which were in charge of the Rev. James W. Fifield, minister. The church has expended \$3,500 through a local advertising agency to purchase the necessary time and pay the costs of producing the announcements.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

HOW TO INTRODUCE YOUR CHILD TO CHRIST.

By KENNETH J. FOREMAN.

Let the children come to me and do not try to stop them, for the Kingdom of God belongs to such as they.—Luke 18:16 (American translation).

Introducing any one to Christ, in the true sense, is more than a mere social introduction where all one is given is a bare name. What you desire is that Christ shall be far more than a name to your child.

The first and most important requirement is that you shall know Christ yourself. If you know and love him, the rest can safely be left to you. Love will find its way. There are doubtless different ways of accomplishing it, but if your love for Christ is real, then your child can no more help finding it out, and sharing it, than he could help sharing your enthusiasm for truth or beauty in any form.

Another thing to remember is that "the promise is to you and to your children." You have God's assurance that in this what you desire, he desires. Most of the promises of God are contingent on the opening of a door, somewhere, by some human heart and hand; and in wanting to introduce your child to Christ you are opening the way for God to fulfill his promises. There is nothing on earth of which you can be more sure than that when you introduce your child to Christ you are in line with the will of God.

How? Love will find its way, and there are no set rules. Perhaps some suggestions may help a new father or mother.

Whatever you do, don't ever talk about Jesus to the child as if he were in a class with Santa Claus or the fairies, not even as if he were like an angel. About Santa Claus you can always play a sort of make-believe game, and about the fairies, too, if you like. Santa Claus has a real existence of a sort (like Uncle Sam, or the school spirit) even if fairies do not. But the existence of Christ is of a quite different sort. He is not something created by our minds, a name we give to something which could have a different name; he is even more real than ourselves, and more important. Your child should feel this from the way you speak of Christ, and to him.

Don't be formal about it. Nothing the child does or says is formal, and if Jesus is presented in any grown-up way he will seem, to the child, to belong only to the grown-up world

over his head. Do not save a hushed or holy tone for speaking of Jesus, or the child may confuse him with funerals. Speak of him in the tone you use for speaking of living persons you love.

Let your church be a help to you. Make use of great church festivals, not only Christmas but others as well. Let every Sunday remind the child that this is His day. Pick a church with a good Sunday school. Know the Sunday school teachers and work together with them. Each of you can help the other know the child better. There are experts, too, who give much time and thought to this very thing. Write to our Committee at Richmond, if you are a Presbyterian, or to your own church headquarters, whoever you are, and ask them about books or other helps for parents with children the ages of yours. You may be surprised at the amount of fine material available.

When you read the Bible together, read much in the Gospels. Not Moses, who spoke only to adults, and not Paul, who did not admire children, can introduce your child to Christ so well as Christ can introduce himself—Christ, in whose eyes only a child is fit for the Kingdom of heaven. Let some of Christ's sayings be among the first verses the child commits to memory. Among the stories he knows best, let stories of Jesus come first.

When you pray with your child, as you promised to do when he was baptized, let your prayer be often to Christ himself. A home in which the only voice heard in prayer is that of a child, especially if the child's prayers are shown off to visitors as "cute," is a home in which, in time, prayer will be laid aside with other baby habits. Let him hear you pray. And teach him a prayer to Jesus, something more than "Now I lay me," and something better than a mere cry for help in a jam. One mother told her three-year-old that whenever he was about to get angry, or about to cry because things didn't suit, if he would just go off by himself and say, "Dear Jesus, help me," he would find that Jesus would really help him. That childhood experience, often repeated, turned out to be one of the foundation-stones of a lifelong faith. The child knew Jesus was real first because of his mother, but finally because she let him find out for himself.

Remember always that Jesus said, "Let the children come to me." Don't make them. If Jesus ever comes within range of their vision, there will be no trouble about getting them to-

gether. Just stand aside and watch them make friends.—*The Presbyterian Outlook.*

"GREATEST STORY EVER TOLD" TO CONTINUE THROUGH SUMMER.

The millions who have become devoted listeners to the Sunday evening ABC broadcasts of *The Greatest Story Ever Told* will find the program at the same familiar spot on the dial and at the same time throughout the summer months. The program will not take a summer vacation.

"The teachings of the Master through the magic of radio," Paul W. Litchfield, chairman of the Board of the Goodyear Tire and Rubber Company, which presents the broadcasts, said, "know no seasonal or geographic limitations. Particularly in the troubled world of today, the messages of tolerance, love and understanding contained in the program are needed as sorely in the summer months as during the other seasons of the year."

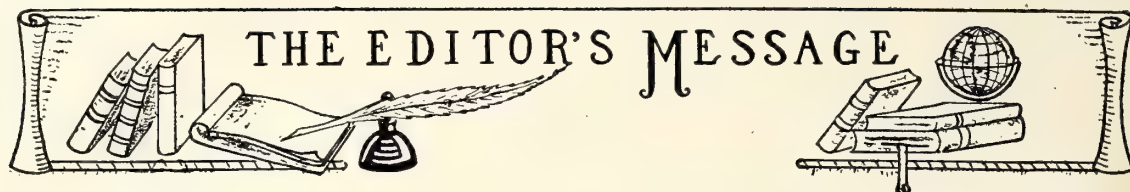
Written under the supervision of Fulton Oursler, a senior editor of *The Readers Digest*, "The Greatest Story Ever Told" is directed by Marx Loeb and includes music by a choir and orchestra under the direction of William Stoess. The program is heard Sundays at 6:30 P. M., EDT, over the coast-to-coast network of the American Broadcasting Company.

FOREIGN STUDENTS SECRETARY.

J. Benjamin Schmoker of Minneapolis, Minn., has been appointed general secretary of the Committee on Friendly Relations Among Foreign Students. Work of the committee is supported by most major Protestant denominations, the YMCA and the YWCA. Mr. Schmoker served as freshman counsellor of the University of Minnesota YMCA from 1926 to 1932 and was its executive secretary from 1932 to 1945. Since 1945 he has been city-wide program secretary of the Minneapolis YMCA. He is a member of the session of the Westminster Presbyterian Church, chairman of its council of religious education and supervisor of the church school. He is also a member of the governing board of the Westminster Foundation of the University of Minnesota. In 1932 and 1936 Mr. and Ms. Schmoker conducted YMCA tours in Europe.

The measure of a man's real character is what he would do if he knew he would never be found out.

—Lord Macaulay.



CHILDREN'S DAY.

We salute the children. They are the salt of the earth. Little do they realize it, but they keep many parents in Sunday School and Church. They exact a steadying and sobering influence in home and Church. Children are one of our greatest forces for temperance. Parents learn by teaching their children. These little philosophers and theologians prod our adult minds with unavoidable questions. This is an indispensable part of our educational program.

Sunday should be a great day in our Churches. Attendance should be large and offerings generous. Few of our churches have invested enough in children's work. Better equipment and leadership are needed. More ambitious plans and expenditure should be made. Some of our future deacons, teachers, ministers and missionaries may unite with the Church on Children's Day.

Thank God for the children. The Church is not without hope. Talent is being developed. Our spirits are being rejuvenated. The Church of yesterday, today and tomorrow are one. History and prophecy are joined. The best is yet to be. Let us thank God and take courage.

THE CHILD'S BIBLE.

A Bible may be among the child's most prized possessions. Many Bibles, received in childhood, were carried by our boys through the recent war. The gift of a Bible may have far-reaching consequences in the life of any boy or girl. The practice of providing more than one Bible for each child should be commended. Each child finally selects his favorite print, version, or binding. It may be surprising to discover how many factors encourage or discourage children in Bible reading. Every opportunity and encouragement should be given.

Not only should children be allowed to select their favorite Bible, they should select a number of favorite passages. It may be one of the following: "It is a good thing to give thanks" (Psalms 92:1), "He hath made everything beautiful" (Ecclesiastes 3:11), "Be kind to each other" (Ephesians 4:32), "Forget not to show love" (Hebrews 13:2). Biblical bookmarks for each reference should facilitate the pleasurable reading habit.

Jesus memorized the Scriptures during childhood. Choice bits may be memorized at an early age and exemplified from year to year. In this way the Scriptures become an inseparable part of our character and culture. We remember that the truths which Bible stories portray only have meaning for children when they become a part of the character itself.

"Except ye become as a little child" and read the Bible with imagination, "Ye shall not enter the Kingdom of heaven."

PARENTS and CHILDREN.

The care and training of children is our most sacred task. If we fail here, we fail everywhere. The home can make an indispensable contribution, for it is in the home that attitudes of appreciation, thoughtfulness, kindness, hospitality and consideration are established. Lewis Dunnington insists that "We need to look to ourselves for improvement. What we creates an atmosphere from which they soak up attitudes and standards. To a plastic, credulous, impressionable child the parent stands in the place of God."

The Child Study Association issued this forthright statement: "Men and women, in order to be good parents, must first be sound, well-developed personalities. Mothers must do more than rock the cradle and fathers must do more than keep the home fires burning. They are called upon at every turn to interpret to their children the many-sidedness of a complex world and help them toward an insight which they themselves must first possess. Family life is a continuous drama in which every member is a product of his relations to every other member; but since father and mother play the leading roles in the drama, they most of all determine the destinies of their children. Hence the prime importance of parents themselves achieving some maturity and stability of character as they are to be a constructive force in the children's lives. They will need first and foremost to put their own house in order. The must have not only a fair degree of inner harmony, but also possess some zest for living, some values which they have discovered for themselves and which they courageously affirm. Only then can they see their children clearly, or refrain from exploiting them for their own emotional needs."

Spring and summer offer unparalleled opportunities for parents and children. These summertime experiences include the greater freedom of outdoor play, time spent on picnics or excursions, the more intimate contacts with nature, the chances to watch people at work, various outdoor projects, and new opportunities for visiting and entertaining company. Parents may share many new and refreshing experiences during summer vacations, experiences which may have profound religious significance.

Contemplate the potential greatness of our posterity! An unknown author has given the following answers to the question, **What Is a Boy?**:

He is a person who is going to carry on what you have started.

He is to sit right where you are sitting and attend when you are gone to those thing you think are so important.

You may adopt all the policies you please, but how they will be carried out depends upon him.

Even if you make leagues and treaties, he will have to manage them.

He is going to sit at your desk in the Senate,

and occupy your place on the Supreme Bench.

He will assume control of your cities, states and nation.

He is going to move in, take over your prisons, churches, schools, universities and corporations.

All your work is for him, and the

fate of the nation and of humanity is in his hands.

All your work is going to be judged and praised or condemned by him.

Your reputation and your future are in his hands.

So it might be well to pay him some attention. R. L. H.

Helping Your Children Form Christian Standards

How can we help our children achieve Christian living? We must believe sincerely that the Christian way of life is good for us and for our children. We must commit ourselves to this way and accept the disciplines that follow. We must have the courage to speak our Christian and ethical convictions in groups where those convictions are challenged or opposed. The family must be strengthened as the proving ground for new ways of living that will be effective in all society. "Learning in the home to live in the world" may well be our theme song for the days ahead.

This learning goes on every day. If each day we try to live according to our best understanding of Jesus' standards for us, we will learn and grow and really live creatively—hence with deep happiness. At times decisions and actions seem easy. Often they are hard as we try to work out practical solutions that follow Jesus' pattern. Easy or difficult, though, we must follow the Way.

New Paths Ahead.

Parents today have the intriguing opportunity of setting out on new paths with their children. One family in the light of the world's suffering and hunger re-evaluated their Christmas plans. By mutual agreement gifts given and received from friends and family were simplified or omitted. Thus money was saved and on Christmas day a goodly sum started across the world to hungry children. It became for this family group and for their friends a truly Christlike Christmas, a Christmas that shone with deepened meaning.

We need to read again the story of Jesus. In a world where modern transport has made us all neighbors we must study the way Jesus treated those in the "other group." He made a Samaritan, a foreigner, the hero of one of the greatest stories ever told. Pharisee or outcast, rich tax collector or beggar, Samaritan or Jew, they were all God's children in the mind and heart of Jesus.

What are some of the parts of a pattern of Christian living today?

We suggest these as qualities to be woven into the fabric of family living:

1. Ability to say, "I'm sorry. It was my fault."
2. Team-work on hard jobs.
3. Courtesy to all—even parents—or children—or strangers.
4. Fairness.
5. Willingness to adjust.
6. Honesty in little things—and big.
7. An understanding—appreciation of others.
8. Careful evaluation of right and wrong, and repeated experience in doing the right.
9. Joy in work.
10. Understanding of and respect for people who are different.
11. Sympathy.
12. Reaching out to all peoples in friendliness.
13. Ability to forgive.
14. Thoughtfulness of others even when tired.

What others would you add? One thoughtful mother said she hoped her children would be tough-minded and tender-hearted.

In the Home.

Appreciation is a wonderful tonic. Jesus found the unknown best in Peter and in Paul. We, too, may help people blossom. "Mary, your bouquet is lovely." "Bill, I'm happy that you finished the lawn. I know it's been hot. Next time I'll take a turn at it." "Mother, this supper is wonderful." "Dad, tell us what happened in town today."

If Dad helps Mother with the dishes in the evening instead of burying himself in the paper, his children are learning something of the Christian way. If Mother sees Dad to the door with a cheery good-bye as he starts for work, it is more than an idle gesture.

Simple things, yes, but the texture of Christian living is woven of appreciation and loving cultivation of little talents. It is of the essence of Christianity to help each person blossom. If we learn to draw each other out and appreciate the simple talents and abilities around us, we

will learn to appreciate with joy the talents, abilities and contributions of people of other ways and other races.

Jesus said that the love of God and concern for our fellow-men were the two most important things. If we do not daily help each other cheerfully in the home, how can God's will ever spread around the world?

The Home and the Community.

The members of a family need to think over, discuss and work on their various community relationships. This should begin very early. We, as a Christian family, have a responsibility to discuss better ways rather than just follow the crowd. The use and care of other's playthings, the way other people's property is treated, a little later on the choice of good movies, closing hours for parties—these and similar things can be better handled when two or three families work together in developing habits.

Daily relationships mean so much. In our telephone conversations are we strictly honest in all that we say? The children overhear and learn. If a flurry of petty stealing at the ten cent store develops, do we try to laugh it off, or save face, or do we with wisdom and understanding help the children know that there is a Christian way? Can we help them soften the lines of school cliques and learn how to reach out in friendliness to new youngsters coming into the community? Such experiences offer wonderful opportunities to work on this matter of Christian living.

The Home Lives in the World.

Many things can be done today in the matter of world understanding and better attitudes toward other races. There is a wealth of books, magazines, pictures, school and church programs to help us learn of others. They can be used as adventures in getting acquainted with different peoples who are not close at hand. Often, however, there are more chances than we dream of to make first-hand contacts and to invite into our homes those of different racial or social backgrounds. The experience of growth is mutual. We set out to be friendly and we find our lives enriched and made happy.

A high school freshman, knowing something of the heartaches of the Nisei during the war, wrote these lines about her friend, a Japanese-American girl who had visited in their home:

I pray that she will not grow bitter
As some people are.
And I think she will not—
She has her eyes on a star.

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The following tribute was spoken by the writer at the funeral of Amedeo Obici, May 26, 1947:

The flags of Planters Nut and Chocolate Company float at halfmast today across the United States and Canada. The chief has made his mark and written his name high among men of courage, and faith, and vision. With an instinctive gaiety and chivalry mellowed in old-world traditions be blended new-world courage and industry from earliest boyhood and young manhood with capacity to see and seize opportunity until he made a place for himself in the industrial world of America. Following the time-honored principle of doing the best you can, where you are, with what you have he developed both himself and his vision with unrelenting diligence and care. The amassing of a fortune never diminished his faith in God or fellowmen. He softened long hours of application to business and continuous self-discipline with wholesome fun and good fellowship in the company of many friends from all walks of life.

With the thought of serving others a commodity as homespun and down-to-earth as the tasty and easily eaten peanut he brought joy and pleasure as well as real beneficence to millions, and gave to thousands useful and gainful employment. Serving others—a continuously growing number of others—was to him a pyramiding passion. He built his business on the solid foundation of service to folks on their home level as well as at their holiday best. He thought independently in his faith in God, and co-operatively in his faith in fellowmen. With a marvelous capacity for courageous realism in the organizing and broadening of his great industry, and the ability to gain and hold the confidence and cooperation of his fellow-workers he became a real chief, and a true friend. So that it is proper and fitting that the appreciation of hundreds of friends and thousands of employees be thus simply spoken as we gather here in this flower-decked silence in the place he loved and made so beautiful. By these fragrant flowers and this large company of friends and neighbors, his family and folks may be well assured that thousands feel it is meet and right that Planters' flags float at

halfmast all across the nation. May the blessings of God be vouchsafed to his loved ones, and may God rest his soul in peace.

JOHN G. TRUITT.

TALK BY J. ARTHUR RANK AT THE WORLD'S SUNDAY SCHOOL ASSOCIATION LUNCHEON.

There perhaps never was a time when more was being talked of what should be done for youth and about youth—child guidance, psycho-analysis clubs, recreation, serious study of child delinquency—in fact, almost every field is being given thought and consideration. And perhaps I am not the only one that thinks that, whilst welcoming all this, so much of it seems to be rather like the gift of the stone, rather than the bread that was asked for.

We have to face, before we can make real progress in our appeal to youth, a few unpleasant truths:

1. That the materialistic outlook of the age, as far as young people are concerned, is increasing—and not diminishing.

2. That the traditional life which, for ages has gathered around church and chapel, has most certainly in our big cities declined considerably, and we have accepted a little too lamely the tendency, on the part of education, to divorce religion, in any form, from its curriculum.

Time was, in ancient days, when theology was the highest course of study. There was also a time when in all our schools, part of it was seriously devoted to religious teaching and instruction. Now, I understand, in any argument about time-table, it is that period which is thrown to the winds. In England, most of it is taken up with registering for milk, giving out notices and any one of a dozen things that has to be done before school settles down. The result is that, for thousands of our young people without home example of church going, there is a complete cloud of ignorance of the very elements of Christian Faith.

It is little wonder that, as they grow up, the rules by which they should live and conduct their lives, are completely absent—that the relationship in the home and in business so often show sides which are not due to definite evil but just sheer ignorance of a right conception and moral standards.

So, despite all that I have said on the difficulties and the problems, we have to meet the challenge and we have one great asset—namely, that so much upon which people have set their hearts has proved failure and that they are looking for a message and guidance.

The World's Sunday School Association can give this guidance but must find a new appeal to youth.

I know there are a great many people who feel against using any aid which modern invention has given to us, but in my belief that is short-sighted and narrow in the extreme. After all, the early evangelists, facing the break-down of the then-known world, used every means that came to their hands. St. Paul could use the heathen temple in Athens; he could turn the prevalent beliefs of the time into texts for his own preachings. Why, therefore, cannot we use the most modern method of teaching by film?

In the main, the film, with all its great technical progress, has been used for entertainment. The war has proved its value as an instrument of teaching. By this means, men have learnt to use complicated machinery in a quarter of the time taken by normal teaching methods, and the training of sailors, soldiers and airmen has benefited by the use of the film.

Leaders of organized religion have been slow to use this great invention but at least I am glad to say, in many countries, there is a growing realization of the part the film can play in Evangelism and Christian education. Recently, in Britain, there have been Christian Commando Campaigns which, in my country, is another name for team Evangelism. In these campaigns, the religious film has been used extensively.

The World's Sunday School Association, with its world-wide organization, is ideally placed for making available information about religious films to Christian educationalists. We are working closely with Religious Film Societies in many countries. These are already in operation in the United States of America, the United Kingdom, Canada, Australia, New Zealand and several European countries. Others are in the process of being formed.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich according to what he is, not according to what he has.

—Henry Ward Beecher.

News of Elon College

By PRESIDENT L. E. SMITH.

On Saturday, May 24, at 11:00, officers of the Alumni Association, and members of the Association from many sections of the country, gathered on the vacant lot north of the highway opposite the library building for the purpose of dedicating that particular parcel of ground as a site for Elon College's new gymnasium. The Alumni Association was in charge. The program consisted of song, prayer and brief addresses. The addresses that were delivered are given to the public through the columns of THE CHRISTIAN SUN and are as follows:

* * *

EXPANSION PROGRAM.

This is an historic occasion in the life of Elon College. It is the first definite step toward the realization of our Expansion Program for the College. A program that calls for the erection of seven new buildings: a power house, a gymnasium, a dining room, and four new dormitories (two for men and two for women). These buildings are to be erected at a cost of more than \$1,000,000. This building program is necessary that the College may be better prepared to do the work that it is expected to do. There is a hesitancy on the part of some among us to turn even a spade of earth until we have in hand all the money necessary to pay for the erection of the building that will stand on this site. I do not share this hesitancy. This is a case in which we walk by faith and not by sight.

Today as we gather here for the breaking of the ground for our new gymnasium, I am reminded of those who have preceded me in office: Dr. William S. Long, founder and first president of the College—a man of vision, of courage and of action. Dr. W. W. Staley, the second president of the College, a minister, a philosopher, a financier, and a Christian statesman of the first rank. Dr. E. L. Moffitt, the third president of the College, a business man, an educator, and a Christian layman. Dr. W. A. Harper, the fourth president of the College, a profound student, a builder, and aggressive and energetic leader. All men of great faith. May God give us grace to follow in their train.

Today we must have faith, faith in

ourselves, in our fellowman, the alumni, friends of the College, and in God. We must believe that we can and that we will. That God will bless and prosper us, and give to us the spirit of liberality and the fact of generosity. We must realize that the products of such schools as Elon College are essential to our democratic way of life. Here on our campus is sown the seed of democracy that will bear fruit in public life and result in a leadership that will mean peace and prosperity for our country and for the world.

L. E. SMITH,
President.

INFLUENCE OF MEMORY.

At best life is short. Some individuals are permitted to remain on this earth longer than others. There is not a satisfactory answer to the question why.

We are never fully prepared for the passing of a loved one, friend or acquaintance, especially if the one is of tender age or in the prime of life. Those Elon men and women who gave all for their country in World War I and World War II were in the prime of life and passed under many different circumstances. Some were in training for the defense of our land; an error in judgment or an accident probably led to a fatality. Others were lost at the front in the line of duty. We know under what circumstances, where, and when some lost their lives, while other individuals sailed into the blue, never to return, the record simply states: lost in action.

Personally, I feel keenly the loss of these men and women because I knew all of them and worked intimately with many in preparation for the air forces of the various divisions of the government.

It is sad to relate the paradox in many cases the memory of the departed has a greater influence on the living than was exhibited when the individual was in the flesh. This statement is understood when we mention the Great Teacher, the father of our country and look at the monuments throughout the length and breadth of the world.

On this occasion there is no exception. The alarming records compiled

by the departments of government on health and physical fitness are a matter of history. Yet we must profit by the past, and the Elon men and women lost in these wars would have us carry on for them. Their memories give us the inspiration to erect a structure on this ground so we may have better facilities to train men and women to defend our country in better health, physical fitness, mental alertness and cooperative citizenship by participation in intra-mural and intercollegiate programs. When we erect this structure we do more than bring brick and mortar together, we build men and women.

A. L. HOOK,
Registrar.

GYMNASIUM.

I wish that what we are doing here today was more than a symbol or gesture. I wish we were putting some permanent materials here, that we were laying a corner stone for the gymnasium. Last year at this time I thought by now we would be able to start the permanent construction; but two things have prevented this: The first is that the money has not been raised and second is that building materials are still scarce and high.

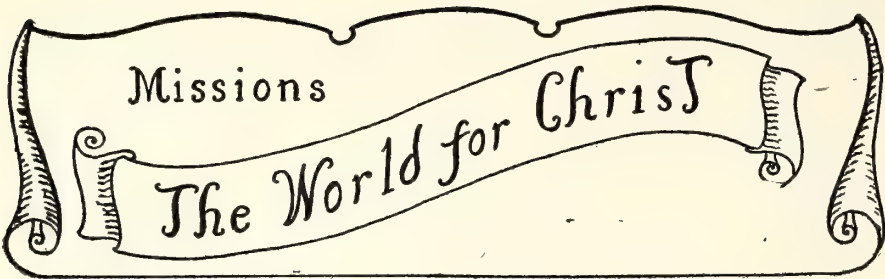
We people who are in the Physical Education Department realize more than you the great need for this gymnasium. We need it for our intercollegiate athletic program. Other schools are hesitant about scheduling games here because of the inadequacy of our playing facilities. Our great need, however, is for our own students here on the campus. We have put in a major in physical education. In this course our men and women are taught to go into the public schools and teach health and physical development to the children of our state and country. This is a very important work. With the facilities we have at present we are definitely handicapped in this work.

My one great hope is that by next year at this time we can lay something permanent on this spot which is today dedicated for use as a memorial to those who lost their lives in the wars and to the better health and physical development of the youth of the present and future.

L. J. PERRY,
Coach.

APPORTIONMENT GIVING.

We are past the halfway mark in the present conference year. Receipts for the College on apportionment (Continued on page 14.)



FOOCHOW REPORTING.

How can we tell you what you all mean to us in this war-torn, shell-shocked, chaotic China? Your prayers, your letters, and your gifts all do something that helps to correct the very dark field of vision on which our entire lives are focused; and we are grateful to our Father for each and every one of you.

The Boards at home can doubtless report voluminously about how expensive the miracle is which, under God, must be accomplished for China. The Methodist Mission in Foochow is having to rebuild from the ground up a large portion of its mission houses, and millions flow like water for that. Our own Board has sent to Fukien since our return last July seventeen missionaries and four children; and the trip of each group on the various government troop ships could be made into an odyssey or saga. Two of those who were here last summer have since gone home, and that makes us now a total of twenty-five in Foochow and three in Shaowu Mission. Our travel expenses, our allowances, and our work all cost the Board more than normal amounts. We do hope the churches at home will understand, and rally to the support of the American Board.

Of our work it is hard to give any connected account, for we more or less have to be all things to all men. Church evangelism is the name of the assignment given to Mr. Christian, and Mission Treasurer to his wife. Here is what we do: Put in six to eight hours a day in the Mission office; look over buildings for the minimum essential repairs, and wrestle with masons and carpenters over the job; distribute old-clothing relief (many thousands of garments) to institutions, out-stations and individuals; supervise three mission kindergartens, in each of which daily milk feedings are given; share in the work of hospital evangelism; run kodachrome pictures of the Life of Christ; hold small group meetings with former students, also with children of former graduates; dig our gardens, give away flowers from our sweet-pea vines; help conduct prayer meetings; do country touring; and, most time-

consuming of all, attend endless committee meetings on every phase of church, school and hospital work. Religious meetings in many churches, of course, are the hub around which all centers.

It is not all work, however, as you would agree if you could drop in some Saturday afternoon at Anti-Cobweb Club meeting, for tea and the hour of program that follows. Len has been president this term, and has put in plenty of time into shifting programs and speakers to suit the changing opportunities; but each month the speakers have brought us a worthwhile message of world interest.

Our Easter Concert was given this year by students from the Methodist, Anglican and Congregational schools in conjunction with Fukien Christian University, and was a notable performance, with Mrs. Scott conducting. We had rather dreaded a let-down, for of course most of the students have had little chance for musical training for several years past. But the program was so good as to astonish our new recruits, one of whom remarked, "We thought we had left that sort of program behind in the States."

Some of the projects just ahead are—the completion and registering of all deeds for Mission property—a tedious job that has been pending for years; the opening of a Relief Station in our nearest church by the Chinese Women's organization; with food and cloth received from CNRRA and service furnished by the church women; the taking of a series of colored sound-and-movie pictures of our work to be made shortly by a team of experts from Shanghai. Be sure to look for these Foochow scenes when released in U. S. this fall or winter; also try to see the excellent pictures taken here last summer by Karl Robinson of the CWVS Office.

Parcels from home are such a large part of our "extras" both in food, and in the joys of friendly contacts from home that they deserve a paragraph in any story of our lives. All sorts of canned goods, corn starch, cocoa, baking powder, soda, and even white sugar; plus fancy extras like

dried fruits and marshmallows have been coming in from different ones of you; also the pencils, ten-cent store items and pieces of cotton cloth we had suggested. We have tried to send individual acknowledgements of these but want to thank you again, each and all, for your care and help to us and our friends.

Now a few highlights from here and there will perhaps help you to imagine our experiences better than we can tell them:

1. Our introduction on a recent Monday morning to the thousand young lads in the Foochow College Junior and Senior High departments. As we looked out over the sea of faces, we knew that doubtless the church's greatest opportunity was right there before us. Pray for our Mission Schools which are at present the most flourishing part of our work in Fukien.

2. A couple of items from Len's diary on country tour. "In Sang-young area—straggling villages with large farm-houses, in each of which houses a whole clan resides—it was the harvest season, and in our visits to the Christian homes we walked through fields of golden grain, with happy groups of harvesters gathering in the rich crops. We had numerous opportunities to meet and eat with groups of Christians and their neighbors, and to share with them the Gospel message.

"We stayed in one home where the head of the clan, the leader of the Christian group, lay seriously ill with malaria—not expected to live. As we were gathered in the big reception room the invalid was carried out to us in a long chair, and a special service of prayer was held for his recovery."
(Continued on page 13.)

MISSIONARY OFFERINGS.
REPORT FOR MAY 23-30, 1947.

Sunday Schools.	
Bethlehem—E. Va.	\$ 3.58
Burlington—N. C. & Va.	110.88
Christian Temple—E. Va.	200.00
Durham—N. C. & Va.	17.85
Ingram—N. C. & Va.	11.97
Liberty Spring—E. Va.	5.00
Newport News—E. Va.	25.00
Norfolk, First—E. Va.	12.28
Youngsville—E. N. C.	16.00
Total	\$ 402.56
Churches and Individuals.	
Oak Level—E. N. C.	\$ 10.00
Total for period May 23-30	\$ 412.56
Previously acknowledged	27,747.00
Total since September	\$28,159.56
Respectfully submitted,	
WM. T. SCOTT,	
Superintendent.	

CHURCH WOMEN AT WORK

With Emphasis on Missions

MRS. F. C. LESTER, Editor

HAVE YOU HEARD—

That you will need to bring bedding and towels to the School of Missions? This information was left off of the announcement about the forthcoming school, but is very important to remember.

—o—

That Mrs. William T. Harrell, Route 1, Suffolk, Va., has agreed to arrange an exhibit of Year Books, Bulletins, Posters, and other material you have used in your local society for display at the School of Missions? Please send her any material you think others would enjoy seeing.

—o—

That the Pilgrim Press (Dayton Branch) is sending an exhibit of books to the School of Missions? Miss Elizabeth Mack, the new manager of the Dayton Bookstore, will be present to talk with you about all kinds of literature, and to sell you books on many subjects. Bring along a little extra money so you can take home some good books!

—o—

That the sessions of the Woman's Convention will be held Tuesday and Wednesday afternoons (3:00-5:00) and Tuesday night (8:00)? It is hoped that many from nearby churches will attend these sessions, if they cannot come to stay for the entire School of Missions. The evening session will consist of an "address" by our president, Mrs. Wisseman, and a Memorial Service in memory of Mrs. C. H. Rowland, conducted by Mrs. John Truitt.

—o—

That it is planned to have a picnic supper on Thursday night at the School of Missions? It will be held at "Moonelon" and those who are brave enough to attempt the swimming pool are urged to bring their bathing suits. The Vesper Service will also be held at "Moonelon" that night.

* * *

GIFTS FOR ANGIE.

Many societies are sending boxes of food and soap and used clothing to Miss Angie Crew, Kobe College, Kobe, Nishinomiya, Japan. Perhaps some of them will reach her in time for her birthday on June 29. At the present time only food, medicine, soap and clothing can be sent to Japan in

boxes which weigh not more than eleven pounds.

Prices are so high that her salary would not pay for her food if she had to buy all of it herself. Boxes from home help not only her but her Japanese Christian friends, who are not allowed as many ration points as Americans. Used clothing is also desperately needed by many of her Japanese friends, she writes. Food should consist of dehydrated foods, such as dried apples, dried beans; "mixes," to which only water need be added; sweetened chocolate, etc. Be careful about placing packaged foods and soap in the same box. She writes that their pudding is often flavored with mothballs or soap because they were not careful when they packed their things.

* * *

BERTA MCCLINTOCK TO TEACH AT SCHOOL OF MISSIONS.

Mrs. E. E. (Berta) McClintock, Secretary of Women's Work for the Missions Council of Congregational Christian Churches, will teach a course at the School of Missions (June 16-20) entitled, "Methods in Women's Work." No one in our denomination is more capable of teaching this course than is Berta McClintock, who directs all the women's activities of our denomination. She is the editor of *Guide Posts*. She plans the yearly series of programs which come to us from the denomination, such as are found in the *Gray Book* this year. We are indeed fortunate to be able to study with her an hour each day and learn the practical things we need to know as we work in our local societies.

"Women hold in their hands over half of the votes which might be cast in any national election and over half of the private wealth of the country. They do the family buying of food, clothing and household equipment. Participation in the activities of a church group should reveal to every woman her potential power in today's world, and the opportunities which are constantly opening before her to use her power through the channels of the church for the betterment of human living everywhere," says Mrs. McClintock.

"The influence of women in establishing social customs in the community is often unconscious but very

real. Most important of all, their role as mothers and teachers of young children puts upon their shoulders much of the responsibility for the way the next generation thinks and acts. The church, more than any other institution, provides motive and channels for the best use of this power," adds Mrs. McClintock.

The Missions Council is the official promotional and educational body representing the national Boards of both overseas and home boards of the Congregational Christian Churches in America. Mrs. McClintock's responsibilities are primarily for field contacts with groups of church women in the Congregational Christian Fellowship, working through the women State Presidents. Much of her time is given to speaking and the preparation and editing of educational and promotional material for women's work.

Born in Ohio, Mrs. McClintock moved to Colorado when quite young and was educated at Denver University, Boston University and Iliff Graduate School of Theology. She is an ordained minister.

Mrs. McClintock has held several important positions in the church world of the Middle West prior to her present post and these have included the Executive Secretaryship of the Denver Council of Religious Education, the General Secretaryship of the Colorado Council of Religious Education, the Directorship of Religious Education in the First Plymouth Church of Denver and for ten years the Directorship of the Older Girls Camp at Geneva, Colorado, under the auspices of the International Council of Religious Education.

In 1937 she came to Chicago from Denver, to serve as Associate Secretary of the Missions Council in the Mid-West Region, which extends through the Mississippi Valley from Ohio to Montana and South to Texas. After four years' service in that capacity, she assumed the responsibility for the national work which she now carries. While Mrs. McClintock makes her headquarters now in New York City she continues her close relationship with the Mid-West Regional Committee and devotes a large part of her time to field work in that area.

Mrs. McClintock was invited by the women of the Hawaiian Board to visit the Islands in the spring of 1947 and is now in Honolulu, spending about a month in that territory. She will come directly from Hawaii to Elon College, bringing with her Mrs. Dorothy Chong, president of our Hawaiian women.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

You are just getting out of school for your summer vacation. Many of you who live in towns and cities will be going to the farm of some relative to spend some of the summer.

Rebecca, Oliver and I have just returned from an eight-day visit to the farm home of my parents in Tennessee.

This was Rebecca's first trip on the train. Oliver was very anxious to see how his little sister was going to like the trip on the train. We left here at three o'clock in the afternoon. Our train followed very closely the banks of the French Broad River for sixty-two miles of the hundred and twenty to Knoxville. Rebecca loved the train after it started going. She kept talking about the "water" as she called the river. Oliver led her up and down the aisle of the train to rest and amuse her. She would shake hands with all of the men on the aisle but none of the women.

This is one of the loveliest train routes I know about. If you happen to be going anywhere in that direction this summer I know that you would find it as lovely as we did. Oliver remarked about the many shades of green in the trees that climb up the mountains above the "train tracks." I asked him if he thought that he could make that many colors with his crayons. He said that he had so many shades of green that he might be able to do so.

When we got to father's farm everyone was very busy in the strawberry field picking berries. Oliver helped some with the picking. I got into the field one afternoon while Rebecca was napping and picked eight quarts. My mother wasn't very well so I spent most of the time in the kitchen cooking for the "Berry Hands."

Rebecca was so thrilled over the babies on the farm—the baby kittens, calves, chickens, ducks and pigs. She made friends with one of the dogs and was forever letting him into the house when he wasn't wanted!

My brothers say that they do not need to go to shows because there are forever enough "shows" taking place on a farm! Oliver was very much excited on the day that the bees made a new "swarm." Uncle Eugene and Uncle Alan got them

to leave the low bough of a tree and enter a new hive.

Oliver took Rebecca on walks over the farm yard while I did the house work and cooking. They would slip into the hen houses and look into the nests which had just been deserted by the hens to see the number of eggs there. They trid out Grandpa's corn sheller and almost lost a screw out of it! They went to the pond to watch the ducks swim and dive. Each milking time found Oliver inside the milk house watching the new electric milker take the white milk from the cows.

The alfalfa hay got ready to cut while we were there. The cutting and raking of the hay and the big red tractor pulling the loads of hay into the barn filled the children with glee. There was a round buzz saw which was run by the tractor that would cut more wood in an hour than Grandpa use to be able to saw in three days!

Oliver got a long ride on one of the black horses one day at lunchtime. He liked the horses and each time one of them had to do a job of work on the farm he had to go along to watch the horse.

We came back to Asheville in the morning hours and enjoyed the return trip just as greatly as we did the trip down. The children were overjoyed to see their father again. Now they are looking forward to being in their own church this coming Sunday. Oliver is busy trying to learn his verses of Scripture for Children's Day. We hope that you will have a lovely Children's Day in your church.

CRYBABIES.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

I happened to be calling at my neighbor's home when her eight-year-old son came to the front door. He was crying. The parents went to meet the youngster, his father inquiring, "Why the fuss, Don?"

Between sobs the boy told of a quarrel with his playmates, Michael and Jimmy. Evidently he hoped for sympathy and perhaps intervention.

"Stop crying, Don," said his mother quietly. "Go back to Michael and Jimmy. Be fair in every way with

them, and let them know you expect them to be fair with you."

The father agreed, "That's right, Sonny; learn to settle your own quarrels."

During the afternoon of the same day, a young mother called on me. She has two boys, so naturally our conversation turned to the subject of children.

"There are some dreadfully unmannered boys in our neighborhood," she related. "The other day my Harry and Throck became involved in a heated argument, and very soon fists were flying. My husband went to the rescue of our lads and was obliged to ask the other boys to go home. However, the next day there was more trouble, and I myself had to go through the same routine. But our boys didn't like it. They said it made them feel like *crybabies*."

"Do you think there is a possibility that your sons were as much to blame as the other children?" I asked, interested to hear the mother's reply.

"Oh, yes," she admitted. "I overheard the second quarrel, and I'm quite sure it was a case of *fifty-fifty*."

"Don't you think it wise to encourage children to solve some of their problems by themselves?" I asked, thinking of the way Don's parents had met their child's complaining and tears.

"My brother, Jack, who has reared four fine sons has the same idea," she answered, smiling. "'Let the boys make mistakes,' he admonishes Tom and me every time he visits us. He thinks mistakes are a necessary part of experience, and I've heard him say, 'Boys and girls eventually must learn to be men and women; it is their hardest and most important lesson.' Tom, my husband—and I, too—thoroughly agree, but—"

"Yes?"

"You see, we don't want our boys to fight. If, however, they are left

(Continued on page 14.)

THORSBY INSTITUTE

Thorsby, Alabama

Is registering pupils for next year—both boys and girls—ninth through twelfth grades

References required

Boarding department

Small classes—Thorough work

Christian environment

Moderate charges

No smoking

Member Southern Association

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, Editor.

SOUTHERN REGIONAL PLANNING CONFERENCE.

The time is again drawing near for the meeting of young people from many denominations at the North Carolina Youth Meeting sponsored Southern Regional Planning Conference. This conference is designed to build upon the denominational program by discovering means of meeting community needs and opportunities through the action of Christian youth.

A look into the conference this year would reveal a well-rounded program of Bible study, worship, recreation, music and seminars on important issues facing Christians today. Outstanding leaders will lead these various groups. It is an excellent opportunity to meet with the young people of other denominations and these leaders and share your common tasks in united action by youth.

Also this summer is a leading step forward for world Christian youth. The Southern Regional Planning Conference is a lesser step but one of utmost importance in the totality of Christian action on the part of young people. In addition, five similar conferences will be held in other parts of the country during the summer. Each will be carrying out the Oslo theme: "Jesus Christ Is Lord."

We would like to be represented there in order that we may join fully in this program. Conference time will be from June 29-July 5, and it will be held at Pleasant Hill Academy in Pleasant Hill, Tenn. You'll like the location. Cost will include \$3.50 registration fee and \$13.50 for room and board.

Would you be interested in attending? If so, write for registration blanks and additional information to C. Baxter Twiddy, Box 42, Elon College, N. C.

THE TIME IS NOW.

Do your Pilgrim Fellowship members like camping? But—you might say, "I feel that our group is lagging spiritually. We are having too many socials now." How about this—accomplish both objectives at the same time! You can do it, with good

leaders, planning groups and *hard work*.

This is how we did it: Two and a half years ago, our counsellors and leaders decided that we needed to "get away from it all" or "retreat" (as we call it) for the purpose of guidance, inspiration and planning of our work. The results of our Retreat were so gratifying that it was decided to make it an annual event. The next year we were unable to have our week-end camp because of the polio epidemic. Last fall we resumed our Retreat.

This year, it was suggested that we try a "Spring Retreat," in addition to our fall one, with the idea of helping ourselves through the "spring fever" stage. Way back last February, we secured Camp Nawakwa for the weekend of May 17 and 18. Shortly after this, our planning committee met, talked about types of worship and recreational programs to be included, discussed various speakers, selected committees, and chose our theme: "The Time Is Now." Next—the *work* really began: a program schedule was made out, the food committees started their plans, the proposed speakers were contacted and various members of our group were asked to take certain parts. Of course things don't always run smoothly. At the last minute, we wondered if we had enough cars and as we gathered to leave Greensboro, it looked as if it would rain most any time. We finally arrived at the Camp and got started fairly near on schedule. The program moved along smoothly, with a couple of minor exceptions: one of our speakers had car trouble and arrived slightly late and our weiner roast supper was forced indoors by rain.

Throughout our program, we had several worship services led by our members and there was plenty of free time to explore the beauties of nature around the Camp. We had three guest speakers who brought us many good ideas and were wonderfully inspiring through their messages and fellowship. Miss Maxine Garner, Director of Religious Activities at Greensboro College, spoke to us on Saturday afternoon with regard to

our attitude toward peoples of other races and people of our own race of whom we know very little. She pointed out that we should try to put ourselves in the other person's place and then decide on our course of action. Mr. Harold Hipps, Divinity Student at Duke University, led a Recreation Workshop and a "fun hour" of folk songs and games on Saturday night. The speaker for our Sunday morning service was Miss Eliabeth Chicoine. We are sure that those of you who have heard Betty speak have been encouraged and inspired. The general theme was that even though there are no new lands to be explored, there are many, many fields of occupation that offer opportunities for wonderful and soul-satisfying adventures in life. Our week-end also included planning meetings for our work over the next several months. Our meals were wonderful affairs, too.

Our most enjoyable and well-spent week-end was closed, very appropriately, with a consecration service, led by Mrs. W. E. Wisseman. We consider that our Retreats are "high spots" on our calendar year and all of us feel greatly helped by these opportunities for worship, guidance, inspiration, work, fun and fellowship together.

THE PILGRIM FELLOWSHIP,
First Congregational Christian Church, Greensboro,
North Carolina.

WORLD CONFERENCE OF CHRISTIAN YOUTH.

From July 30 to August 9 there will be assembled at Oslo, Norway, one of the great Christian Youth Conferences of our time. The Pilgrim Fellowship will be represented with its full quota. The theme of the Conference will be: "Jesus Christ Is Lord."

The five great purposes of the Conference will be: (1) We must rediscover together that Jesus Christ is Lord; (2) we must rebuild our fellowship in Christ; (3) we must face the situation in the world; (4) we must find the job we have to do; (5) we must plan the strategy of our campaign.

The program will follow somewhat the following outline: Morning Worship, Main addresses of the day, Bible study, Seminars—on World Order, Education, Freedom and Order, etc., and most of the evenings will be free for fellowship.

The Conference will be composed of 1,170 active members of the four
(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JUDAH'S LAST DAYS.

LESSON XI—JUNE 15, 1947.

MEMORY SELECTION: *This fear of the Lord longeth days; but the years of the wicked shall be shortened.*—Proverbs 10:27.

LESSON: II Kings 23:31-24:7; Jeremiah 36.

DEVOTIONAL READING: Jeremiah 10:1-10.

Gathering Gloom and Doom.

The fortunes of Judah were falling on hard times. The nation was fast going to pot. Josiah the king who had done so well and had reigned so long was killed in an ill-advised battle against the Egyptian king, Neco or Nechon, at Megiddo, and Jehoahaz his son came to the throne. He was a weak and evil man and the benefits of Josiah's reforms were soon frittered away. Pharaoh-nechoh put him in bonds and had him taken to Riblah and exacted a heavy tribute of silver and gold from the stricken country. A little later Pharaoh deposed Jehoahaz and placed Eliakim, whom he named Jehoiakim, on the throne. It was a puppet king of a puny kingdom, already doomed by sins of long-standing. The people were taxed heavily to pay the tribute money. The hand-writing was on the wall.

Out of the Frying Pan Into the Fire.

As if that were not enough, trouble arose from another quarter. Babylon was becoming the dominant power, and Judah soon fell under its sway. For three years Jehoiakim paid tribute to Babylon, and then he rebelled against this world power, with results that can easily be imagined. The little kingdom was overrun by the combined forces of the Chaldeans, the Syrians, the Moabites and the Ammonites. A little later, as we will learn from next Sunday's lesson, Jerusalem itself was conquered and the class, and the majority of the people were carried into captivity, thus ending the history of the Jews as a nation.

The Strange Servants of God.

"And sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets." Who were these people whom the Lord God of Israel sent against his Chosen People to

destroy them? They were bands of Chaldeans, and Syrians, and Moabites, and Ammonites—the record says "surely at the commandment of the Lord came this upon Judah." God works in mysterious ways. He uses strange instruments to fulfil His purpose. Even though Judah was composed of His chosen people, and contained Jerusalem the center of the nation and the place of God's Temple itself, it was overrun by heathen hordes because it had become rotten at the heart, because morals and religion had been allowed to come to a low ebb. When folks say, "It can't happen here," they do not know their history. The history of Israel and Judah and the Jewish nation as a whole is the story of the peril of privilege, and the price of privilege abused.

Enter Jeremiah.

It is against this background that Jeremiah enters upon the scene. His career covered a long period, and his prophetic ministry entered intimately in the national life. He is often referred to as the "prophet of gloom" or the "weeping prophet." His name has been memorialized in the word, "jeremiel," which means a doleful story. But Jeremiah was not a "wet blanket." And he got no joy from announcing the doom about to come upon the nation. He loved the nation with a deep and sacrificial love. With prophetic insight he saw the doom that was in the offing. And at great personal sacrifice and at personal risk he tried to warn his nation and to turn it from its headlong flight into destruction. He used graphic ways of getting his message across. He felt keenly the sins and sufferings of his people and identified himself with them. Because he was so grossly misunderstood and lived so much alone, he discovered new riches of personal religion. He discovered new resources in prayer. And his messages, preserved in writing, are immortal.

He Writes a Book.

At the bidding of the Lord, Jeremiah wrote down the substance of what he had been preaching against Israel and Judah. It was a last effort to save the nation from its doom. Baruch was his private secretary and wrote down as Jeremiah dictated. When the book, or roll, was finished,

Baruch was directed to take it into the Lord's house and to read it in the presence of the people. It was hoped that the solemn words of warning, read in the sanctuary, would induce a spirit of the penitence and a change of heart. How patient God is with individuals and nations. He is long-suffering and forbearing.

Dealing With Unpleasant Truth.

When Baruch read the words of Jeremiah in the presence of the princes, they were very much alarmed. But they were politicians and they did not like to face up to unpleasant truth. They suggested that Jeremiah and Baruch go in hiding. They thought that they could bury or cover up the truth.

The king was a little more drastic. When he heard the words as they were read by his servant he took a pen-knife and cut the roll into pieces and threw it into the fire piece by piece. He also directed that Jeremiah should be seized. Like so many people before and since that time, he thought that truth could be gagged and silenced. But truth crushed to earth will rise again, the eternal years are hers. Hitler thought that when he burned the books he was eliminating truth. But the word of God cannot be bound.

Jeremiah Writes Another Book.

Again the Lord spoke to Jeremiah and commanded him to write again the words He had given unto him. One is reminded of the attempt of the enemies of the Bible to stamp out the written word and how Bibles were destroyed and burned. But they continued to come from the press in ever-mounting numbers. And on one occasion the opponents were buying Bibles and with the money received from the sale of the books which were burned, the printer was printing in ever-increasing numbers the Word of God.

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Book Reviews

THE PASTOR AND THE CHILDREN. Mildred Moody Eakin and Frank Eakin. Macmillan. New York. \$2.

It is refreshing to find a book which recognizes the pastor as an educational leader, and offers practical suggestions for improving that leadership. The thesis of the book is this: "Facility in talking with children—a talking with them which is a real entering into their world—is an ABC of child guidance. For the minister it is essential equipment if the very important lower age ranges are not to be left outside the scope of his ministry." Ways of becoming adept at talking with children are given. The prevailing point of view is indicated further in the question: "Is it perhaps true that the minister who listens best, who thinks in terms of knowing and helping individuals more than in terms of moving pulpit eloquence and mass influence, is fulfilling his ministry most in the spirit of Christ and is most likely to meet today's needs?"

Readers will find valuable guidance in recognizing and diagnosing spiritual needs, in Church School supervision, on the weekday Church School question, the problem of parents, and the spiritual values of secular agencies.

R. L. H.

* * * *

YOU AND THE UNITED NATIONS. Lois Fisher. Children's Press. Chicago. 60c.

After being subjected to a nostalgic bombardment of comic books, gangbuster, supersonic thrillers and the like, it is deeply satisfying to find a children's book that is interesting, factual and up-to-the-minute on current affairs. The book is clearly and profusely illustrated by the author. The brevity of the book would suggest a gross oversimplification of such a complicated subject, but the comments and illustrations give a vivid picture of the history and realization of the United Nations, plus a portrayal of our individual and collective responsibility for its continued success. Here is the educational process in a practical and dynamic form. An excellent book for your child!

R. L. H.

* * * *

MY HAPPY BIRTHDAY BOOK. William M. Lesel. The Moody Press. Chicago Press. Chicago. 36 pp. \$1.50.

This book was planned to be not only a pleasure to the child but also

a means of development. The Birthday Calendar, profusely illustrated by Frank Warren, provides space and calls attention to relatives and friends. Its chief purpose is to encourage the child to think more of others than of himself. Scripture references appear with the birthday greetings.

* * * *

A TREASURY OF MEXICAN FOLKWAYS. Frances Toor. 566 pp. Crown Publishers. New York. 1947. \$5.

Visiting Mexico, the reviewer attended the author's lectures in her life-work, the folk-lore of Mexico. That life-work has culminated in this cyclopedic volume. While there, the reviewer saw a large sign, near Mexico City, which said: "Civilization is the harmony of man with his fellow-men and with nature."

Of such a civilization Frances Toor has written at full length and with sympathetic understanding. There is no other work like this, her masterpiece.

A just review is out of question: One does not review a cyclopedia. Mexico-phils will just have to buy this book. It is all they could expect as a portrait of our near and much disparaged neighbor, concerning whom our consciences are not free, and of whom a noted writer, north of the Rio Grande, has said that the Mexican is more civilized than the Anglo. . . . "Too much cannot be said of the courtesy of the Mexicans."

The book has five parts: The introduction, of historical background; the economic life; social and religious organizations; music and dances; and literature. Ten color-plates and one hundred drawings, by Carlos Merida; as well as one hundred seventy photographs amplify the volume.

The author has not entered into the issues of politics or economics, nor has she given the stresses of organized religion. She has portrayed the soul of her admired people, presenting to us our neighbor as she is. In her she has among us, where greatly needed because of deep-seated prejudice, a sympathetic and capable advocate.

Mexican courtesy does not easily display the sense of cultural superiority, yet there are elements superior to those of the North. As said Dr. Vasconcelos, in a book written for his countrymen: "Imagine, if you can, what our continent would have become if some power other than the Spanish had discovered it." The fusion of the colorful, imaginative Spanish Catholic culture with native Mexican culture, having many kin-

dred elements, has created something new which yet has deep roots in both the old origins. The result gives some things of superiority to Anglo-Saxony attainments.

It is well that North Americans are giving much more time and thought to the understanding of their nearest Southern neighbor. True understanding will give greater appreciation for the very differences. Toward that highly to-be-desired objectives our author has done a valuable work.

JOHN F. C. GREEN.

HELPING YOUR CHILDREN.

(Continued from page 5.)

This home had given the two girls a rich adventure in friendship and brotherliness.

It has been said that the home is the cradle of civilization. It has always been the training ground for new attitudes and ways which change society for the better. In this new day it will be true again. We have moved too fast. We have tried to leap from individual freedom to world order. We must go back to the home to learn how to cooperate and to appreciate our interdependence. Let us follow the Christian way.—*Courtesy of the Division of Christian Education of Congregational Christian Churches.*

FOOCHOW REPORTING.

(Continued from page 8.)

covery. Again the next morning we gathered for prayer at the bed-side of this earnest servant of the Lord, and committed him to our Father's care before taking the road to Wong-jia. Several days later we had word of his recovery."

3. Some bits of local color from Shaowu. "The Jacksons have been reporting progress. Problems and difficulties in connection with the repair of the Bement house across the street (from the hospital) seem to multiply like Hydra's heads; but at least we can report that the soldiers all moved out today—ahead of schedule—and we can take over and start work right away."

LEONARD J. & AGNES CRISTIAN,
Foochow, Fukien, China.

The Restoration Fund Commission of the Presbyterian Church in the U. S. A. has reported to its General Assembly the collection of \$22,746,717 for the financial support of projects designed to restore all damaged or neglected facilities of the denomination at home and abroad.

SUNDAY SCHOOL LEADER HONORED.

In recognition of his outstanding and unparalleled achievements in the field of religious films, J. Arthur Rank, eminent English moving picture producer and Christian layman, was honored by the World's Sunday School Association which presented him with an award. This award, in the form of a scroll, is the first such recognition and, in a sense, may be termed the "Oscar" of the religious film world. Dr. Forrest L. Knapp presented the scroll.

Mr. Rank has endeavored to develop and promote the important medium of religious films in the worldwide work of Christian education. With the full resources of his tremendous wealth and business interests, he has been able to make remarkable progress in this direction during the last twelve years. His efforts are not confined to England, either. For years, in that country, he has maintained movie groups for boys and girls who meet each Saturday morning to see films produced especially for children. Now, he is planning to establish similar groups in the moving picture houses of Canada, and this activity is attracting wide interest in the United States because of its great moral value.

"The purpose of this program," says Mr. Rank, "is to instill good citizenship through the greatest medium in the world—the visual impact of the motion picture."

The World's Sunday School Association, which is honoring Mr. Rank, is a world federation of International Councils of Christian Education in fifty-five countries. Its purpose is to promote Christian education throughout the world and it was organized to furnish lesson materials and opportunities for training to teachers of Christian education everywhere. It is an organization of national and international bodies rather than individuals. Other functions of the World's Sunday School Association include restoration of Christian education activities in the wartorn countries of Europe and Asia. The name of Dr. Walter Judd appears among the sponsors of the postwar program of the World's Sunday School Association.

For years, Mr. Rank has been superintendent of a Sunday school. Each Sunday he gets on his bicycle, places his lunch basket on one arm and cycles to the Sunday school, where he teaches his "boys" as he calls them. This religious work is

one of the things of which he is most proud.

In 1935, Mr. Rank, whose holdings are in the many millions, decided to do something which would bring religion closer to the man in the street. He believed that motion pictures were the greatest medium with which to accomplish this and so he began production of films suitable for Sunday schools and churches. He produced such noteworthy pictures as "Faith Triumphant," dealing with the life of St. Paul, and "Two Thousand Years Ago," dealing with life in Palestine. He has plans for production of several new religious films this summer.

APPORTIONMENT GIVING.

(Continued from page 7.)

ments are less than one-fourth the total amount apportioned. College expenses, with the possible exception of the dining room, will equal or surpass during the summer quarter that of other quarters. Income from the College itself is far less. We have a very good report for the week. A total of \$230.67 is received from four Sunday schools out of near 200. In cooperation our Sunday schools and churches are amply able to give the College its necessary support. The apportionment for each church is not a large amount but when all is paid the total is sufficient to be of service to the College. It would be most helpful as well as encouraging if our churches and Sunday schools would be generous in their support during the summer months.

REPORT FOR WEEK ENDING MAY 22.

Previously reported \$3,819.41

Sunday Schools.

N. C. & Va. Conference:
Tryon, Ersk. Mem. \$ 10.00
Va. Valley:
Antioch 7.92

Churches.

N. C. & Va. Conference:
Burlington 2.00
Western N. C. Conference:
Pleasant Grove 30.00
49.92

REPORT FOR WEEK ENDING MAY 30.

Sunday Schools.

Eastern N. C. Conference:
Liberty (Vance) \$ 47.67
Eastern Va. Conference:
Christian Temple 170.00
Norfolk, First 10.00
Va. Valley Conference:
Palmyra 3.00
230.67

Total \$ 280.59

Grand total \$4,100.00

The North Carolina Pastors School and Rural Church Institute will be held this week at Duke University.

DR. PEALE TO SPEAK ON PERSON- ALITY, SUCCESS, ENERGY AND CONFIDENCE IN "ART OF LIVING" SERIES.

Dr. Norman Vincent Peale will continue as presiding minister on NBC's "Art of Living" series (Saturdays, 6:45 P. M., EDT) during June.

On June 7, Dr. Peale will tell "How to Be an Interesting Personality." He will speak from Pittsburgh.

Subjects for remaining broadcasts, all from New York, will be: "You Have It in You to Succeed," June 14; "Replacing That Tired Feeling with Energy," June 21; and "How to Develop Confidence in Yourself," June 28.

FOR THE CHILDREN.

(Continued from page 10.)

alone when differences arise between themselves and those who fight at the slightest provocation, what else can they do? If you were the parent, what course would you take?"

"Have you the book, *Guidance of Childhood and Youth*, compiled by the Child Study Association of America?" I asked.

"No, but I probably could obtain a copy from the library. Are its suggestions along this line really helpful?"

"Yes, very. I feel strongly that practice in wrestling with the difficulties that confront one should be a regular part of every individual's education and that it should begin with the troubles of early childhood. But, I believe there are definite principles which will guide the child so that he can meet adverse situations wisely and with confidence. Then, if that is so, it is the parents' part to teach these principles. Fighting is merely a reaction which boys and girls need to understand, and with regard to which they should receive wise and helpful advice in advance of any conflict. There is no one rule that will cover all cases, but there are principles which can always be relied on."

"I am sure you're right," she answered. "Perhaps if Tom and I study the subject, we can help our boys without making them feel like crybabies."

It is good to have money but it is good, too, to check up once in a while and make sure you haven't lost the things that money cannot buy.—George Horace Lorimer.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Our public school closed on May 27. Twelve children made the honor roll the last month. The little children will have lots of time to play during the vacation season. It will be ball and bat for a while, at least. The writer seems to be the bat doctor. We keep a roll of adhesive tape on our desk to wrap split handles. Then the swings will be kept busy going, too, and jump rope is another popular game with the small girls and boys. They seem to enjoy it very much. But the most popular game with the boys is a ball and bat. A catcher's mit has been called for already for the small boys.

That is not so for the larger boys. They will have to make their play out of setting sweet potato plants, tomato plants, planting and working corn. That will do them for a while until we get the crop planted. Then combining wheat and oats will claim their attention for several weeks. We try to get the crop fully in hand before the larger boys go on vacation. We are always glad to give them a vacation.

The dry weather continues in this immediate section. It has rained all around us, but the clouds seem to miss a small area right in our location. Being so extremely dry certainly has retarded the growth of garden stuff.

Mr. and Mrs. L. E. Carlton and Mr. Satterfield were very pleasant visitors on Monday, the 26th. Mr. Carlton was over attending the College Board meeting. Mrs. Carlton visited the Orphanage while here, and looked over the "Baby Home" and the Orphanage building, both of which have been recently reconditioned. The matrons said she spoke very complimentary of how pretty the buildings looked, and especially the attractiveness. We hope in one more week the painters will be through, and we can get the furniture all back in place, and get back to normalcy again.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 5, 1947.

Amount brought forward \$5,209.28

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Oak Level	3.00
Eastern Va. Conference:	
Liberty Spring	\$ 7.00
Mt. Carmel	14.90
Norfolk, First	21.29
	43.19

N. C. & Va. Conference:	
Burlington	\$151.22
Durham	29.63
	180.85
Western N. C. Conference:	
Ether	\$ 3.36
Zion	28.11
	31.47
Va. Valley Conference:	
Palmyra	3.00
Total	\$ 261.51
Total this year from churches	\$5,470.79

PILGRIM FELLOWSHIP.

(Continued from page 11.)

sponsoring organizations: The World Council of Churches, The World Student Christian Federation, The World's Alliance of Young Men's Christian Association, The World's Young Women's Christian Association. The Pilgrim Fellowship representation is organized through the United Christian Youth Movement. Our quota is only a total of five. One of these, in the opinion of some of the members of the executive committee, should be an adult.

All delegates must be 30 or under at the time of registration, and two-thirds must be 25 or under. In a future issue, this page will carry the names of our National P. F. delegates who will be attending the Conference at Oslo.

DOINGS ELSEWHERE.

Let's Take to Our Bible is a product of the Massachusetts State Personal Action Commission of Pilgrim Fellowship. It's a neat job; simple and lively in style. Its aim is to get young people to read and understand the Bible. Ask them to send you a copy (5c). Order from Massachusetts Pilgrim Fellowship, 14 Beacon Street, Boston 8, Massachusetts.

The Pilgrim Fellowship in Michigan have a new Handbook. I understand that it is "as smooth as they come" (15c). Order from Michigan Pilgrim Fellowship, 415 West Grand River Avenue, East Lansing, Michigan.

The Pilgrim Fellowship in Pennsylvania have a plan under way to get 500 tithers, i. e., young people who will give ten per cent of their income to the work of the church. Write to their President, Frances Hann, Clearville, Pa., for the details.

WHAT ABOUT A PEN PAL?

One of the Scotland Pilgrim Fellowshipshippers who attended Doane—"Rusty"—writes that several Scottish young people would like to pick

up a Pen Pal in this country. If any Southern Convention Pilgrim Fellowshipshipper is interested, write to our National Vice-President, Jane Johnson, 1344 East 48th Street, Los Angeles, Calif.

CHANCE TO EARN MONEY.

I have just received a letter from Dr. Albert Stauffacher, the Minister and Executive Secretary of our Missions Council, who wants to know of a young person interested in a real money-making project, either for himself or for his society.

This is it—In January the Missions Council published a map on the history of our Congregational Christian Churches. It is a large map in seven colors—a really beautiful wall decoration for any church, home, office, or library. This map sells for three dollars and hundreds have already been sold.

For each map sold by a young person, he will receive a commission of fifty cents. Here is a chance for some one to earn some money for the summer conference, for a project for your local society.

If you will be interested in such an opportunity—and will work at it!—write to the following address for the complete plan: Dr. Albert D. Stauffacher, Minister, Missions Council, Room 909, 287 Fourth Avenue, New York 10, N. Y.

Be sure you state clearly what it is you wish to do. Success to you!

ELIZABETH CHICOINE.

DR. FREDERICK K. STAMM TO BE PRESIDING MINISTER OF "HIGHLIGHTS OF BIBLE" SUMMER SERIES.

The Rev. Dr. Frederick K. Stamm, pastor of the First Congregational Church, Chicago, will be presiding minister of NBC's "Highlights of the Bible" series which began Sunday, June 1 (10:00 A. M., EDT), replacing "The National Radio Pulpit" for the summer. Subject of Dr. Stamm's first program will be "What One Person Can Do," with music by the Radio Choristers and George Shackley, organist. On June 8 Dr. Stamm's topic will be: "Shall We Fail Tomorrow?" Sermons for the remaining Sundays in June will be "Keeping Men on Their Feet," June 15; "The Strangest Thing in the World," June 22; and "As a Little Child," June 29.

A good thing to remember is that there is always going to be a tomorrow as well as a today and yesterday.

Charge to Primary Boys and Girls Who Receive Bibles

By CARL R. KEY

There are two things that impressed me very much as a boy when I was about your age. I want to tell you about them.

One was a great oak tree that stood by the road-side on the way to the school and church I attended. It was a great white oak tree with a huge trunk and many great branches growing upward and outward. It was the most perfect oak tree I have ever seen. It stood alone away from most other trees and things that would hinder it from growing into such a beautiful shape. It was not only pretty to look at, but it made a grand shade for the family who lived near-by, and for travellers on the road to rest under. The birds made their nests in its branches. In the late summer and fall there were bushels and bushels of acorns which had grown in its branches. These acorns were good food for the squirrels and other animals that eat them. That tree has always been a sign or a symbol of great beauty, abundant strength, and refreshment to the people who passed that way. In fact, the terrific wind storms, the hail of summer, and the sleet and ice storms of winter never harmed it very much. It stood up and out against everything harmful. It is such a perfect and good tree that the highway department built the road around it to save it rather than cut it down to make the road straight at that spot.

The other thing I want to tell you about was the stories I read about the gold rush days in the West and how the prospectors gave up everything to get a few nuggets of gold. The wild places they explored and in which they searched for gold were most interesting to me. The kind of shacks or no houses at all that they lived in and the way they lived never failed to interest me at that age. They did all that just to get a little of the precious metal we call gold. Those days are gone forever, but not the lesson we can learn from it.

There are some things that mean more to me and thousands and thousands and thousands of other people than the beauty, strength, and help of that great oak tree. There are other things that are worth far more than a few or even many nuggets of gold. They come in small packages and in strange books.

Today you have received a gift from your Church. That gift is the Bible which you hold in your hand. It has been given for your attendance and good work in your present department. You will have it to use in the Junior Department next year. We hope that you will get from your Bible much of its strength, its beauty, and its inspiration so that you will grow in future days to be more helpful and useful than the oak tree I have told you about. We wish, too, that you may find in the pages of this Bible many many nuggets of truth that will be of more value than much gold. We oldsters know that if you get these things out of this Book you will be the best kind of young men and young women that your community will afford, that you will be glad to live with yourself and your own thoughts, that you will mean more to the people who know you than all the beauty and shade of a tree or the value of much gold nuggets. Your happiness will be greater, your burdens lighter, your love for people and good things of great value, and your way much brighter.

Let this Book be "a lamp unto your feet, and a light unto your path."

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The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, JUNE 12, 1947.

NUMBER 24.

Father's Day

By ANDREW SLABEY

When Mother's Day comes around everybody observes it. Greeting cards swamp the mail. Presents are bought and given. The florists can scarcely supply the demand for white and red carnations. The preachers preach wonderful sermons about mothers. And the grateful daughters in the church put on special programs honoring mothers. That is all right. We would rather honor our good mothers than some ancient saints who never did anything for us.

But when Father's Day comes around hardly anybody notices it. Why not? Aren't the fathers entitled to any recognition or appreciation? Of course, they are. Especially if the fathers are good providers of daily bread for their families and live a good life. Years ago we used to sing a song:

What's the matter with father? He's all right!
 What's the matter with father? His hair is white
 Though I am strong for the other sex,
 Father's the one who signs the checks.
 What's the matter with father? He's all right!

In the Bible, stories of fathers are more numerous than of mothers. Good fathers and bad fathers are held up as examples or warnings. There is the old priest, Eli, who neglected to bring up his sons in the right way, and so did Samuel.

See what King David had to suffer from his bad son, Absalom, who raised a revolution against him. But when the son was killed, the father cried over him in sorrow.

Jacob was good to his son, Joseph, and the boy repaid him a hundredfold; in fact, he saved his life from starvation, and brought him to security in a foreign land.

Christ loved to tell about fathers, and about our Heavenly Father.

"Honor thy father and thy mother" is the commandment. Yes, but we must aim to deserve that honor by the grace of God.

NEWS AND VIEWS

Attend the Elon School of Missions and Pastors' School next week!

Pattie Lee Coghill will participate in the Oklahoma - Texas - Louisiana Summer Conference at Ardmore, Oklahoma, August 18-25.

Dr. Walter Judd was the speaker at the annual dinner of the Associate Boards for Christian Colleges in China which was held in New York on May 12. The Boards have now been unified and Dr. Henry P. Van Deusen is the president.

Brief messages were given by Mr. S. M. Smith, Rev. A. P. Slabey and Dr. N. G. Newman at the picnic meeting of the Eastern Virginia Ministers held Monday at Holy Neck. Officers were elected as follows: Robert Kimball, president; Shannon Morgan, vice-president; Herbert Councill, secretary; H. E. Crutchfield, treasurer. Pastor Crutchfield and members of the church upheld the highest traditions of Virginia hospitality in providing the picnic dinner.

MISSIONARY CONFERENCE SCHEDULED.

Twenty-five outstanding Protestant church leaders from Europe, Asia, Canada, and the United States will participate this year in the annual Northfield Missionary Conference, scheduled to be held at East Northfield, Mass., June 27-July 5, it was announced recently.

Four leading interdenominational agencies representing all of the major Protestant communions in this country and Canada will sponsor the mission gathering. They are the Foreign Missions Conference of North America, the Home Misions Council of North America, the Missionary Education Movement of the United States and Canada, and the United Council of Church Women.

For the first time since its establishment in 1933 the conference will be open to clergymen and laymen as well as to accredited women delegates.

Church leaders scheduled to take part in the nine-day session include Dr. Mark A. Dawber, executive secretary of the Home Missions Council; Dr. T. C. Chao, dean of religion, Yenching University, Peiping, China; Dr. Rajah B. Manikam, secretary of the National Christian Council of India; Mrs. Induk Pakh, prominent

Christian leader from Korea; Dr. Knut Westman, Uppsala University, Sweden; Mrs. Ruth Mougey Worrell, secretary of the United Council of Church Women; and Dr. Jesse Bader, secretary of the department of evangelism of the Federal Council of Churches.

The Northfield Missionary Conference was founded fourteen years ago when delegates to the Women's Interdenominational Home Missionary Conference and the Conference for

TO MY PARENTS.

By John G. Truitt.

They still live in memory bright
In a thousand places there;
Their fields in spring would wait their hands
With gentle magic rare;
The plowshare wrapped the winter's brown
Inio the deep, rich sod;
Each morn renewed their daily toil
And their living faith in God.

They changed the landscape into green,
And grew both food and keep;
They put their best into their tasks,
And into my memory deep;
Day in day out with loving care
No labor did they shirk;
And to their bairns they gave their best
And taught them how to work.

And as I walked those fields again
And thought of what they'd done;
They slept hardby in their churchyard
Beneath their shining sun;
And yet they live in a thousand ways
In those old paths they trod;
And still they live in their children's hearts
And in what they asked of God!

Women's Foreign Missionary Societies voted to unite.

A total of 500 delegates from New England, New York, and New Jersey are expected to register for the conference.

MISSIONARY OFFERINGS.

REPORT FOR MAY 31-JUNE 5, 1947.

Sunday Schools.	
Chapel—E. N. C.	\$ 10.00
Ether—W. N. C.	1.95
Newport News—E. Va.	12.25
Suffolk—E. Va.	25.00
Waverly—E. Va.	48.00
Total	\$ 97.20

Churches and Individuals.	
Asheboro—W. N. C.	\$ 60.00
Henderson—E. N. C.	50.00
Total	\$ 110.00

Church Extension.	
Asheboro—W. N. C.	\$ 15.00
Mrs. A. J. Campbell, R. 1, Timberville, Va.	2.50

Baxter Twiddy, 306 W. 35th St., Norfolk, Va.	1.63
Total	\$ 19.13

Shaowu.	
Asheboro—W. N. C.	\$ 25.00
Mrs. A. J. Campbell, R. 1, Timberville, Va.	2.50
Baxter Twiddy, 306 W. 35th St., Norfolk, Va.	1.63
Total	\$ 29.13

Total for period May 31-June 5	\$ 255.46
Previously acknowledged ..	28,159.56

Total since September \$28,415.02
Respectfully submitted,
WM. T. SCOTT,
Superintendent.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES.

Six Months.....	\$1.00
One Year.....	\$2.00

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

HOPEWELL CHURCH TO HOLD ANNIVERSARY SERVICES.

In March, 1928, Those appearing in the accompanying picture, together with Dr. J. O. Atkinson, Mission Secretary of the Southern Convention and Mr. Jack M. Darden of Suffolk and of the Mission Board, gathered to break ground for a Christian Church in the then almost new city of Hopewell. Of this group only two are now known to be living, Mr. Nash and Mr. Poythress, the others having passed to their reward.

Nineteen years ago this month, the cornerstone was laid by the DuPont Lodge No. 289, A. F. & A. M., and the

SUMMER RADIO WORKSHOP.

For the second successive year, the Joint Religious Radio Committee of the Congregational Christian, the Presbyterian USA Churches, and the United Church of Canada, will sponsor a month-long radio workshop for ministers and other religious broadcasters, as announced by Everette C. Parker, Director. The workshop will meet from August 4 through 28 on the University of Chicago Campus under the combined auspices of the Committee and the Federated Theological Faculty of the University of Chicago. Ministers, religious educators, radio chairmen for state and

people through radio. There will be work groups in script-writing, radio speech, production, and programming. Group listening sessions will allow the workshopers the opportunity to evaluate network and local religious programs played back to them on transcriptions.

Resource persons who are distinguished leaders in the field of radio have been invited to lead special discussions during the month. Among these are Commissioner Clifford C. Durr, of the Federal Communications Commission and Hal McCarty, director of radio, the University of Wisconsin.



Breaking Ground for the Hopewell, Va., Church.

Reading, left to right: Rev. O. D. Poythress, South Norfolk; Rev. Baldwin, Michigan; Dr. W. S. Leake, First Baptist Church, Hopewell; Dr. W. W. Staley, Suffolk; Mr. Sam Davis, blind pianist of Norfolk, who is lifting first dirt; Rev. Durant D. Nash, Sr., the pastor of the church; Rev. T. N. Lowe, Portsmouth; Dr. James E. Cook, First Presbyterian Church, Hopewell, and the architect, Mr. Clodfellow.

church will commemorate the anniversary of this event. The first services were held in the building on June 16, 1928, the pastor, Rev. D. D. Nash, preaching the opening sermon, immediately after the cornerstone laying services. Mr. Nash was the first pastor and continued to serve the church for two years after it was opened. He resigned in 1930, but returned in 1943, upon the death of Rev. T. N. Lowe, and is the present pastor.

All-day services are to be held on Sunday, June 22. Rev. O. D. Poythress is to be the principal speaker of the day. Also speaking will be Captain A. S. J. Wheeler of Hopewell, who was in charge of the cornerstone laying nineteen years ago.

Friends of the church as well as former members and members of the Masonic Lodge which laid the cornerstone are cordially invited to be present at the services.

city federations of churches, and denominational leaders will share in training for better religious programming and broadcasting. The workshop will be entirely non-sectarian and non-denominational in character.

Workshop participants will study six major areas of religious broadcasting: (1) Constructing goals and policies of religious broadcasting. (2) Writing and producing of religious radio programs and program series of a high professional standard. (3) Methods of utilizing radio programs in the educational work of the church. (4) Buildings relations with the radio industry and with the listening public. (5) Training religious broadcasters in the local community and in Semnaries. (6) FM stations and programming.

Members will meet in seminars and interviews to discuss radio as a means of communication and the distinctive contribution religion can make to

DR. LAUBACH IN CAIRO.

Early this spring, Dr. Frank Laubach finished a month in Cairo, Egypt, helping devise charts and lessons to teach Arabic by the simplest method to illiterates. Arab lands are ninety per cent or more illiterate. This literacy work is continuing, with Christian missions, secular educational institutions and governments working in cooperation.

"Because of the wonderful assistance we have had from everyone on all sides," says Dr. Laubach, we are going to have both beautiful and economical lessons, and everyone will be helped. There is no opposition when we give people what they both need and want, in the spirit of Christ.

"Representatives of the Catholic, Coptic and Protestant communities agreed to publish the second reader 'Story of Jesus' together, as well as other Christian literature. Two other

(Continued on page 15.)



THE FAITH OF A FARMER.

These are busy days on the farm. Planting, plowing, setting and hoeing, the days are filled with creative activity. Basic knowledge and industry join hands on the farm. Multiplied farms and farmers spell hope for the nation and the world during the coming days. The seed of our sowing are the seed of destiny.

An era of peace will enable these custodians of the soil to achieve new records in production and distribution. New and improved implementation will make even the desert to blossom as a rose. On an unprecedented scale the nations should "beat their swords into plowshares and their spears into pruning hooks." It is far easier to feed the world than to fight the world.

The rewards of faith are nowhere more convincing than on the farm. Here people may learn to cooperate with God, find current and convincing evidence of His activity. Having become co-laborers with God in production, they may now cooperate with Him in other equally important spheres. "Man shall not live by bread alone." The cultivation of better schools, churches, community enterprises and the cultivation of better human relations are practical spheres of the human-divine cooperation. God forbid that our participation in the divine process should be limited to the low and selfish plane of food production. "But seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

Every farmer is a philosopher and a theologian. The Master spoke of one who tore down his old barns and built new ones. For what purpose? In order that he might be at ease and absolved from responsibility. The selfish motives of men incur the judgment of God. A selfish civilization can never fulfil God's conditions for the enjoyment of the abundant life. Death and not life is God's eternal judgment upon selfishness.

The faith of one farmer is given by Peter Howard in these lines:

Now, under God, we guardians of the soil
Dedicate all we have in toil and prayer,
Not for the swift return in cash and kind,
But re-creating craft in husbandry,
And stewardship and quiet sufficiency
So both our cottages and farms shall know
The multitudinous fruitage of the soil.
The barns shall sag and tremble with the corn
Beam-high, rich pyramids of warmth and gold.
Broad stallions, thunderous hoofed, shall pace the earth
And fertilize the pastures. While the cows
Wax fat and richly yield in calf and cream.
Huge hogs shall grunt and snore away their time,
While bees garner the honey murmously.
We, stewards of the Hill, plan under God
To shape this farm to perfect purposes,
Perfect in every detail, so to mold
This message to the nation and the world.

A life is more important than a living. The cultivation of a crop must not take precedence over the cultivation of character.

R. L. H.

PROTESTANT MISSIONS TO AFRICA.

The principles of "trusteeship," as developed by the United Nations and its Trusteeship Council as standards for colonial government and for the development of dependent peoples, offer to the vast populations of Africa the greatest hope now on the horizon for economic and social development and for future self-government, in the opinion of the Africa Committee of the Foreign Missions Conference of North America. The Committee held its annual meeting from May 30 to June 1 at Hartford Seminary.

The meeting was presided over by Dr. L. K. Anderson of the Presbyterian Church in the U. S. A., and the discussions were led by Dr. Emory Ross, executive secretary of the Africa Committee. Counselling with the Committee were representatives of the British missionary societies, of the United Nations, and of some of the colonial governments and of the U. S. State Department.

In outlining plans for future strategy of both European and American Protestant missions to Africa, the Committee listed among the priorities the development of higher educational institutions, including arts and science colleges and universities; the organizing of or strengthening of united Protestant councils of churches in the various colonies or groups of colonies; the stressing among the peoples of the idea and ideals of the Christian home; the development of a comprehensive program of medicine and public health, especially in relation to the tropic diseases that attack millions of the continent's people; the securing of hundreds of new missionaries—some to fill already existing posts, some to pioneer in industrial, agricultural, medical, literary and other fields of service; and closer cooperation among mission boards and with colonial governments in developing institutions and services leading toward their common goals.

Dr. Ross and others pointed out the basic need for more and better-trained native African pastors. Some mission groups in some colonies have majored in this field, and have helped develop an indigenous Christian church. The Africa Committee and the regional Christian councils will stress this need in the future—urging both the university-trained minister and the pastor close to the primitive village and tribe.

Miss Glora Wysner and Dr. Herrick B. Young reported that American mission boards now have about 200 new missionaries—some of them still in final training—ready to enter service in Africa within the next year. At the same time, these same agencies are now seeking about 180 more young people for service in Africa. The latter list includes four persons or couples for business administration, 59 in education (teachers of English, commerce, high school subjects, elementary supervisors), 30 in the field of evangelism, 10 in agriculture and trades teaching, 25 doctors, 8 nurses, and 16 rural evangelists. In many of these fields Negroes, Japanese-Americans and others from minority groups

in America, or displaced persons from Europe will be acceptable to African colonial governments if they have the requisite training.

Dr. Ross noted that it has been found advisable for missionaries-to-be to have some language and cultural training in Europe—usually in the homeland of the colonial administrator—before going to Africa, and language training is almost necessary for study in Europe. In Brussels, in Paris, and in Lisbon are international centers for such missionary pre-service training, and in London is a center for the training of physicians in tropical diseases, medicines, etc.

Among those who counselled with the members of the Africa Committee at the meeting were: Canon G. W. Broomfield, of London, of the Uni-

versity Mission to Central Africa; Col Robert E. Van Goethem, Chief of Protestant Chaplains in Belgium and the Belgian Congo; Captain Marcel Brun, Philadelphia, Pa., of the French Foreign and Overseas Ministry; Mrs. Ruth Sloan of the U. S. State Department; Wilfred Benson of the United Nations staff; Miss Margaret Wrong, of London, secretary of the International Committee for Christian Literature in Africa; Canon H. Myers Grace, of London, secretary of the Conference of British Missionary Societies; Andrew Lynch, of the U. S. State Department; Daniel Chapman of the United Nations staff; Mrs. Paul Robeson, sociologist and author, and E. E. Sadden-Clare, of the British Embassy, Washington, D. C.

The Rural Church and the Family-type Man

By THOMAS ALFRED TRIPP

There were approximately 232,000 churches and synagogues in the United States in 1926, according to the Census of Religious Bodies, U. S. Bureau of the Census. About three-fourths of these were rural; approximately 65,000 country and 110,000 village churches. Only one in four of all churches were in urban communities of more than 2,500 population. In other words, about three-fourths of all churches in America are rural institutions.

Classification of Groups.

Churches in the United States fall into several classes in terms of their rural organization:

Council Group (Protestant)—Represented by the Committee on Town and Country of the Home Missions Council of North America, the Federal Council of Churches of Christ in America and the International Council of Religious Education. Dr. Benson Y. Landis, 297 Fourth Avenue, New York 10, N. Y., is Secretary of the Committee on Town and Country.

Roman Catholic—Represented by the National Catholic Rural Life Conference, Msgr. Luigi G. Liguitti, Secretary, Des Moines, Iowa.

Miscellaneous—Southern Baptists, Latter Day Saints (Mormons), various small sects, untraditional Christian groups (e. g., Buddhist).

There are also two interdenominational Protestant rural movements, The Christian Rural Fellowship, with headquarters at 156 Fifth Avenue, N. Y., a free association of individuals interested in rural church work. The Interseminary Commission for the Training of the Rural Ministry

is an association of eastern theological schools for purposes indicated by the name.

Attitudes Toward Land

With regard to their attitudes toward land tenure, rural churches fall into five classes, namely,

(1) Those who are entirely unaware of the problem because they are dominated by a *non-worldly* philosophy and feel little or no social responsibility.

(2) Those so dominated by *urban-industrial* interests that they are unaware of the problems of agriculture, even though they may have a social interest.

(3) Those whose interests are genuine, though probably unconscious, and *inherent* in their religious view; e. g., the Menonites, Church of the Brethren, Amish, Mormons, some Roman Catholics and a relatively few Protestants.

(4) Those having a *sentimental* rural view, including some Catholics and more Protestants; a few especially excited rural priests and ministers and other "mystic knights of the soil." (Give these a wheel-barrow full of green cow manure and a basket of earth worms and they will save the world!)

(5) Those who face the *realistic* facts of rural life and are sufficiently qualified students of culture to take seriously such concepts as the family farm, soil conservation and other land policies.

Land Tenure Programs.

The largest expressions of interest in the problems of land tenure in the Protestant rural church movement

are to be found in the work of the Land Tenure Committee of the Committee on Town and Country of the Home Missions Council and Federal Council of Churches. The Committee on Land Tenure was appointed in 1938 with the provision that it could coopt others not of the Committee on Town and Country. The Land Tenure Committee obtained the hearty cooperation of the Farm Foundation and some of the staff of the Division of Farm Population and Rural Welfare of the Department of Agriculture.

This Committee held a number of land tenure conferences for various regions of the country—for the corn belt, for the far West, etc. Through the cooperation of the Farmer Foundation, a mimeographed report of the results of each of these conferences was issued. The Land Tenure Committee is now interested in holding conferences in typical sub-regions. What was to be the first of this series was held in the Cumberland Plateau at Crossville, Tennessee, 1946. A book covering the results of the work of the Land Tenure Committee, to date, is in the process of preparation.

The publication of Liberty Hyde Bailey's classic, *Holy Earth*, by the Christian Rural Fellowship in 1946 received strong support of the Committee on Town and Country and many denominational boards and publishing houses purchased considerable quantities for distribution, mostly to rural clergy.

The activities and philosophies of the Catholic Rural Life Conference is a movement of considerable significance. It is sponsored by bishops, it publishes a paper, *Land and Home*, and creates a valuable body of literature on rural life. It holds numerous schools and conferences and participates, in cooperation with Protestants, in the American Country Life Association, farmer activities of agricultural colleges, and the like.

The rural interests of Jews are expressed through the Jewish Agricultural Society. This organization is not specifically religious but includes financial assistance, settlement and agricultural training for Jewish farmers. The agency reports about one hundred thousand Jewish farmers in the United States with which it has contact. (Cf., Gabriel Davidson, *Jewish Farmers in America*.)

Other Activities.

The Committee on Town and Country includes in its activities the following:

A National Convocation on the Church in Town and Country, etc. (Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Other Side is the easy side. It would save time and bother. Why get mixed up with something that would take time, and thought, and energy. All the priest and Levite had to do was to walk swiftly by on the other side. But the poor stranger, beaten, dying and alone is suggestive of the world's needs today—at home and abroad. At home there is much that could be done by giving a bit of time and interest to it; abroad, there is a broken and beaten humanity needing encouragement, needing food, needing friendship and help. God's hand is big enough to give it. But we are to be His hands, His heart of love, and His help. At home there are places to be filled on the work side of our own community's needs—responsibilities in the home, in the church, in the school needing to be accepted. But why bother, when one can walk by on the other side?

The other side was the most pleasant side. If they did not pass by on the other side they would see the unpleasant sight of the poor beaten, dying man's wounds, bleeding, suffering, pain. They would get upset, perhaps get some of the blood on their robes, or some of the pain in their souls, or some of the money out of their pockets—at any rate best not to bother. Just go around and pass by on the other side—be interested in the beautiful view across the expanding valleys in the other direction, and the lovely unclouded skies above. Besides they had appointments that must be filled, and disappointments that must be avoided. They would keep away from trouble. The other side was the least expensive side. It took Good Samaritan's own medicine, bandages, perhaps he tore his shirt into bandages—it has been done, it took his time, and his money at the inn; it was expensive, and could grow increasingly expensive, but the priest and Levite were too well experienced with the ways of the world to get caught in that sort of situation. They took the other side.

The other side was the way the others were going. Only *one* person came on to the needed side. The other side was therefore the most conspicuous side. It was the big side. Whatever the one did for the poor beaten, robed and left-for-dead

man he would have to do by himself, and out of sight, while the world passed on. None would see his service, and none would sing his praise—he would be only getting in to waste of time, trouble, dirt—an unpleasant, unthankful business.

Yes, except for the salient fact that God was there waiting for him, to use him as the servant of the Most High. God was keeping watch over his own, and when one came along with a bit of the divine love and interest in his own heart he could see the chance to act like a brother, to be a friend in the time of need, to do his best to help—just because something good and kind was in his soul—not for money, nor friendship, nor praise, nor thought of praise; but because he was a man, and needing to act like one, “when he saw him he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his beast, and brought him to an inn, and took care of him; and on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee.”

Some call will come to each of us to show on which side we are willing to walk. The other, easiest, most pleasant, less bother side; or the side the truly good and great have trod.

JOHN G. TRUITT.

FAREWELL TO ALBEMARLE.

Six and one-half years ago, Rev. and Mrs. B. J. Earp accepted the ministry of the Congregational Christian Church in Albemarle, N. C. The first Sunday in June brought this ministry to a close.

Several contributions, made during these years with the good people of Albemarle, are imprinted on the pages of time. Most important is the Christian lives lived by these two while laboring in this town. In their everyday living, Christ and His Kingdom came first. They established themselves as neighborly people, content with plain living and high thinking. It was a familiar sight on week days to see the preacher, clad in overalls, tilling the soil of the parsonage backyard garden, and many a passer-by has admired the multitude of flowers which the minister's wife tended about the parsonage door.

The Earps contributed to the church building program in a very definite way. Upon going to Albemarle in the late fall of 1940, Mr. Earp found the church in debt for its building and weak financially. Systematically, the church building debt was paid, the entire church renovated, steam heat installed, a new parsonage purchased, and upon leaving Albemarle in the spring of 1947, Mr. Earp announced “all bills paid in full—no debt.” As president of the Ladies' Aid, Mrs. Earp found excellent opportunity to launch various drives which the women enthusiastically carried through to back the church finances.

Both the minister and his wife contributed to the life and activity of the church. Many of the children who took the pastor's study course came to understand more about the meaning of the church. Some of the youth, finding themselves thrown hastily into a world war, often wrote heart-stirring letters seeking comfort and prayers. Mrs. Earp kept the engraved name plate of service boys and girls as a memorial just inside the church. Not only did the children and young people turn to Pastor Earp in time of stress, but also those older ones came with problems in domestic relations, or need for other advice. Always, in time of trouble, the minister was routed from his home—in time of accident, sickness, or death, Mr. Earp was found close at hand. Many heavy hearts have felt solace after this pastor prayed with them. Then, too, joys were shared by the minister with the people of Albemarle. There were marriages, socials, family reunions, and special days. We thank God for their ministry.

MRS. KELSEY E. FRIEND.

MEETING OF SUNDAY SCHOOL CONVENTIONS.

June 12—Virginia Valley, H. E. Liskey, president—Mayland Church.

July 10—North Carolina and Virginia, Rev. Walstein Snyder, president—Carolina Church, RFD, Burlington, N. C.

July 17—Eastern North Carolina, Mr. Torrey M. Johnson, president—Amelia Church, RFD, Clayton, N. C.

July 22—Eastern Virginia, Mr. Mills E. Godwin, Jr., president—First Church, Richmond, Va.

July 24—Western North Carolina, Rev. Weldon T. Madren, president—Pleasant Ridge, RFD, Ramseur, N. C.

General Theme: “Knowing and Doing the Work of the Sunday School.”

News of Elon College

By PRESIDENT L. E. SMITH.

OUR SUNDAY SCHOOL CONVENTIONS.

In our Southern Convention we have five separate conferences. These conferences all have Sunday School Conventions. These conventions meet in annual session. They are fairly well attended and have interesting programs.

These annual meetings afford opportunities for reports concerning the year's work done and plans for the ensuing year. The reports are important for certainly we want very much to know what has been done, what each school has accomplished, but we want also to know of the problems and difficulties—the things that handicap the local school in building an inclusive and forward-looking program and obstacles that may be encountered in carrying out that program.

For instance, there may be a scarcity of trained teachers and workers for the Sunday school. There may be some difficulty in selecting and securing the right kind of materials for the different departments. There may not be sufficient room for the best work of the school. There may be a question about organized classes and how to organize departments and what to do about special days in the Sunday school. How to use these days to the best advantage? What relation does the Sunday school really sustain to the church? Is it a help or a hindrance?

These and other questions might probably come in for extended consideration in our Sunday School Convention sessions. These annual occasions afford excellent opportunities for some expert advice on Sunday school work. They also afford opportunities for discussion of materials and methods. How, where and when to organize a Sunday school?

If we could have two or three persons present at our Sunday School Conventions who have made a real study of Sunday school work and know how to guide us, it would certainly be most helpful and a great blessing.

There is one question that should be faced in all of our convention sessions whether we have an expert present or not and that is, the present enrollment in our Sunday schools. The enrollment in our Sunday schools

in the Southern Convention has been steadily declining for the past years. I don't know about the present year. It is to be hoped that the tide has turned and that we are interesting more people in our Sunday school. Something has caused this lessening of interest in Sunday school work and decline in Sunday school attendance. The population in our section has increased, new people have moved in, our opportunities are greater. Could we make special efforts, double our energies, and see if we cannot make our Sunday schools more effective, and thereby increasing support along all lines?

As we build our programs for our Sunday School Conventions, let us make sure to make them practical and helpful.

APPORTIONMENT GIVING.

I presume that every institution and organization within the church feels the need of additional support. The local church is constantly receiving appeals for financial assistance. This is to be expected and is necessary. As the church grows, plans for expansion are conceived. If the church did not expand, it would be not only disappointing but evidence of defeat. Neither churches nor individuals should be annoyed by constant appeals but should count it a privilege to be able to help with an expanding program for the church and to increase its influence in the world.

For the past twelve to fifteen years Elon College has had a steady and commendable growth. It stands now on the verge of an expansion program that challenges the strength and generosity of its entire constituency. No one individual could meet the demands nor is he expected to but the total constituency of the College is able and if everyone will do his share, there will be no question as to results. As we have opportunity, let us make sure that we do not fail. The College is most appreciative of every effort of cooperation, contribution, and support.

Previously reported	\$4,100.00
Churches.	
Eastern N. C. Conference:	
Henderson	80.00
N. C. & Va. Conference:	
Liberty	24.72

Western N. C. Conference:	
Asheboro	30.00
Sunday Schools.	
Eastern N. C. Conference:	
Chapel Hill	5.00
Eastern Va. Conference:	
Suffolk	89.59
Waverly	31.18
Total	\$ 260.49
Grand total	\$4,360.49

THE RURAL CHURCH AND THE FAMILY MAN.

(Continued from page 5.)

rolling as many as a thousand rural clergy and laymen.

A monthly publication, *Town and Country Church*, 166 pp., published in New York by the Committee on Town and Country.

Several meetings of the Committee, annually, including a meeting each year which is a conference in connection with some field study. These field studies have included in the past, Tennessee Valley Authority, Knoxville; Rural Regionalism, Merom, Indiana; Department of Agriculture, Washington; Farm Organizations, Philadelphia, etc.

In 1945 two informal conferences of Catholic, Protestant and Jewish rural leaders resulted in a statement on the land—conservation and tenure—with especial reference favorable to family-type farm. This statement was signed by representatives of all the religious faiths.

The national rural movement in the churches is relatively effective as indicated by the foregoing. In all the national church agencies there is a strong interest in soil conservation and in land tenure. The family-type farm has universal appeal and support of all groups.

Local Church Support.

The support of the family-type farm is weakest on the local parish level among Protestant bodies of the Council group. Mormons, Jews and Roman Catholics carry the support of the family farm to the local community with strong and thorough settlement techniques. In addition, certain agrarian churches in the Protestants—Menonites, Amis, Church of the Brethren, particularly—are also noted for their local tenure arrangements on the basis of family life. The larger and older Protestant churches, which are nominally dominant in great sections of the farm population, have been effective in only isolated family farm experiments. (Notable among these being the work of Eugene Smathers, Big Lick, Tennessee,

(Continued on page 11.)

CHURCH WOMEN AT WORK

With Emphasis on Missions
MRS. F. C. LESTER, Editor

DELEGATES TO THE WOMAN'S CONVENTION.

JUNE 17-18, 1947,
ELON COLLEGE, N. C.

The business sessions of the Woman's Convention will be held in conjunction with the School of Missions. These sessions will be from 3:00 to 5:00 on Tuesday and Wednesday afternoons and on Thursday night, beginning at 8:00. Reports for the biennium, election of officers, etc., will take place at the afternoon sessions. The evening session will consist of an address by our president, Mrs. W. E. Wisseman, and a Memorial Service for Mrs. C. H. Rowland, first president of the Convention, conducted by Mrs. John G. Truitt.

All women who are present at the School of Missions are expected to attend the Southern Convention sessions. However, there must be a list of delegates, who have the right to vote. These are listed below. If they cannot attend, it is hoped that they will find an alternate to represent them. All Convention and Conference officers are members ex officio.

VALLEY OF VIRGINIA.

Mrs. A. W. Andes, Harrisonburg.
Mrs. Harold Rhodes, Linville.
Mrs. S. E. Madren, Elkton.
Mrs. R. E. Newton, Luray.
Miss Ella Pickering, Broadway.
Miss Goldie Dofflemeyer, R. 2, Elkton.
Miss Mable Higgs, Shenandoah.
Mrs. J. E. Bryant, Harrisonburg.
Mrs. B. F. Frank, Harrisonburg.
Mrs. Noah Painter, Luray.
Mrs. Fred Oates, Gore.
Mrs. Joseph Frazier, RFD, Elkton.

* * * * *

EASTERN VIRGINIA

Antioch—Miss Winifred Clements.
Bay View—Mrs. L. F. Todd, Mrs. W. M. Fisher.
Berea (Nans.)—Mrs. Harry Jones, Mrs. J. C. Matthews.
Berea (Norfolk)—Mrs. E. E. Waterfield, Mrs. E. A. Eason.
Bethlehem—Mrs. A. C. Moore, Mrs. Wallace Bryant, Mrs. Roy Mizelle, Mrs. Paul Yates, Mrs. O. L. Moore.
Christian Temple—Mrs. J. H. Watson, Mrs. Leon Henderson, Mrs. C. B. Twiddy, Mrs. E. G. Middleton.
Cypress Chapel—Mrs. Newman Beale, Mrs. G. C. Mann, Mrs. James Lewter.
Damascus—Mrs. Arthur Hofer.
Dendron—Mrs. Garland Spratley.
Elm Avenue—Mrs. J. S. Taylor.
Eure—Mrs. Linwood Askew.
First, Norfolk—Mrs. J. M. Harris, Mrs. Joseph Haynes.
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First, Richmond—Mrs. Annie Virdum.
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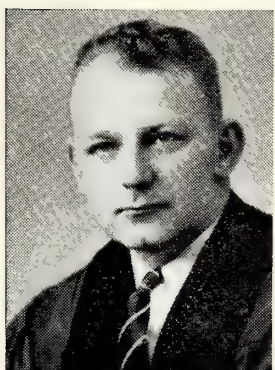
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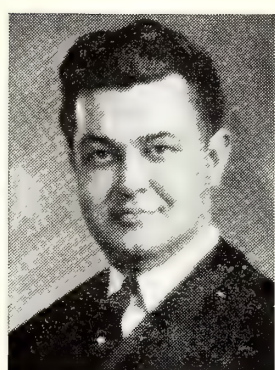
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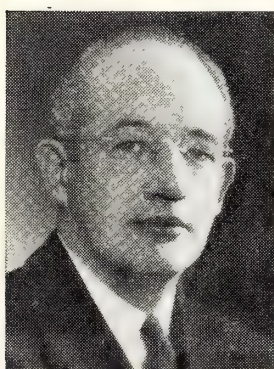


MISS GRACE STORMS
Secretary
Children's Work



DR. MARTIN GOSLIN
Pastor
Manchester, N. H.

Hear
These
Leaders



DR. ANDREW V. McCracken
Editor
"The Missionary Herald"

From
June 16 to 20
1947

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

A DAY TOGETHER.

Billy heard the sweet songs of the many birds before he opened his eyes to the sunlight coming in at his window. The feeling came to him that this day was "special"! He lay with his eyes closed, half-waking, half-sleeping, trying to recall what there was about this day. Oh!! sure this was the day that he and his two best playmates were going to have together! If it didn't turn out to be a rainy day! He opened his eyes quickly and jumping from his bed he hurried to the window to see if the sky held any clouds along with the sun. Sometimes the weather in the mountains fooled you. The sun would come forth all brightness in the early morning and before you knew it big dark clouds would come scurrying out from behind some mountain peak to hide the sun's face. But this day had every sign of being mostly sunny and without rain!

Billy started getting out of his pajamas and into the clothes his grandmother had laid out for him the evening before. Billy's mother worked so his grandmother did most of the caring for his clothes. Grandmother King had promised that Ronnie, Jeff and he might have a day together just as soon as school was out. Ronnie was his best boy friend at school and Jeff was his best boy friend at Sunday School. Grandma had called the day before to see if it would be all right for them to come and spend the day with him today. A neighbor had brought Billy a big cardboard box full of small wooden blocks. Billy had planned to get Ronnie and Jeff to help him build apartment houses in his sand pile today. Since there was such a housing shortage he thought they could have fun building!

Billy had hardly finished his breakfast when Ronnie, who lived just next door arrived. They went out to the sand pile and started leveling the sand and packing it hard to make good and firm foundations for their houses. Jeff had to come from out near Beaver Lake so it took him longer and it was after nine o'clock when he arrived.

(To be concluded.)

Better do a little well, than a great deal badly.—*Socrates*.

CRADLE OF DEMOCRACY.

By FLORENCE JANE OVENS.

Issued by the National Kindergarten Association.

Children are chief in importance of our American products, and much the most difficult to raise; yet how many parents undertake this project without giving the necessary time and trouble to prepare themselves. Hazardous parenthood fills our reformatories and gives us a large surplus who make similar mistakes in bringing up the next generation.

A step forward is now being taken in the study of nutrition and physical development. More children are being properly fed and otherwise correctly cared for bodily than ever before. If care for their mental and spiritual growth keeps pace with this advance, there is a good chance that the babies of today may really become fitted for the big tasks of world cooperation which will be theirs tomorrow.

A multitude of parents think that education begins with the first lesson in reading. Instead, it begins when the child is born. Whatever he touches, sees, or hears educates him. Gradually impressions are made that are lasting.

Parents need to prepare themselves—to read, to observe, to study, and most important of all, to discipline their tongues and censor their behavior. As the child approaches the nursery-school age it is generally advisable to investigate the opportunities which the community affords. A good nursery school is of incalculable value to the child, both directly and through his parents. Many of these classes will accept young children only upon the signed statement of the parents that they themselves wish to learn how best to assist their child's development.

At four-and-a-half or five the child should enter the kindergarten. Now the nursery school experience is a privilege and a very great benefit, but the kindergarten is a necessity. Yet only a small percentage of even the urban children of America have been provided with kindergartens. This means that by far the greater number of our boys and girls suffer from a lack of one of the necessities of a well-organized school life.

Let me try to make my meaning clear. The kindergarten period is a

time for making adjustments, for getting acquainted with the world outside the home, for learning to live happily with those who have been brought up differently, for experiencing the *need* and developing the *urge* for learning to read and to write and to compute.

In the American kindergarten the fundamentals of our democracy are learned, and this is done through daily practice and experience. There is always a period each day when the children may choose their own materials and use them in any reasonable occupation that appeals to them, the only limitations being availability and the rules that prevent infringement upon the rights of others.

Before long the children find satisfaction in orderliness and cooperation in taking turns and sharing. The spirit of fair play is daily built up and assimilated.

Some people seem to think that a child can learn the kindergarten lessons without going to kindergarten. A mother says, "I shall teach my boy at home. Already he can recite three poems and can count to one hundred; he knows his letters and is learning to read." Those are not the lessons he needs; they are not the lessons of the kindergarten.

First of all, the child needs the give and take that comes from mingling with his peers—under wise supervision. If he is timid, the kindergarten teacher will help him to assert himself. If he is too forward or inclined to be a bully, the teacher will encourage him to listen to others, to become interested in group achievements, and to find pleasure in an appreciation of what other members have accomplished.

The kindergarten child learns numbers only as he has need for them. Perhaps there are four apples in a box and he must get enough more from the basket so that every child

(Continued on page 15.)

THORSBY INSTITUTE

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"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

YOUNG PEOPLE'S SUMMER CONFERENCE.

CAMP HANES,
AUGUST 12-22, 1947.

REGISTRATION:

First come, first served. We are not planning to limit delegations from the churches at all—so, *register early.*

With each registration blank, we are asking that you send an advance partial payment of your total fee (for the Senior Conference, \$5.00; for the Junior High Conference, \$4.00). The rest of it you will pay on arrival at Camp Hanes, (Senior Conference, \$11.00; Junior High Conference, \$7.00). If you find that you can't come to the Conference, after you have registered and paid your advance fee, let me know *before* August 5. Then we can refund your money to you. But we're hoping that *nothing* comes up to spoil the enjoyment of your stay at Camp Hanes!

WHO MAY COME—

For the Junior High Camp: Boys and girls entering grades 7, 8, and 9. For the Senior Camp: Young people entering grades 10, 11, and 12, or those out of school.

There will be activities and interests for all groups.

WHEN TO COME—

Senior Conference—August 12 to August 18. You will arrive on the morning of the 12th, register, get your cabin assignment, unpack, etc. Your first meal will be lunch on August 12th. Your last meal will be breakfast on August 18th.

Junior High Conference—August 18 to August 22. You will arrive on the morning of August 18th, register, get your cabin assignment, unpack, etc. Your first meal will be lunch on August 18th. Your last meal will be breakfast on August 22nd.

WHAT TO BRING—

Be sure to bring the kind of clothes in which you can have a good time out of doors. You'll want to dress a little more formally than slacks and shorts for the evening meal and the program following (dresses for the girls, etc.)—

but as for the rest of the time, we are in *camp*. Be sure to bring comfortable shoes, too. You are to bring your own bedding. A flashlight will be useful. Bring your Bible, some writing paper and stamps—you will want to write home! Please bring the musical instrument you play. You'll also want to bring a little money, probably, to buy some books, or some special postcards, or to give to an "offering for others."

For further information, watch THE CHRISTIAN SUN, read carefully the letters I'll be sending out from the office, and consult your minister. Ask your minister, too, about registration blanks. He has them for you. I'll see you at the Summer Conference!

BETTY CHICOINE.

SUFFOLK FELLOWSHIP HAS ACTIVE YEAR.

The members of Youth Fellowship of the Suffolk Christian Church, under the efficient direction of Miss Virginia Brinkley, have enjoyed many instructive, informative, and entertaining programs during the past year. At the concluding meeting, held on June 1, the following report was made by the chairman of the Program Committee:

Our committee has planned and presented 36 programs during the year, led by 21 different persons with many young people taking part in the discussions. We have tried to offer a varied program which has included the following topics: A series of three meetings on our church; three on stewardship, including discussions on our time, talents, money, and life; two social meetings; two programs on personality development; three on Christ and the Fine Arts (Literature, Music, and Art); two on the Bible; two Bible quizzes; one each on Prayer, Church Etiquette, Blessings at the Table, Brotherhood, the Home, Choosing our Friends, and Choosing our Vocations.

We also had a special program for Thanksgiving, and three candlelight services, including installation of officers, a New Year's Eve Service,

and My Church at Work. Also at Easter we gave a dramatic program with slides, music and narration.

Our Youth Fellowship was host to the Nansemond County-Suffolk Youth Council at a cereal supper in March. At Christmas time and in celebration of Youth Week, we conducted the regular evening worship services in our church.

In addition to programs led by our own young people we have presented three guest speakers during the year.

The Program Committee wishes to thank all those who had any part in making our programs a success.

JEAN SHALLCROSS,
Chairman.

YOUTH MEETING.

The second meeting of the Winston-Salem and Carroll County Churches for the Young People will be held in Carroll County on June 22, 1947. It will start at 4:30 and will end at 7:30.

I am sure that all of you will enjoy it. The theme for the evening will be "Christian Vacations." A good program has been planned, so come on and bring your lunch and friends.

Let's have a good crowd.

BOBBIE JEAN KIMBALL.

THE RURAL CHURCH AND THE FAMILY MAN.

(Continued from page 7.)

and Professor Calvin Schnucker, formerly a rural pastor in Iowa and now teaching at the University of Dubuque.)

It is generally admitted that the family-type farm is favorable to the rural church as a social institution. The sub-family-type farm usually results in numerous local churches but the quality of programs and support are often inadequate. The enlarged farm often thins out the population below that necessary for adequate community organization or creates detached populations not interested in the local organization of religion.

In conclusion, four evaluational statements appear to be true:

1. The family-type is favorable to the rural church.
2. Some forms of rural religious organization are favorable to the family-type farm.
3. Protestantism, in general, is not working specifically in local situations to the advancement of the family farm pattern.
4. Nationally, the rural church is supporting policy favorable to the family-type farm.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE FALL OF THE SOUTHERN KINGDOM.

LESSON XII—JUNE 22, 1947.

MEMORY SELECTION: *Righteousness exalteth a nation; but sin is a reproach to any people.*—Proverbs 14:35.

LESSON: II Kings 24-25; Jeremiah 37:39-40.

DEVOTIONAL READING: Psalm 137: 1-6.

Weighed and Found Wanting.

The doom that had been long impending at long last fell upon Judah as it had fallen upon Israel. God had been patient with his people. Again and again sentence had been suspended. But the divine nature ultimately demands that sin must bring its inherent punishment. God does not punish people for their sins; people are punished by their own sins. The wages of sin is death, whether it be for a nation or for an individual. Judah had ruthlessly and repeatedly walked in the way of wickedness and idolatry and as is always the case, he that sows to the wind will reap of the whirlwind.

The Penalty of Forfeited Privilege.

What tremendous issues were at stake when Israel and then Judah fell! And at the hands of heathen and hated powers! Here was nation, and later a divided nation, the Chosen People of God. They were the objects of his special favor, not because God is a respecter of persons, but because of all the peoples of the world at that time, they were the best fitted to reveal and to fulfil the divine purpose and plan. To them much had been given. And by an inexorable law of life, from them was much required. But Judah—in spite of the fact that it had the object lesson of Israel before it—played fast and loose with ethical ideals and spiritual privilege. Leaders and people thought that their forms and ceremonies would save them, that the presence of the Temple in Jerusalem was a good-luck charm or rabbit's foot that would ward off evil and bad luck. But the righteousness that saves and secures is inner and vital. Even the Temple and its sacred furnishings did not make Judah immune to the laws of the spirit. Here is one of the most awesome facts in history.

Let no man or nation think that formal religion is insurance against the operation of natural laws in the spiritual world. Let no man or nation think that privilege means immunity. Privilege spells responsibility.

The Clock Strikes Twelve.

The ultimate factor in Judah's downfall was sin. The immediate factor was Babylon. During Jehoia-chin's reign Nebuchadnezzar came up with an army and laid siege to Jerusalem. The city capitulated and the king and his household and princes and officers were taken prisoners and carried away to Babylon. The conquering army then proceeded to sack the city, and especially the temple area which was a choice place for spoils. The king also took "the men of might" seven thousand in number, and the craftsmen and smiths, and all the able-bodied men suitable for military service along with him back to Babylon. He thought he had made sure that Judah could not wage war or stage a revolution again.

Puppet Government.

Nebuchadnezzar dethroned Jehoia-chin and put Zedekiah on the throne. It was simply another case of setting up a puppet government, a policy that was followed then, and is followed today. We are all familiar with Hitler's policy in this matter. Moscow's policy is exactly the same. Even today many rulers are simply stooges, and somebody else pulls the strings.

Ever Learning But Never Coming To the Knowledge of the Truth.

In spite of the ghastly object lesson before him, Zedekiah had not learned his lesson. Ruler of one city, and without any material resources, he rebelled against Babylon. The result is easily imagined. Nebuchadnezzar really went to town this time. He brought another army up against Jerusalem, laid siege to it, and after a long siege of eighteen months, the last of which were marked by extreme suffering and starvation in the city, he took the city. Then he and his army mopped up. They caught the king and his retinue as an attempt was made to escape; they put out the king's eyes and led him bound to Babylon; they laid waste the city after despoiling what was left from the former invasion. And thus came the end of the Jewish nation as a

nation. The writer of the story puts it thus: "So Judah was carried away out of their land." The Northern Kingdom fell in 722 B. C. The Southern Kingdom fell in 586 B. C. These are dates to remember.

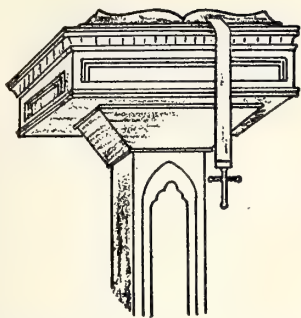
Moving majestically among his fellow-countrymen, and standing head and shoulders above them in these troublous times, was Jeremiah, one God's greatest servants and one of the mightiest of the prophets. He was quiet by nature, retiring, sensitive. He loved his country with a deep and constant love. He saw the doom that awaited her. Thus he suffered intensely and walked with a heavy heart. The times were out of joint, and cursed spite, although he was not appointed to set them right—no man could do that—he was appointed to announce that doom. If ever a man was in the wine-press, it was Jeremiah during these fateful years. But he was a man of heroic stature, and when God called he answered, when God spoke, he obeyed. With breaking heart, but with clarification voice he declared his messages. The people falsely accused him, they persecuted him, the leaders even locked him up and put him in a dark and dank dungeon. They accused him of treason and desertion. But nothing deterred him from his divinely appointed course.

When Jerusalem fell, Jeremiah was given the choice of going with the captives, or remaining in the land. He chose to remain in the land. No reason is given in the account of these times. But we may be sure that his motive was pure and unselfish, and that no matter how he might be judged by men, he obeyed his Lord in this matter. It was probably a case of a man wishing he could be in two places at the same time. Surely the captives needed him in their captivity. But the rabble left in Judah also needed him.

Whatsoever Things Were Written . . .

Whatsoever things are written are written for our institution. Here drawn out in plain words is the stern and sobering truth that the nation that forgets God shall come to an untimely end. Look at the record. Call the roll. Egypt, Greece, Rome, Babylon, Assyria, Media, Persia—gone into the limbo of the lost. They thought it couldn't happen to them, but it did. We may think it can't happen to us, but it can. Modern nations will do well to "Stop, Look, Listen."

The International Convention of Christian Endeavor will meet in San Francisco July 8-13.



UPON THIS ROCK—MY CHURCH.*

TEXT: MATTHEW 16:11-18

By JOHN F. C. GREEN.

Above all other parts of Scripture, this word of Jesus to St. Peter has influenced the course of the organized church. Our Roman brethren have mechanized it into an authoritarianism which gives to their hierarchy the keys of the Kingdom of Heaven, so that there is a gulf between them and all others across which there can never be a bridge, a division which has in past times caused tyrannies beyond computation and made to flow streams of blood.

However, we, of the free Church have simply ignored the teaching of the Church and its commission to the place that, if there were any thought about it, the kingdom of God was to arise in a re-formed social order. There has been with us a want of theological thought about Jesus and his work with men; his Divine Father who cannot be comprehended by or in the transient cultural ideals and forms however sincerely and earnestly they may be held.

A long generation ago some American church-folk envisioned the conversation of the world in their times. They gave zealous allegiance to the Great Commission, to go into all the world; they were the time-products of a pre-World War culture, in which the characterization of man in sin was unpopular; in which Western man actually supposed in his naïvete that his civilization and Christianity were synonymous. But, these earnest disciples gave themselves to the cause of the Gospel, in the building of the Church here among men. They fell short of their own high vision and the spiritual call; but they gave themselves, as simply, as sincerely as did St. Peter. And upon that rock is built the Church.

Peter is "rock," in the Greek language. And, surely, no one was less like a rock that volatile Peter who might more accurately have been denominated quick-silver, for he re-

sponded, with warm heart, to every noble challenge. It was he who declared the Messiahship of Jesus, in the fulfilment of the Messianic hope of his people. And thereupon is built the Church, in the Head of the Church. And upon other rock can no man build the Church.

It was Peter who came near enough the trial of the Master to escape danger by denial three times repeated; but Peter was there. Others had fled. As wrote a German churchman who in the first year of Hitler had proclaimed the Headship of Christ to men and nations before a church crowded with a Nazi organization: "Where were those who in America now criticize us? Have they dared to stand up and say, 'There is no other foundation than that which has been laid, namely Jesus Christ?'" And is he not right? How faithfully have they, who decried anti-Christ in another nation, given allegiance to unfaith in their own? It was Peter who saw the Christ wherever he went and warm-heartedly responded.

It is this readiness of response, in the service of the Master, the response to the Gospel, that is the Church on its human side. Jesus could always count on Peter. What wonder that the Church has taken him, traditionally, for the keeper of the gates of heaven. In his warm-hearted sympathetic, impassioned eagerness to serve the Master, he yet erred constantly, but ever returned, with his failures and his frailty, an offering of self even unto the last. Surely, this man could understand the weakness of men. He would judge, fairly, the just and the unjust.

Second, from Peter also, in his insight and failure, we may think of the Holy Catholic Church, the Church Universal. While he was with St. Paul, he readily understood that the human, culture-forms cannot contain the Church. But at Jerusalem, where Jesus' brothers and disciples had failed to transcend the Jewish church, he yielded to them. And that church—the Church of the Apostles, ceased to live after a few short decades. It lacked the vision of the Holy Catholic Church.

How, even after two thousand years of Christian history, we fail at this point ever and again! First, by trying to include those who do not believe in Christ, who hath made all things new; trying to merge the Church with un-Christian bodies; second, on the part of some who in an absolutism identify their own Church in its human forms, with the Holy Catholic Church.

At this latter place, we Congrega-

toinalists have not sinned. We have tended to fall short, however, in not having a sense of the Church worthy of our calling to the Christian Gospel. So spoke, recently, one of America's most powerful and spiritual teachers. "I participated, not long ago, in an ordination service in a prominent Congregational Church, where no one seemed to believe in anything." An honest confession! Have not, too much, our people boasted that they did not believe in the Church?

The First Church in Jerusalem was a Congregational Church, and her leaders were the brothers and disciples of Jesus. But the Congregation was concerned chiefly with its traditions, fitting the Messiah-Savior faith into the Jewish religion and customs. And the First Church of Jerusalem died.

If there is one of the Congregational Churches in our Conference that was founded by planned forethought, with given leadership, in the sense of the urgent mission to extend the Church of Christ, I am unaware of the fact. So far as is known to me, each congregation was loyal, first, to its own traditions or its own immediate conceptions. There are some that became Congregational because they found what is falsely considered freedom; the ability to function in their own uninhibited manner and spirit—a freedom that is license. For freedom bears the constraint of responsibility. And the responsibility of the Church of Christ is evangelism—"first in Jerusalem, and—unto the ends of the earth."

And so, the emphasis which has become predominant, that of the raising of money for causes, however worthy, for evangelism, perhaps, for away, has been un-rooted in the elemental urgency of the Gospel. It has been as inadequate as was the program of the First Church at Jerusalem; it will be, if continued, as fatal. The extension of the Church must radiate from a soundly based home church.

More than two decades ago, Dr. Arthur Holt, on assuming the headship of the department of social ethics at our Chicago Seminary, wrote concerning this centrality of the Congregational Church in her mission:

"I believe we are face to face with the question whether our denomination is to be both a benevolent organization and a prophetic organization. It will be easy at this time for it to become merely a benevolent society interested in the raising of large gifts for worthy benevolences.

(Continued on page 14.)

*Sermon given before the Pennsylvania State Conference held in Trinity Church, Scranton.

UPON THIS ROCK.

(Continued from page 13.)

If it does that its prophetic function will atrophy. Our ministers will be measured by their ability to cultivate the sources of benevolences. The minister who alienates such sources will be put down as a denominational failure. Many of our ministers are now suffering under this charge. We must not allow this to be. He is the greatest friend of Congregationalism who will keep alive its prophetic soul and kindle in it the love for righteousness."

That was the voice of a churchman, all but crying in the wilderness about us.

For, look at the record! Have we truly cultivated the Church, in its base, the parishes; have we multiplied them; have we reached the second frontier, the social frontier, which is, religiously turning into a howling wilderness of unfaith, un-religion, un-church?

Or have we heard, more and more, the demand, merely, to provide from the existing parishes, the finances to further programs, worthy in themselves, and some of transient social norms? Or are we now repeating the mistake of the New England of the era of the expanding American frontiers, when our Church thought so little of herself that she practically turned over the Great West to the newer sects, who, by this our neglect grew large and strong?

Our denominational antecedents failed at this place. They wanted churches—so far as they cared—for themselves and their own. They did not care very much who served the frontier. Indeed thousands of churches were founded by Congregational missions, in money and in men, for other bodies. We may fail, but let it so be, that our eyes are open. Should we have lost the sense of the Church of Christ, then let us honorably surrender the Christian flag to sister churches that possess a higher conception of the Christian mission, of beginning in Jerusalem.

Under this head, we should recall the ecclesiastical heresy of the mirage of the "united church," which has beckoned church leaders and certain churches from the time of Constantine, when military power and political force, using ruthless persecution, attempted the first united church.

Whoever believes in Jesus Christ as his Savior is a member of the Christian Church, the Holy Catholic Church. It is modern heresy to substitute "ecumenicity"—whose nature

is an organization—for the Holy Catholic Church. The experience and wisdom of two thousand years of dearly bought history are with us. We should not so lightly assume that our generation, in the small group organized for controlling leadership, is superior in Christian understanding to the historic Christian Church.

Whatever our own Church, we are part of the Holy Catholic Church. But we need to give greater loyalty to that which we are and have. Or, it is to be feared, there will be no greater loyalty in a future denomination. For organization unity will never come. The nature of the universe is unity in diversity.

Our challenge, then, from this theological concept, is to go forward, to build *our* Church. There are in our land 10,000 villages without churches of any kind, as we are told by the Home Missions Council; there are 30,000 villages without a resident pastor. In New York City three-fourths of youth are receiving no Christian training whatsoever. We need a return, my friends, to the missionary zeal of our forebears in the Church. Or our secondary concern for causes far away or in politics and industrial war-fare will bring but little fruit; for we shall be used by them while we neglect the buildings of the walls of our Holy City.

A National leader of Stewardship in our Church reiterates that Congregationalists stand in sixteenth place in benevolent giving, among the churches in America. But could it be, brethren, that the very simple explanation lies in the low regard that Congregationalists have for their Church; that here they stand sixteenth also? Could it be true, as I believe it to be, that according to the regard in which the Church is held by her members, will their loyalty also be, in the giving of money offerings, and the offering of their sons and daughters?

Jesus, it is written, "Loved the Church and gave Himself for it." And they who are His followers must love the Church. For only through her can they serve the cause of the Head of the Church.

Not only is our new frontier, the social frontier, becoming un-Christian, but the very atmosphere of Christianity is disappearing before the encroachment of paganism.

A successful business man said in all candor: "Of course, my business is not in any wise to be considered as ethically defensible or Christian. I could not stay in business, if I operated that way. But in my private life, I trust, I still act like a Chris-

tian." Well, the grave question is whether such a divided life can be considered Christian.

A labor leader confessed some years ago: "Of course, you are right in saying that this thing we do is class-war. But I cannot tell my locals that."

In such a world our lot is cast. Our Christian imperative ought, first of all to estimate the strength of the hostile world; second, to undertake the battle, regardless of all the host of Satan. Always, thus, the Church has won the day. As said Jesus: The gates of hell shall not prevail against her. He did not say that his missionaries might not pay with their lives. He bore the cross unto his death; and he commanded his own to follow him with their crosses. The blood of the martyrs is the seed of the Church. And Americans have been more than liberal in the praise of those of their German Brethren who counted their lives lost but gain in the pursuit of the Gospel. So that, if we have acknowledged their Christian duty of civil disobedience, it is *duty* for us also.

Unfaith is subtly tempting our generation, as clearly as was Jesus tempted on the mountain, in the desert and on the pinnacle of the temple. Serve power, organization, serve the temporal needs of men, and men will follow you.

The Church must be built, or the end will be triumphant secularism, which will hesitate at no limit of destruction of humanity and human rights.

Our is the unceasing need for understanding, not mere "tongues," or "feelings." Yet there has been, more and more, a dearth of information, the want of an open forum! There has been a growing amount of controlled news among us. And that way is toward the shallows and the miseries. We, the Congregationalists, with four hundred years of ecclesiastical democracy behind us, should lead the way, by extending this democracy in and through our church, by founding new ones, in the un-churched areas of America; and we should reach forth our hands to far places, teaching the congregational way to those who wish it for themselves.

Our generation is a fit mission field. Under Christian exterior paganism is present and flourishing.

Shall we preach Christ by personal sacrifice. No organization of churches at the top, no regional meetings to hear impassioned appeals on stewardship—nothing of a surrogate will

(Continued on page 15.)

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Firends:

Since the good rain we had a few days ago we have been busy planting our garden. Our first planting has not done much good. The weather was so dry and cold, and the insects have been plentiful to feed on beans and other leafy plants. Of course, we have been feeding them on poison to kill them, but it is hard to get them all.

We have several children to leave after school closed. Some graduated. Others had reached the age limit and went out to fight the battles of life alone. After children have lived here for a number of years it is always hard to see them leave. One learns to love them as if they were his own. Sometimes they break down and cry as if their heart would break, and sometimes the writer has an aching heart and sheds a silent tear, too.

Some years ago we had a very fine bright girl here who graduated from high school, and we sent her to college to take a commercial course. After she had finished we employed her to work in the office here until she could get a better job. She was a splendid secretary and did her work well. She was offered a good job in the office of a large manufacturing plant at a much better salary than we could afford to pay, and she accepted it. I will never forget the day she left. She went up to her room, packed her suitcase and brought it downstairs, and sat down in a chair and burst into tears and said, "Mr. Johnston, I had no idea it would hurt me so much to leave. It has been a real home to me here."

We have had children to go on vacation and would cry to come back before their vacation ended. One cannot help loving them. Many of our children are alone in the world and have no other to look to for love, food, and care. They crave love as any other child would. They have been deprived of father's and mother's love, and if they had a good mother, she is gone. No other person, it matters not how kind you may be to them, can fill that vacant place in their life.

We have lots of sympathy for an orphaned child, and our heart goes out to them. They are wards of the Church, and the Church should see to it that they have care and train-

ing. Some of our best citizens have been reared in orphanages.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 12, 1947.

Amount brought forward	\$5,470.79
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Chapel Hill	\$ 5.00
Good Hope	15.00
Moore Union	13.20
Wentworth	20.50
	53.70
Eastern Va. Conference:	
Old Zion	\$ 10.00
Rosemont	80.00
Suffolk	25.00
Waverly	54.00
	169.00
N. C. & Va. Conference:	
Happy Home	\$ 8.02
Hopedale	21.76
Liberty	3.62
	33.40
Western N. C. Conference:	
Asheboro	\$ 30.00
Pleasant Union	15.37
Ramseur	15.80
	61.17
Ga. Conference:	
Vanceville	1.00
Total	\$ 318.27
Total this year from Churches	\$5,789.06

CRADLE OF DEMOCRACY.

(Continued from page 10.)

at his table of six may have one. He learns how to read the big lettered signs that have meaning for him, but he does not have formal lessons in reading. To this no child should be subjected, the experts tell us, until his eyes have attained at least the development of six years of age.

As the child proceeds through the first grade, if he has not had kindergarten preparation he is expected to do two years' work in one. The fact that he is promoted at the end of the year does not prove that he has accomplished this feat. Many a child is kept back in the second, third, fourth—yes, even in the upper grades and high school classes—because he never really succeeded in mastering the mechanics of reading as taught in the first and second grades.

And why didn't he? He probably found is too difficult to adjust to all of the many abrupt changes from home to school, and to learn first grade lessons, too; or he may have lacked interest because he had never experienced the joy of listening to stories or having his questions answered through the medium of books, as he would have done in the kindergarten. A dependable foundation for school efficiency and educational success is a good kindergarten; and no

less truly—it is a cradle of Democracy!—*Reprinted from My Baby Magazine.*

DR. LAUBACH IN CAIRO.

(Continued from page 3.)

second readers are planned: 'Helping the United Nations,' which is now being translated from English; and 'Four Friends of Egypt,' a book planned by their government to teach ways of eradicating ignorance, disease and poverty."

Until June of this year, Dr. Laubach tours the Arabic-speaking countries of the Near East, constructs Persian charts in Iran, and makes a preliminary visit to Ethiopia. After a summer in the Philippines where, among the Moros, he started his great literacy adventure thirty years ago, Dr. Laubach will return to Africa in the fall, continuing his service to Africa's illiterates until the summer of 1948. The areas south of the Sahara to be visited are: Sierra Leone, Liberia, the Gold Coast, Nigeria, the Belgian Congo, Ethiopia and Transvaal.

UPON THIS ROCK.

(Continued from page 14.)

serve. Will we go into these darkening places personally to testify of the Savior, the Head of the Church; will we, like Lyman and Munson, build the Church, our Church, or will we callously be busy with this or that, while Christ is not being preached? Then woe is upon us. Fourteen per cent of the needed ministerial replacements are in prospect from the homes of a million members of 5,000 Congregational Churches. The sons and daughters of our Church would serve the Church and her Christ, if they were shown that the Church is His Body. Let them hear this important news. Let them hear it always!

THE PILGRIM PRESS

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We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.
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SECOND-HAND RELIGION

A Radio Message by Dr. John Sutherland Bonnell

In a number of letters that have come to me recently these questions have been repeatedly asked: "Why is my faith not strong enough to enable me to solve my own problems? Why can not I get from religion that quieting, steadying, strengthening influence that some people appear to obtain? Is the trouble with my faith or is it with myself?"

I can answer those questions by describing an interview I had with a university student recently. She was twenty-one years of age, and had come to the city from a quiet country community. In a Protestant home she had been brought up to reverence the Bible, to attend Sunday school and church, and to profess her faith in the basic beliefs of the Christian religion. When she came to me she was in great distress. "I have lost my faith," she said. "It has broken down under the the weight of the new knowledge that I have learned at the university, and now I am just floundering, not knowing what to believe." I asked this young woman to give me, in detail, the story of her early life and her attitude to religion, and she did so. There was no mystery about her case, and I said to her: "You have spoken about losing your faith. The simple fact of the matter is that you never had a faith that you could call your own. Right up to the present you have been living on borrowed capital. You have been going on the faith of your father and mother, which was good enough for them, but you didn't make it your own. The simple truth is that you have been living on second-hand religious experiences. You must make a discovery of religion that is first-hand and personal—that will be yours."

I am happy to say that this young woman has found that faith, and it is sufficiently vital to meet the strain of all the new knowledge that will come to her.

Now the answer which I made to this young woman applies to tens of thousands of people across the nation. There is too much second-hand religion abroad in the Christian world. Why is modern Christianity not more effective? In this nation, for instance, we have approximately fifty million church members. The unpleasant explanation is the true one: too many of them are Christians in name only. They are nominal believers in Christ.

How shall we gain a true knowledge of God and of spiritual things? How shall we make the Bible and prayer realities in our daily experience? Well, there is no magical way in which these things can be accomplished. We must consecrate our time and all our powers to this undertaking. In the case of most people today every detail of life is arranged without reference to God. Every minutest fragment of their lives would be just the same if religion were dead and buried. God has not been argued out of their lives; he has been crowded out. Need we wonder that faith has become unreal and ineffective?

We must be willing to devote a portion of every day to communion with God. We should start that period of communion with a brief passage from the Bible, starting with one of the Gospels or one of the Epistles of St. Paul, and reading part of a chapter each day until we finish the book. It is well to underline the verse that comes to us as a message from God. The man who begins the day with God and who sets forth to meet life's experiences in the assurance that God is with him, will no longer be at the mercy of life's circumstances. No matter how difficult or hostile his environment may be, always within will he possess the reserves of inner serenity and peace. He will be able to say, in the words of the great Apostle: "If God be for us who can be against us?"

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, JUNE 19, 1947.

NUMBER 25.

Unity With Diversity

By DR. GEORGE W. RICHARDS

Vice-President, Evangelical and Reformed Church

Text: I Cor. 12:4—"There are diversities of gifts, but the same spirit. And there are diversities of administration and the same Lord. And there are diversities of workings, but the same God."

The attempt to become what the words of Paul define has resulted by gradual process in the World Council of Churches, which is the latest but not the last form of the ecumenical movement. . . . It is significant that in the beginning of Christianity one meets the concept of ecumenicity with a geographical and political meaning. . . . It is a far cry indeed from the wandering tribes in Asia, Europe and America, each having its own chief and way of life, to the Imperium Romanum in theory covering the earth. It required ages before men coined the term "humanitas," and spoke of the whole world as a fatherland and of all mankind as a brotherhood.

The religious ecumenicity of the Hebrew prophets surpasses the political ecumenicity of Rome. . . . What the prophets beheld in vision was realized in fact in Jesus from Nazareth. As the Man of Nazareth he was a national—a Jew by birth and training; but as the Christ of God He was supernational, superracial, ecumenical. . . .

The ideal of the Apostolic fellowship was that of **one body** with many members, a diversity of gifts, ministrations and operations but one spirit, one Lord and one God. . . .

The one body became many bodies . . . instead of unity with diversity, came separation and division. Ecumenicity, therefore, is not something that the Church once had and lost—rather it is something that it had in principle but never realized in practice, a goal men tried to attain but never quite reached.

We need not repent either of Catholic uniformity or Protestant divisions. We accept both as a historical necessity. Yet we are convinced that a necessity for the kingdom of God in the third, the thirteenth or the sixteenth century has become an obstacle to its coming in the twentieth. If that conviction is true and we persist in maintaining our denominations, we must not only repent but bear fruit worthy of repentance in seeking a fellowship of Christians throughout the world that is in harmony with the ideal of the New Testament—unity with diversity.

NEWS AND VIEWS

Pastor J. Frank Apple of Henderson, N. C., announces that the morning services of the church during June are being broadcast over Station WHNC.

Special services were held at the Henderson Church during the week of June 8-15. Rev. Roy D. Coulter, pastor of Timber Ridge Church, Valley of Virginia, was guest preacher.

The fourth Sunday in June marks the conclusion of the Penny-A-Day Plan. You are requested to bring your gifts to church on that Sunday. These gifts should be forwarded to the Convention Office at Elon College, N. C., as promptly as possible.

TESTIMONY FROM MISSOURI.

Recently delegates from all of our State Conferences representing a polled vote of the delegates who attended the General Council of Congregational Churches in Grinnell last June, voted to submit to our churches, associations and State Conferences the proposed merger with the Evangelical and Reformed Church. These conversations have been in progress for several years and now the entire matter has been referred to the members of our churches. It is required that churches vote on this major decision some time within the coming year. The spirit of church union is in the air. The need for closer cooperation and over-all Protestant planning and strategy are easily apparent. There are a number of things to commend the proposed merger with the Evangelical and Reformed Church. As far as polity is concerned we are similar in many ways. In the proposed union we do move in the presbyterial direction—which may have many points in its favor. Our ultra-independency, on many occasions, is nearly ruinous. Theologically the other church is generally more conservative than we are but in the field of Christian action they are very progressive. In worship we can learn much from them. We must be prepared thoroughly before we can vote intelligently on this major question. Brochures will soon be available for individual study outlining "The Basis of Union." We shall need to hold a series of meetings in the autumn to discuss all phases of the union.—*E. Paul Sylvester, D. D., St. Louis, Missouri.*

THE FORCE AND THE FIELD.

By DOUGLAS HORTON.

When a group of human souls are united in tingling contact with God, as by an electric current, they create a field about them. There is a flow of influence out into the area round about, and the secular motives of the men and women of the world are brought into a certain order, oriented toward the fact of the Christian idea. It is as when a magnet is brought up under a sheet of iron filings. The momentum of the world outside feels the tug and the redirection of forces which are now loosed upon it. The habits of Christendom form.

Consider the coming of Christianity, through one of the great denominational boards, to one of the countries of the Orient. The little churches that are set up in the communities seem harmless enough, but there is unleashed from them a complex of forces which in a generation or so mean a new educational system for the country, for people learn within those churches that they cannot live as intimate members of the fellowship of Christ without reading the Bible and Christian literature; nor can they interpret the things of Christ to their fellows without a study of the arts and philosophy; nor can they minister to the physical and other needs of their fellows without a grasp of science. From the churches other waves of social desire ripple out over the country, now for a medical system, now for proper care for the indigent. It is hard to realize today that within three or four generations the Gospel has reached so far into the heart of the ancient civilizations of the Orient that new social conformations, never before known there, are being demanded and brought into being. So it is where the Church is doing its work in any part of the world. It may seem a little thing for a group of men and women to stop for an hour a week at a church of their denomination on the corner or for a corresponding group in the country to come from their farms to the white church on the green, but from those centers there goes out to the neighborhood, carried in the minds of those men and women, a subtle but real demand for Christian contours in the social morphology. You may smile at some of the extremes of your Puritan and other ancestors, but there is not much more

thrilling reading in the history of America than the stories of some of the smaller communities where, a hundred and fifty years ago, before technology had made secularization easy, Christianity in those tiny enclaves had an opportunity to show its power. Public man after public man went out of those places—to edit the nation's newspapers with a policy that derived from conviction, to sit on the benches of the federal courts, to develop the nation's industry, and all with a glowing sense of obligation to their generation. Private conviction makes public spirit, if it be of the right sort.

(Continued on page 14.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

A CONSECRATION SERVICE FOR VACATION SCHOOL WORKERS.

PRELUDE: "O Master, Let Me Walk With Thee"—played softly twice.

LEADER: We have gathered together, a band of Christian teachers and leaders, so that we may commune with God, our Father, so that we may be strengthened for our joyful task in this our Vacation Bible School. We earnestly desire that our worship may be sincere, that our mood may be receptive, for we want to learn God's way for our lives. We want to go forth to teach others in His name.

HYMN: Lord, Speak to Me"—Tune: Canonbury (all uniting).

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart.

O fill me with Thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word
Thy love to tell, Thy praise to show!

Amen.

LEADER: Whatsoever things are true
whatsoever things are honorable,
whatsoever things are of good report—if there be any virtue, if there be any praise, think on these things.

PRAYER (By Leader and Group):

Leader—For the Spirit of Wisdom,
eternal in the Heavens,

Group—Father, we thank Thee.

Leader—For the teachers of the
ages who have listened to the
voice of Truth and have followed
its call,

Group—Father, we thank Thee.

Leader—For those who have taught
us—our parents, the teachers in
the day school, the teachers in
the Sunday school,

Group—Father, we thank Thee.

Leader—For Christianity, which
has been "the mother of all edu-
cation,"

Group—Father, we thank Thee.

Leader—For the opportunities
which are ours to grow in the
knowledge of all facts and their
spiritual meaning,

Group—Father, we thank Thee.

All—May the presence of Jesus,
the great Teacher, shine through
all our teaching and may His
Spirit lead us into all truth.

Amen.

Hymn: "Gracious Spirit, Dwell With Me"—Tune: Dix (all uniting).

Gracious Spirit, dwell with me;
I, myself, would gracious be;
And with words that help and heal,
Would Thy life in mine reveal;
And, with actions bold and meek,
Would for Christ my Saviour speak.

Truthful Spirit, dwell with me;
I, myself, would truthful be;
And with wisdom kind and clear,
Let Thy life in mine appear;
And, with actions brotherly,
Speak my Lord's sincerity.

Holy Spirit, dwell with me;
I, myself, would holy be;
Separate from sin, I would
Choose and cherish all things good;
And whatever I can be,
Give to Him who gave me Thee.

Amen.

TEN COMMANDMENTS FOR THE CHRISTIAN TEACHER:

Leader—Thou shalt love God.

Group—Thou shalt love the Lord
thy God with all thy heart, and
with all thy soul, and with all
thy mind.

Leader—Thou shalt have a vision.

Group—Where there is no vision,
the people perish.

Leader—Thou shalt have faith.

Group—Now faith is the assurance
of things hoped for, a conviction
of things not seen.

Leader—Thou shalt seek the truth.

Group—And ye shall know the
truth, and the truth shall make
you free.

Leader—Thou shalt have a life-
purpose.

Group—Forgetting the things
which are behind . . . I press on
toward the goal unto the prize
of the high calling of God in
Jesus Christ.

Leader—Thou shalt keep thy mo-
tives pure.

Group—Keep thy heart with all
diligence, for out of it are the
issues of life.

Leader—Thou shalt do team-work.

Group—Bear ye one another's bur-
dens, and so fulfill the law of
Christ.

Leader—Thou shalt love the pupil.

Group—A new commandment I
give unto you, that ye love one
another.

Leader—Thou shalt go the second
mile.

Group—And whosoever shall com-
pel thee to go one mile, go with
him two.

Leader—Thou shalt be skillfull in
leadership.

Group—Give diligence to present
thyself approved unto God, a
workman that needeth not to be
ashamed, handling aright the
word of truth.

PERIOD OF SILENT PRAYER AND MEDI-
TATION.

UNISON PRAYER: Our Father, we
consecrate ourselves to the high
calling of Christian teaching, that
we may lead thy children into Thy
life abundant. We pray in the
Spirit and in the name of Jesus
Christ. Amen.

HYMN: "O Master, Let Me Walk
Thee"—Tune: Maryton or Hurs-
ley (all uniting):

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience, still with Thee
In closer, dearer company;
In work that keeps faith sweet and
strong;
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live.
Amen.

BENEDICTION.

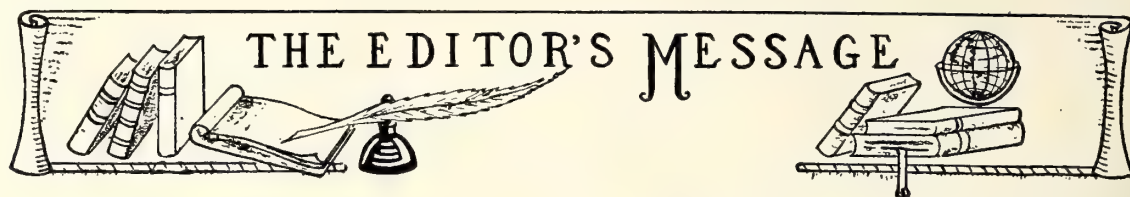
RESPONSE: "O Master, Let Me Walk
With Thee" played very softly.

(So that the impressions of this
service may remain with those wor-
shipping, the group should leave the
room quietly, and without speaking.)

For those of you who have re-
quested a commissioning or dedica-
tion service for the workers in your
Vacation Bible School, this service
is suggested. Use it for the workers
alone participating, or use it as a
part of the Sunday morning services,
where the whole congregation may
uphold the School and its workers.

ELIZABETH CHICOINE.

Faith is not the ability to believe
something in spite of the evidence; it
is the willingness to do something in
spite of the consequences.—*Dr. Sher-
wood Eddy.*



APOSTOLIC CHRISTIANITY

What is apostolic Christianity? Many answers have been given. New sects and denominations have been organized for the purpose of demonstrating the true apostolic Christianity. Some claim that it depends upon the proper organization; others claim that it depends upon the absence of organization. "Apostolic succession" is the answer confidentially given by those who are sticklers for ecclesiastical red tape. Doctrinal differences, ordination, the sacraments—these continue to be the major flies in the spiritual ointment of the church union. Unyielding groups are confident that they have a monopoly upon the original, unadulterated apostolic Christianity.

The essence of apostolic Christianity is stated succinctly in the Book of Acts: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." They found frequent opportunities to rehearse, formally and informally, the apostles' doctrine. The doctrine as set forth by the different apostles was perennial and exhaustless in its interest. So they "Continued"—day and night, summer and winter, in the temple and by the wadside. The apostolic church is that church which is faithful in its duty of teaching the apostles' doctrine. Through the pulpit, the Sunday school and the printed word, our church has an unparalleled opportunity to continue in this apostolic ministry both at home and abroad.

Fellowship, genuine and abiding, was a part of the strength of the early church. Their religion permeated their whole life, a life of joy, of simplicity, of praise and of respect from outsiders. How can the modern church claim to be apostolic if it fails to recognize and make adequate provision for this essential phase of Christianity? God forbid that we should delegate to secular interests this major item of community life.

A truly Christian life is Christian at home; its very meals are eucharistic. Communion and evangelism have an apostolic union. It was as they broke bread "from house to house" that "the Lord added to the Church daily such as should be saved." The evangelistic preaching of St. Peter and the lay visitation combined and eventuated in impressive results.

The church at prayer has power. We note that "wonders and signs were done through the apostles." It has been remarked that the greatest wonder was that men's selfishness was cast out and "they sold their possessions and goods, and parted them to all, according as any man had need."

Be not deceived, no one branch of the church has a monopoly on apostolic Christianity. The church which continues stedfastly and unswervingly in the apostolic pattern will realize the apostolic blessing.

R. L. H.

HELP FOR A WORLD IN CHAOS

A call to Christians throughout the world to employ all the newest techniques of a scientific age in proclaiming the teachings of Christ and to "work harder, faster, and more effectively" than ever before, has been voiced by the Foreign Missions Conference of North America. The Foreign Missions Conference represents 124 Protestant mission boards and agencies in this country and Canada.

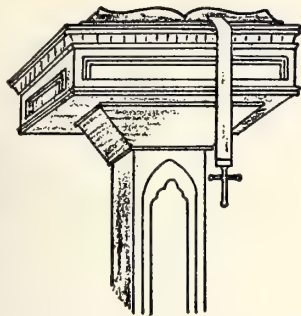
Entitled "Help for a World in Chaos," the call will be sent to every major Protestant church gathering scheduled to be held in this country and overseas during the remainder of 1947. Release of the call was authorized at the closing session of the two-day meeting in New York of the Conference's Committee of Reference and Counsel. The committee serves as the mission organization's executive body.

Painting a grim picture of a "chaotic and insecure world" in which the interdependence of mankind is freely recognized yet in which "almost all plans for carrying the ideal of universal brotherhood into practice are stymied by the human factor," the call reaffirmed the claim of the Christian church that "if Christianity is honestly believed and fully practiced, it will solve all problems of human maladjustment."

At the same time, however, warned the call, while the world has become one physically and is tending to become one intellectually and socially, the spiritual unity of mankind "lags far behind."

"All over the world," it pointed out, "uncounted millions of people lack food, shelter, clothing and medical care, yet increasing populations press ever harder on available supplies. Multitudes have lost faith in the potentialities of the common man and are turning the pessimism, cynicism and despair, or to a reliance upon some form of totalitarian control of society for its own good. There is no commonly accepted ethical code for the world. Many people no longer believe that religion is concerned with these conditions or has the power to remedy them."

"Asia," said the call, "is in a ferment of revolt against the Western imperialisms, of internal tensions and of civil war. Africa has not yet reached the stage of explosive action, but beneath the surface there is seething unrest, stimulated by the return of black men who served in other lands and thus discovered how precarious is the civilization of their European masters. Europe is bled white of wealth, inherited ethical convictions and its religious faith. Solving the problem of mere subsistence is the all-absorbing interest of the individual and of the nations. Latin America lacks political stability. Its traditional form of Christianity no longer appeals to intellectuals and condones low ethical standards for the uneducated masses. In North America racial segregation and injustice is the accepted pattern of human relationship, against which church and state alike are just beginning to (Turn on page 13.)



A PROVOKING COMMUNITY.

A Sermon

By BERNARD V. MUNGER.

Have you wished that you could do something to lessen the number of things in your church and community life which cause you to complain and make you dissatisfied? I hope so, for then you are seeking after just that remedy which a New Testament writer has to offer. He wrote, in the 10th chapter of the letter to the Hebrews, "Let us consider one another, with a view to provoking one another to love and good works!" That's his answer to our wishing! That's the way to lessen the number of things which disturb us in our church and community life. "Let us consider one another, with a view to provoking one another to love and good works."

That bit from Hebrews is no accidental passage—no occasional thought sticking out of the New Testament like a sore thumb! The New Testament attaches a great deal of importance to those two things: *love* and *good works*! And, no wonder, for the New Testament caught and proclaimed the Spirit of One Who said: "A new commandment I give unto you, that you love one another;" and, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven!" Also, the author who wrote to Timothy seemed to think this emphasis was behind all of Scripture, as he said: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, *thoroughly furnished unto all good works!*"

So, the writer of the letter to the Hebrews was talking good, firm, clear New Testament language when he said: "Let us consider one another, with a view to provoking one another to love and good works." Perhaps, then, it would be well for us to see if we could gain a better understanding of what this means. Then it may be that you'll agree with me that here is the answer to our queries concern-

ing a remedy for the things we complain of. I hope we shall all come to agree that here is a picture of the way we are to walk if what we wish and hope for our church and community are to be attained!

What is this "love" about which we are to think? That's a question easier to ask than to answer. Paul, remember, took a whole chapter to define it. It could be described as outgoing, sympathetic, active concern for the welfare of others. It is sympathy. And it always carries with it a desire for the welfare of those toward whom it is directed. The central element in love is always a heartfelt desire for the well-being of the person toward whom it is directed. But, it isn't just a feeling or a sentiment. It is the union of all the faculties of the personality, directed toward the welfare of others. It is as all-inclusive of the self as Jesus indicated it was when he re-asserted the Old Testament description of how to love God: with heart, soul, strength and mind. Love is the united movement of the whole person. When it is directed toward Jesus Christ, it becomes a great soul-force which unites us to God, His will, His purpose, and his love. Love, directed toward Christ has a welding power which brings your soul and mine into constant fellowship with God. Likewise, love is the one power which, when set loose in the individual's life, can bring harmony into one's personality! It creates the atmosphere in us which gives opportunity for all that is best in us to bear fruit. Love has the power to control rage, anger, pride, and possessiveness. It has the faculty for enriching and ennobling all of the high sentiments and attitudes of which we are capable. Also, love is the harmonizing power between men. It is that power which keeps the soul always in a relation of sympathy and harmony with one's fellows. Thus, love is the true principle on which community rests, dependently. So I could go on. But why? The 13th chapter of First Corinthians is so accessible to you, and it has never yet been equalled.

What are the "good works" that we are considering? That's a question that can not be answered in minute detail for each of you. Yet, the answer is pretty clear in the New Testament. In the letter to Timothy those who have goods are to "be quick to distribute to the needy, generous with all that they possess;" and the women who served as deaconesses were to be commended if "they had brought up children, lodged strangers,

washed the feet of saints, and if they had relieved the afflicted." That is something of the kind of works that are meant. But Paul gets more to the point when he says: "Let love be without adulteration. Hate what is wrong, hold to what is right. Be affectionate one to the other, eager to show one another honor. Serve the Lord diligently. Be happy in your hope, steadfast in you time of testing, persistent in prayer. Supply the needs of God's people. Bless them that curse you. Rejoice with those who rejoice and weep with those who weep. Be not over ambitious, but accept humble tasks. And, live in harmony with one another." Or, there is Jesus' own catalogue of good works, catalogued as it were, from the very throne of judgment: "Feed the hungry, clothe the naked, visit the sick and imprisoned, be hospitable toward the stranger—and, do it all as unto Me." So it is, almost every personal and social situation is covered right in the small book which is our New Testament. We don't need more information concerning what good works are. We need just what the writer of our text knew that we needed: to be aroused to be up and doing. That's why he said: "Let us consider one another—to provoke." We are to give thought to one another just in regard to these two things: love and good works. There is the task of Christians in the Church. There is our work: to consider one another, to regard one another as persons in whom we wish to stir up love, and whom we wish to arouse to good works. Just think of that, and then contrast it with our more ordinary ways of considering one another. We think of others as persons to complain about, to criticize, to ridicule, to compete against, to lord it over, to get something from, or in a host of other ways. But, we are ask, no—called, to consider one another with a view to provoking them to love, and good works.

That being our task, how is it to be done? Well, God answered that question for us. What was it that men desperately needed? Was it not that they should learn to love Him and do good to their brethren? That was, and still it, the need of the human race. What did God do about it? He showed His great love to men. He gave His Son. And the Son He went about doing good, giving of Himself in love, even to the giving of Himself in sacrificial death. When God wanted to stir up love in men's hearts He showed them His great love. So, how

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

When nineteen faithful workers set their heads to do a task it is likely done. Under the direction of Mrs. Ervin C. Wilkins the Suffolk Church gathered one hundred thirty-six boys and girls together for the Daily Vacation Bible School, and did a good job. Material was sent us promptly from the Convention Office, which material was most complete, stating just the things needed for every song, story, and piece of hand work. All we had to do was to carry out the instructions. Mrs. Wilkins asked me to teach the one class in the Junior High Department, and I had lots of fun doing it. We made outlines of the Bible as a whole laying particular emphasis on the opening chapters. Modesty forbids my saying the pupils liked it!

The New Testament was studied under the direction of Mrs. Truitt, Mrs. M. F. Hall, Miss Nancy Alberts, Miss Margaret Rawls, and Ann Truitt, in the Junior Department. They worshipped, sang songs, studied the Bible, listened to Bible stories, and did games and handwork together, and again I say, they liked it. The teachers, songleaders, storytellers and play directors were well prepared and faithful in attendance. And once the school was opened at 9:00 in the morning the boys and girls saw to it that there was no loafing till the session was over at 11:00 o'clock.

The Primary Department, under the capable leadership of Mrs. John C. Ramsey, Jr., did many things to impress the meaning of the church upon the boys and girls in that department. They even made a church, filled the paper pews with paper people, and placed the preacher—a paper one—in the pulpit. It is a fine job, and all who look at it marvel at the work which was done. They studied the reason for everything in regular class sessions, and then made them come true. It was thrilling to hear them talking when their day was over about the things they had learned and done. Helping Mrs. Ramsey were: Mrs. J. T. Herring, Mrs. O. J. Palmer, Mrs. E. J. Walls, and Miss Nancy Speight.

Mrs. Norman L. Daughtrey had charge of the Beginners Department, and was assisted by a group of enthusiastic helpers: Mrs. W. T. Bolton, Mrs. Roy Mizzell, Mrs. Edward

R. Tyler, Mrs. J. L. Byrd, Miss Jamie Felton and Mrs. Henry Ellis. Nothing went undone. Pianists, songleaders, storytellers, game directors, Bible teachers all grew more and more enthusiastic as they were greeted a few minutes before time every day with bright, happy children. All were thankful for a building, rooms, and ample equipment of every kind to make a really successful school—and I repeat, they liked it.

There was a "party" at the park and swimming pool in the afternoon of the closing day, and one hundred fifty-five pupils and workers came home at night tired but happy—I started to say that perhaps some of the workers were glad it was over, but really it is not yet over. There is to be a closing service Sunday night at 8:00 in the main church auditorium when each department will present some of the worship and instruction side of their school activities. And besides six boys and girls are to unite with the church Sunday morning as a result of the school. Many of us will earnestly pray that in God's love and wisdom it is not nearly over!

JOHN G. TRUITT.

DO NOT LOSE THE VISION.

In 1931 the Congregationalists and the Christians united. In 1934 the Evangelical and Reformed Churches united. We sent a delegate to their meeting to congratulate them on the step. Now after the experiences of sixteen and thirteen years, respectively, these two bodies plan a union. What a great object lesson we can give to the world. Having tried we like and wish more of it. It is to be devoutly hoped that no trivial or minor details will be allowed to let us lose the vision of Christian union for which our Lord prayed. It is so easy to let details of organization overshadow the great objectives. In the Christian-Congregational preliminary stages I knew all the arguments brought up by our Christian church people in some quarters since officially I was thrown into the midst of all the discussions, objectives and plans. Chairmen Drs. Frank Coffin, Frank Sanders, Secretary Chas. E. Burton, all now gone from us, were happy in the union and desired others to come.

And most of the objections offered by fearful ones in our former Chris-

tian churches did not arrive: "We will be swallowed up," "our ministers will never be called to the former Congregational pulpits," "they have ministerial relief funds and there will be jealousy because our ministers will receive no benefits." So I could go on. These fears have all passed. Objections that seemed to loom so large did not materialize.

Witness the former Christian ministers, now Superintendents: Bennett in Indiana, Lightbourne in Rhode Island, Minton in Pennsylvania, Scott in Southern Convention, Shepherd in Southeastern, Hook in Washington, Fiebiger elect in Iowa.

So in former Congregational pulpits: Kershner in Cleveland, Helfenstein in Mason City, Swarts in Elkhart, Hurst in Washington, Fiebiger in Brooklyn, Claypool in Walla Walla, Peters in Bridgeport, Humphreys in New Haven and many others, and likewise many former Congregational ministers in former Christian church pulpits.

What a further opportunity to demonstrate that two denominations of different backgrounds somewhat can flow into one United Church! The former Congregational leaders have said to me in many sections that we of the Christian group made definite valuable contributions and we know that the Congregational fellowship made very definite contributions to our former churches. So it will be when these proposed groups unite, pray God soon. I mention only one. The Evangelical and Reformed people have done the best work probably of any denomination in the field of teaching Christian Stewardship to youth, a field that we have sadly neglected. Let us not lose the vision for which we have stood all our years over minor things.

WARREN H. DENNISON.

DO DOGS GO TO HEAVEN?

Sometime ago, passing a Methodist Book Store, my attention was attracted by a book of the above title in the show window. I didn't have time to go inside and look over a copy, but I've been wondering ever since why dogs shouldn't eventually go to heaven. If they don't, what will some women angels do to pass away the time.

Of all the animals God ever created not one has ever been more faithful to man than the dog. His love, loyalty, and fidelity to his master cannot be doubted. The dog is the only domestic animal around the

(Continued on page 11.)

News of Elon College

By PRESIDENT L. E. SMITH.

CLASS OF 1947.

The following message is President Smith's parting words to the Seniors of 1947:

Today as college graduates you are confronted with the greatest opportunity of any graduating class of the past quarter of a century. True, you face a broken world—broken by war, political intrigue, and social injustices. But you have the opportunity of helping to rebuild this broken world. During these years of preparation the forces of reconstruction have been placed in your hands and laid on your hearts. Have you the courage to use them?

The destruction, the cruelty, the horror, the futility of war, and the demands for peace have been written above the world's horizon as if in letters of fire and burned into the minds of the common people with a finality of conviction that cannot be erased in time.

Fascism and Nazism have been crushed and, we hope, permanently. But Communism is on the march and is a dangerous and elusive force that must be reckoned with. It continues to foster unfair discrimination in social living. It is within itself a dictatorship that would exalt the few and debase the many. It would extend autocratic domination over would-be free peoples and reduce to slavery the unfortunate and dependent masses.

Millions of your fellow countrymen went to battle and hundreds and thousands went to their death to halt and eventually destroy these and other uncivilized atrocities. It is your responsibility and plainly your duty to keep up this fight for a free and a warless world that there may be peace, prosperity and contentment for all.

Alma Mater bids you launch forth on such a mission, whether in public life or in private living. This is your opportunity and your responsibility. Nothing can hinder you in such a crusade for righteousness and freedom but fear—fear of opposition, fear of persecution, and fear of defeat. You have come to the world for such a time as this. Your college has prepared you for this opportunity, but cannot give you courage. Courage is necessary and God will give you that if you will let Him. David said,

"The Lord is my light and my salvation. Whom should I fear? The Lord is the strength of my life. Of whom shall I be afraid?" God and you will spell victory any time, anywhere and under any and all circumstances. Alma Mater places on you now her hand of final blessing and bids you go forth in hope and triumph.

THE NEW HEATING PLANT.

Some weeks ago the boilers and stokers for the new heating plant were purchased. Recently Wiley & Wilson, consulting engineers and architects for the new heating plant building, submitted plans and specifications for the building to house necessary equipment. Thursday, June 12, at noon, was set as the hour for the opening of bids. Four contractors submitted bids. H. F. Mitchell Construction Company, Burlington, N. C., \$61,958.00; Muirhead Construction Company, Durham, N. C., \$79,375.00; V. P. Loftis Company, Charlotte, N. C., \$72,431.00; V. B. Higgins, Greensboro, N. C., \$81,940.00. Crane & Denbo, Durham, N. C., submitted a bid of \$69,000 but the bid came past the hour set for the opening and was denied. All bids were considered too high and were accordingly refused. H. F. Mitchell Construction Company, having submitted the low bid, was asked to check his figures carefully and suggest where and how the cost might be reduced without seriously affecting the efficiency and durability of the building.

A joint meeting of the Executive and Building Committees of the Board of Trustees has been called for Tuesday, June 17, at 3:00 P. M. for the purpose of considering the contractor's proposal in conference with Mr. V. L. Wood, representative of Wiley & Wilson, consulting engineers. The committee is seeking an adequate, durable building to house the machinery for providing heat and hot water for the college without any frills or expensive gadgets. It is hoped that at this meeting an agreement can be reached with the contractor so that work may begin on the new building and bids received for additional necessary equipment and installation.

The college is faced with another

critical situation. We must secure additional faculty members. At present we do not have housing facilities for their use. It would be inadvisable to place faculty members in the prefabricated houses erected by the Government for married students, even if they were available, which they are not. It would seem imperative that the college provide houses for these additional professors. It has been ascertained that funds can be borrowed under government guarantee for this housing project. Plans for self-liquidation over a term of years may be arranged. In this joint meeting the Executive and Building Committees will be asked to consider this proposed project and give its decision.

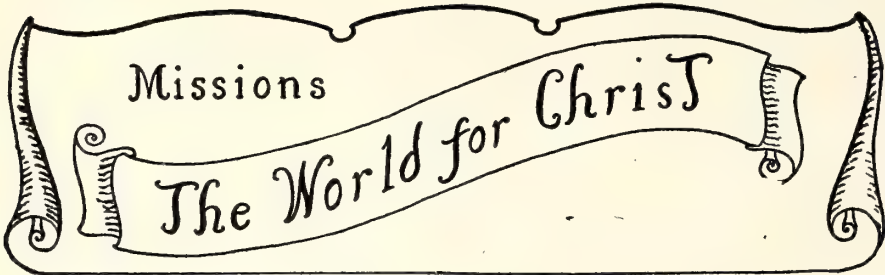
The college will appreciate the cooperation and support of the church at large in these undertakings.

APPORTIONMENT GIVING.

All institutions must have continuous support if they are to maintain required standards. Institutions of the church are not different. Obviously they fall in that category. When the church built Elon College, it was aware of the fact that it would be a continuous charge on the church. Recognizing this fact, the church also recognized that the college would be of continuous service to the church, that the church could not execute its program without efficient leadership. In the founding and building of the college it sought to provide such leadership that in periods of emergency as well as normal conditions the church through its college might have sufficient and adequate personnel to conduct its affairs. Later the church provided that the college might receive its support quarterly instead of annually. Many of our local churches send monthly contributions. The more frequent the contributions the better it is for both the church and the college. Should the college receive contributions from each local church either monthly or quarterly, its ability to meet financial demands would be much improved.

We are grateful for the churches that do contribute.

Previously reported	\$4,360.49
Churches.	
N. C. & Va. Conference:	
Shallow Ford	49.00
Western N. C. Conference:	
Seagrove	30.00
Sunday School.	
Va. Valley Conference: :	
Mt. Olivet (R)	15.00
Total	\$ 94.00
Grand total	\$4,454.49



MEDICAL NEEDS AT SHAOWU
CHRISTIAN HOSPITAL.

To head the list of cheap projects, I might suggest a few packages of the "meals," to be sent here specifically for the purpose of use in the hospital for building up seriously ill patients, many of whom I imagine will be young children.

Another item that children especially could use would be stockings of all sizes, but preferably woollen or knit. The people of Shaowu are fairly adequately dressed, except for their feet. But they wear crude cloth or grass sandals, without stockings, and the children especially get their feet cold and wet in the mud and water during the cold winter, and develop the most awful-looking foot ulcers. I have no luck clearing up the ulcers and getting them to stay healed as long as the feet remain unprotected and exposed to more cold. Actually it will be a matter of gradually educating the people to the desirability of keeping their children's feet warm, and eventually they can be taught to get or make their own stockings. But temporarily, a supply of stockings will help a lot of patients, and will help put over the idea.

Other items represent things that I forgot to stock up on before I left the country, because I just did not imagine all the different kinds of needs. UNRRA has donated a lot of canned and powdered milk to the hospital, which will be awfully handy for baby orphans or other nurslings who cannot get mother's milk. But neither UNRRA nor I remembered that babies have to have bottles and rubber nipples to drink milk out of! Another item along the medical line is Concentrated Liver Extract, for injecting concentrated vitamins and blood building elements into patients who cannot take them by mouth. Along the same line, church groups around Boston may have heard of all the special products of blood plasma that have been developed by Harvard University during the last two or three years: concentrated human albumin, immune globulins, and the new surgical fibrin foam, all now put up in separate vials and packages,

in addition to the more familiar packaged *blood plasma* itself, are all exceedingly useful aids for certain kinds of medical conditions, of which we will be having all kinds here; and, of course, none of that sort of thing is available here.

All of the above items I can use in any amount, the more the better. But individual units are cheap enough to fit the more modest-size projects. Other individual much-needed but less glamorous items, in the lower price range are: one urinometer, one hand-operated centrifuge, one simple analytical balance, one Sahli hemoglobinometer—all for use in my laboratory. A more expensive laboratory need, which was still unavailable when I left the States, is a sub-stage dark-field condenser for my microscope. Any doctor or lab technician in a church group could tell right away what each of the above items is useful for, and would be able to order one without hesitation—they are simple and standardized, so there need be no confusion or uncertainty that they might be getting me the wrong thing.

Another more general, cheap item which I forgot to mention is *sputum cups*. These are obtainable in America as flat, especially-cut and folded pieces of waxed cardboard useful for TB patients to use instead of spreading their bugs all over the landscape as they do here. I know how to make the cups, and I would be quite happy to improvise; but in China none of the paper or cardboard is waxed or waterproofed, and the sputum leaks through and is a mess. There undoubtedly is some permanent solution, but for the present the American brand of sputum cups would sure be a help.

Going up in expense, but still tailored to fit the individual project, is material for nurses' uniforms, and material for sheets and pillow cases. UNRRA was wonderfully generous with blankets and pajamas and bandages, but they forgot these items. We don't need as fancy or high-quality material as you are used to in America, and any amount will do. But I don't think it would be worthwhile shipping and sending through cus-

toms only enough for one or two uniforms or sheets.

Still in a higher price bracket is a folding, simple-design operating table and instrument cupboard for the operating room. We can always improvise on these items, but the improvisations in this case will never be wholly satisfactory. I do not want any of the fancy equipment that an American hospital would think would be a necessity in an O.R. The type of the Army had for its portable hospital units is sufficient.

At the top of the list, finally, is the item I don't expect to be able to get, but will mention anyway, because it is by all odds the most desperately needed of all. The commonest disease in China is tuberculosis, and I absolutely don't know how to diagnose or treat that disease without an X-ray machine. I cannot even protect the Jacksons, Frances or hospital workers from contact with cases of the disease, as servants and co-workers may already have it, in a stage too early to be diagnosed by physical examination and yet be spreading the germs. I marvel at the courage of the older doctors, who were willing to practice a lifetime here in China without one; it is an absolute necessity for me. But the simplest possible unit, unless someone can find a second-hand
(Continued on next page.)

MISSIONARY OFFERINGS.
REPORT FOR JUNE 6-12, 1947.

Sunday Schools.

Antioch—V. Va.	\$ 6.78
Hank's Chapel—W. N. C.	10.44
Leaksville—V. Va.	8.83
Mt. Carmel—E. Va.	5.64
Total	\$ 31.69

Churches and Individuals.

Big Oak—W. N. C.	\$ 18.77
Mt. Olivet (R)—V. Va.	18.00
New Hope—V. Va.	4.26
Pleasant Union—E. N. C.	10.00
Shady Grove—W. N. C.	6.00
Shallow Ford—N. C. & Va.	50.00
Total	\$ 107.03

Church Extension.

Antioch—E. Va.	\$ 20.00
Mt. Olivet (R)—V. Va.	6.00
Total	\$ 26.00

Shaowu.

Antioch—E. Va.	\$ 20.00
Mt. Olivet (R)—V. Va.	6.00
Total	\$ 26.00

Total for period June 6-12 .	\$ 190.72
Previously acknowledged ..	28,415.02

Total since September	\$28,605.74
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Respectfully submitted,
WM. T. SCOTT,
Superintendent.

CHURCH WOMEN AT WORK

With Emphasis on Missions

MRS. F. C. LESTER, Editor

FINE RECORD AT LITTLE CREEK.

The Ladies Auxiliary of Little Creek has been very missionary-minded this year. We are working hard to reach the Standard of Excellence, and be an Honor Roll society. Our outstanding achievement is sponsoring the young people, juniors and cradle roll. The young people are very much interested in their society. We are especially proud of our junior society, as they have their own officers and carry on their programs. Their adult leaders, Mrs. W. H. Meyers and Mrs. M. E. Taylor, see that their social activities are not neglected, which does much to keep them interested. The cradle roll's sponsor, Mrs. W. B. Bowden, has made the small tots very mission-minded. Each Sunday some child (or children) brings some money for missions.

The Ladies Auxiliary donated over a hundred dollars toward our church's new bell system. We sent our thank offering to Shaowu. We gave \$25.00 to India's Milk Fund, and \$5.00 to Franklinton Institute. In July we expect to help Carroll County Mission. Our World day of Prayer service was very impressive, as we closed with a beautiful candle service.

Ten of our nineteen members take *THE CHRISTIAN SUN* and eight take *The Missionary Herald*. At least one of our members expects to attend the School of Missions at Elon.

Although our society has been organized only eighteen months, and our church is partly a mission project, we feel we are doing our part to further God's Kingdom to the "utmost parts of the earth."

REPORTER.

* * *

INDIA THEME AT ROSEMONT.

At one of the recent meetings of the Rosemont Woman's Missionary Society, Mrs. J. H. Booth told us of the Women of Mangalam Village in India, first giving us a brief history of the country, explaining the caste system and the various forms of worship.

Because women are held in such low regard in India, these women were very proud of being Christians; then they found that in a neighboring village the women could read, and they immediately wanted a lady to come to their village and teach

them. They found such a lady who did all kinds of things for them for about \$75.00 a year for all the services.

Miss Betty Williams read an article, "The Light of India" and beautifully sang, "The Holy City," accompanied by her mother, Mrs. B. M. Williams.

We took a special offering for India at this meeting.

RUTH L. HARREL,
Secretary.

NEWS FROM THE CHURCH WORLD SERVICE CENTER.

A total of 164,721 pounds of relief materials, clothing, food, shoes, bedding, candles and soap, the highest record for any single week in 1947, came in to the Church World Service Center at New Windsor, Maryland, during the last week in May. The top two states were Pennsylvania and North Carolina, with 80,369 pounds and 49,930 pounds contributed respectively. Following were: Virginia, Maryland and West Virginia in that order. Adding to the total was 20,000 pounds of dried milk to be sent to children overseas.

Outgoing shipments from the Center have been heavy recently as difficulties of getting shipping space and winter weather obstacles in the northern ports of Europe have cleared up. Within the last few weeks, outgoing shipments have three times topped the 100,000-pound level. The week of May 12, 161,000 pounds of goods went from New Windsor to New York ports and overseas.

To date, more than 1,200,000 pounds of relief materials have been shipped from the New Windsor Center since January 1; more than 1,000,000 pounds of goods of all kinds have been received.

Recently as part of its contribution in the state-wide relief drive there, a North Carolina town sent a box of surgical instruments. What gift could be more valuable in countries abroad where so much vital equipment was lost or destroyed in the war? A similar box came, not long ago, from a hospital in Delaware. There may be other individuals or institutions which could make a similar contribution. Widows of doctors may have in their possession

instruments which they could give for this purpose. When so much of the world is in need of help, don't let such useful articles remain idle. Pack them carefully and send them to the Church World Service Center for shipment overseas.

Only a few weeks after the Clothing Collection Bags became available several thousand had been distributed to families throughout the seven state area served by the Center. New requests are pouring in daily, often more than 100 at a time. And daily, filled bags keep coming in to the processing room, packed with clothes, shoes and other needed relief articles for overseas. Packing a clothing collection bag with relief goods is an adventure; it is also an investment—an investment in international friendship. Every time you put away your children's clothes from the week's laundry, remember children abroad who are wearing the only clothes they have. When you straighten up the clothes in your closet, pick out the ones you seldom wear. Don't keep them to fill up space. Slip them into the relief bag. Make sure all washable garments are clean and fresh, woolens at least brushed and aired. Shoes should be in repairable condition. Send now to save lives next winter, and to give comfort for this summer. If you have filled one clothing bag, write for another; if you have not yet had one, send for one today. Write the Promotion Office, Church World Service Center, Windsor, Maryland.

MEDICAL NEEDS AT SHAOWU CHRISTIAN HOSPITAL.

(Continued from preceding page.)

model, will probably run up to \$5,000 by the time the accessories have been bought, and the customs duty paid, and the freight across the ocean and up the Min River to Shaowu. I am willing to spend that amount out of my own money if necessary, and go without everything else I need for the next several years. But if any church groups would like to chip in, and make it a project to help with the cost, I would surely appreciate it.

EDWARD RIGGS, M.D.

Editorial Note: This letter was written to Mr. James E. Walter, Project Secretary of the American Board.

"Sire, it is the lot of the Church in whose name I speak to receive blows, not to inflict them. But may it please your majesty to remember that the Church is an anvil which has worn out many hammers."—*Theodore Beza to the King of Navarre.*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

Are you helping your parents with a garden this summer? Or are you large enough to have one all by yourself? If you are, I am sure that you are more interested in the weather, the insects and the way things grow than you have ever been before.

Our radishes have come and gone. Now we are watching for blooms on tomato plants; waiting for the little beans to become big beans and for the cucumbers to appear. We watch for the weeds, too, do you? Oliver is large enough to help pull up the weeds but Rebecca pulls up the plants along with the weeds. She can help water the flowers and plants when we don't have enough rain but she usually gets herself all soaked in the process.

Our weather has been too dry here until the last two days which have brought enough gentle rain to soak the earth, bring some green into the dry lawns and cause our garden to shoot up much taller.

Did you plant some flowers along with your vegetables? We did and the poppies are blooming. Along a fence we planted some nasturtiums that climb and this afternoon we found buds on them much to the children's delight. We made a border around half of our garden with dahlias. Along the central walk of our garden we have a row of zinnias and one of snapdragons.

The children are surprised by the great green blades which have sprung up where their Daddy planted the dead looking gladioli bulbs!

Miss Coghill who has been living in New York thought it was wonderful to have a big garden in which to work with God in making things to grow. When I was over in Tennessee my brother remarked about his farm: It isn't really mine, I'm just taking care of it for a little while; a steward of the soil. When I am no longer here there will be others to care for it. We can think the same way about our gardens. The "Good Earth" is God's gift to His children; they are His caretakers.

A DAY TOGETHER.

(Concluded from last week.)

As the three boys builded they chatted together about many things. Ronnie and Billy told Jeff about the

many interesting things that first-grader's did in school. Jeff's birthday had come too late for him to get into school last fall. Often he sort of felt left out when Billy and the other boys in Sunday school could read the lesson and he could not. If there were pictures he could tell the teacher what it was all about though. Jeff was glad that he would soon be going to school with the other boys and girls. Most of all the things to learn in school Jeff longed to learn to read. All of his life he had loved books. Other people had been very kind to give him books and to read books to him. Now he was anxious to be able to read for himself and his little sister, Jane. Billy said that he liked to write and print. Ronnie said that he believed he'd rather read also.

It was just about time for lunch when Billy remembered to ask Jeff about his Bible verses for Sunday "Do you remember the Bible verses that Miss Melcher asked me to learn for our Children's Day program, Jeff?" "I believe it was about loving God and your neighbor as yourself." "That is right; I remember them now—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself!" "What are yours, Jeff?" "My first one is: Love one another with brotherly affection. And the second one is: Whatever is true, whatever is honorable, whatever is lovely, whatever is gracious, think about these things." "What are you doing at your Sunday School, Ronnie?" "Oh, we are acting out a story and I have the part of a boy who was kind to very poor children. It isn't hard to learn but I forget the places where I'm supposed to talk sometimes."

Just at that moment Mrs. King called the three boys in to lunch. They ate in the dining room all by themselves. Instead of letting one say the blessing they all said together: "Thank you for the world so sweet; Thank you for the food we eat; Thank you for the birds that sing; Thank you, God, for everything."

They had the most wonderful vegetable soup in bright colored bowls. It was Billy's favorite soup because it had letters from the alphabet in it. Then there were "Peter Pan peanut butter" sandwiches cut in strips.

Carrot and cabbage salad with raisins. Ice cream and a cookie for dessert. There was milk to drink along with their meal also. Mrs. King said that all of them were good boys because they ate all of their food!

When they finished eating they carried their dishes into the kitchen and offered to help wash them. Mrs. King thanked them and told them she would rather they went back out to play. This was Billy's special day together with them and he was not to work today.

What a wonderful afternoon they had together! Once they got too loud playing with "Baby," Billy's dog. An invalid lady lived next door and too much noise worried her. They remembered to keep quiet after that. When Jeff's father came for him they had used up all of the blocks in buildings and had fixed all of the streets and driveways of their housing project.

"When our Bible School starts, mother says that you must go home with me one day and spend the day with me, Billy."

"Thanks, Jeff, I'll ask my mother if it will be all right. I'll see you Sunday and don't forget to be there early."

"I'll be there early. Ronnie, you must come over on Lookout Mountain to visit me one day. Perhaps my daddy will take us hiking up the mountain for a picnic! Good-bye, Billy, and thanks for a wonderful day! Good-bye, Mrs. King and thanks again for the good lunch."

All three boys had a good laugh, for "Baby" started to go home with Jeff right then and there. Billy had to catch him and put his leash on!

GRANDMOTHER TO THE RESCUE.

By MABEL-RUTH JACKSON.

Issued by the National Kindergarten Association.

"Jimmy, you do that for Billy!" ordered the boys' mother, Mrs. Torrance. "You know he's too little."

With a resigned sigh, Jimmy left the the jigsaw puzzle in which he had been absorbed and carried Billy's box of toys to its place in the hall closet.

Mrs. Brown, their grandmother, said nothing, but she was doing a lot of thinking. She had come the week before to stay until the children's father returned home from the South Pacific, because Marian, her daughter, had planned to go to San Francisco to meet him. "On the whole," though Mrs. Brown, lovingly, "Marian is a good mother, but in some respects she doesn't seem as clear-

sighted as I wish she were—in one respect, particularly. ‘Jimmy, you do that for Billy; he’s too little,’ is heard far too often.”

Billy was small for his age, and he looked delicate. But as she watched and tested, his grandmother came to the conclusion that this appearance was deceptive. He was, in fact, just as sturdy as Jimmy. He was a lovable little fellow, and his grandmother often had to hide a smile when she saw how cleverly he took advantage of a situation which his anxious mother had herself created.

This practice of overprotecting Billy was doing both boys an injustice, for it made unnecessary demands upon Jimmy’s free time and prevented Billy from learning to rely on himself. When anything that was in the least difficult to do presented itself, Billy expected someone else to do it for him.

Jimmy had a bicycle which he longed to ride to school. But no, he must go with Billy on the school bus! Billy was “too little” to go by himself, even though others of his age did so.

Then came the telegram that sent Marian to meet her returning husband. She would be gone for ten days, at least. Her absence was Mrs. Brown’s opportunity.

“Billy,” she said next Monday morning, “you are going to school on the bus without Jimmy this morning.”

“But I’m too little,” Billy protested, putting on his helpless expression. “I need Jimmy to go with me.”

“Does Martin’s brother go with Martin?” his grandmother asked. Martin was one of Billy’s playmates and of his own age.

“No-o,” hesitatingly.

“Does anyone go with Nancy or Mary Ellen?—and they’re *girls*,” went on Mrs. Brown relentlessly.

“N-o.”

“Then, why can’t you go alone? You wouldn’t want Daddy to think you’re a baby, would you?”

“I am *not* a baby!”

“Well then? There’s Martin now,” responded his grandmother.

“Hey, Martin! Wait for me!” called Billy, running out to him.

Billy found he enjoyed traveling by bus on his own responsibility and needed no more urging. So after that Jimmy was free to ride his cherished “bike” to school each pleasant morning.

At every opportunity his grandmother persuaded Billy to try to do things for himself—things that really were within his capabilities. Then

she praised him; not overmuch, however. Sometimes she merely nodded, but in a way that he understood. It seemed to her that her little grandson grew noticeably in stature during the two weeks before his father and mother reached home.

Later, Mrs. Brown had a frank talk with her daughter and made her see how she had been crippling Billy’s development by making things too easy for him, thereby depriving him of learning self-reliance.

“I see your point, Mother,” said Marian with a rueful smile. “And I see the difference in Billy, too. Subconsciously, I must have been trying to keep Billy my baby. Thanks, Mom.”

DO DOGS GO TO HEAVEN?

(Continued from page 6.)

home that doesn’t have to work for his living. The horse must pull the plow, the cow must give milk, the cat must catch mice, but the dog can smile, wag his tail and get anything he wants.

The dog may not have a soul such as you and I have, but he has a sense of fidelity, which, at times, seems to serve a better purpose than we often manifest. This story is told by Rev. Louie D. Newton.

“In a certain well-known farming neighborhood in Middle Georgia they were having a revival meeting in August, and a visiting minister, a city-dweller was much disturbed when a bird-dog walked down the aisle and over to the Amen corner, looked all around, crawled under the bench, lay down and went to sleep.

“After the service the visiting minister courteously rebuked the minister for not putting the dog out. ‘Why, sir,’ explained the pastor, ‘you don’t understand. That dog’s owner is chairman of our Board of Deacons. The good deacon is quite ill. The dog saw the people coming to church, and having mourned for his master since the day he saw them take him away to the hospital, he seems to think maybe he might find him here where so often they had come together. Put him out? Hardly! Our people would not stand for it. That dog belongs to this church. He attends more regularly than some other members do.’”

It was fine that that dog should identify his master with his master’s church. Do our friends think of us in that connection? I like that story. I believe that dog would feel perfectly at home in Heaven, and thoroughly enjoy the singing of the heavenly choir. Will our children

and friends think first of us when we are gone because of our faithfulness to the church. Wouldn’t that be fine? Give us more men like this good deacon and more dogs like the faithful pointer and we’ll have a country so fortified in Christian teaching that we’ll need to have no fear of invasion from any quarter.

It is said that no boy’s life is complete without a dog, and no dog’s life is complete without a boy. I thoroughly agree. “Ole Pup” and I grew up together. We were bosom companions. We drove the cows to pasture together in the morning, and we brought them home in the evening. We hunted rabbits together in the fall. We caught moles in the cornfield in the summer, and rats in the barn on rainy days. He would, I’m sure, have given his life for me, and I suspect I would have done the same thing for him. I’m glad “Ole Pup” died after I went away to college. Had I been home somehow I think there would have been a respectable burial and may be there might have been a teardrop on the grave.

There is no record to show how Noah and his family spent their spare time on the Ark—if there was much spare time. Caring for that many animals was enough to keep eight people busy. Somehow, I think the two dogs were more popular than the other animals and I daresay they had the run of the ship.

Herbert Payson Terhune who lives today in the memory of all dog lovers because of the heart-touching stories he wrote tells of “Sunnybrook Bobby” the auburn-snow collie which he chose from a litter of eight when they were five months old. He claimed that Bobby had a great deal more common sense than some people, and a memory that never failed. He was trained to understand what was said to him, and his obedience was cheerful. That’s more than could be said of some of us fifty or sixty years ago.

Someone said once that the more he saw of some people the more he loved his dog.

To say the least they deserve our best consideration and if some day I meet “Ole Pup” again, I’ll be glad and so will he.

S. M. SMITH.

“Do you know what amazes me more than all else? The impotence of force to organize anything. There are only two powers in the world: the spirit and the sword. In the long run the sword will always be conquered by the spirit.”

—Napoleon.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

ENDURING CONTRIBUTION OF THE NATION.

LESSON XIII—JUNE 29, 1947.

MEMORY SELECTION: *He (God) will teach us of his ways, and we will walk in his paths.*—Isaiah 2:3.

LESSON: II Chronicles 5-6; Psalm 119:916; 105-112; Isaiah 2:1-5; Micah 6.

DEVOTIONAL READING: Romans 13: 1-8.

For Our Instruction.

As we come to the close of these lessons on the history of Israel and Judah, it is well to remember that whatsoever things were written aforetime were written for our instruction. The writers of this history did not moralize. They simply wrote down under the inspiration of the Holy Spirit the story in outline of the life of the nation, its ups and downs, its highlights and shadows, its goodness and its wickedness, its strength and its weaknesses, its walk and its wanderings, its successes and its failures. They wrote down the story of the leaders of the nation, their follies, their sins, their failures, as well as their merits and achievements. They did not pull their punches, they called a spade a spade. It was honest reporting and straightforward journalism. These things therefore have meaning for us. Here written out in large and living letters is the story of human sin, of divine long-suffering, of ultimate judgment. Let men and nations that read take heed how they read and what they do.

The Word As Revelation.

"Thy word is a lamp unto my feet and a light unto my pathway." "The entrance of thy word giveth light." "The word of God is quick and powerful . . . and is a discerner of the thoughts and intents of the heart." Sincere Bible reading is salutary and revealing. The Book is a great mirror in which all the foibles and follies of human nature stand out in full relief. The writer was sitting with a group of young people on the beach one night when a naval ship some distance off the shore turned its powerful searchlight on the shore line. He still remembers how everything along the beach stood out in sharp relief in the light of that searching, stabbing light. Even the nails in the rough wooden cottages

back of the group showed up in sharp detail. All the hidden things of life stand thus revealed in the light of God's Word. In its light the soul stands naked and all the hidden things are made clear.

The Progressive Discovery of God.

God's people did not always know Him as the universal Father. Indeed one of the most rewarding and interesting studies that one can make is to trace out the discovery of God by His people as revealed in the Old Testament, and as consummated in the New Testament. Isaiah's eloquent and lofty conception of God as embodied in today's lesson came as the climax of a long process of discovery and revealing—revealing on the part of God, discovery on the part of man. At first Jehovah was the God of the tribe and the clan and was associated with local shrines and places. Gradually and even painfully slowly His people got an enlarged conception of Him. They discovered that He loved the nation, that He was the God of all nations, that he loved all nations and all peoples, and that He sought to save them at the cost of suffering and sacrifice. It was Isaiah who brought this idea of God to its highest and universal state. His prophecies have as their central thesis the fact that God is the God of all peoples and the only God, and that He suffers and sacrifices in order to fulfill His redeeming work.

Out of Jerusalem.

In symbolic form the prophets say that the word of the Lord shall go forth out of Jerusalem, and that from it shall go forth the law. It found literal fulfilment. Out of Zion did come forth the law. Out of Judaism came the seed-bed and the rootage of the New Testament. Jerusalem, in the sense of the Jewish nation and religion gave us our New Testament. Jerusalem in the sense of the Jews gave us all our New Testament, with the possible exception of two books. Luke and Acts, according to many scholars were written by Luke, a Gentile, instead of a Jew. And out of the Jewish nation came our Saviour himself. It is only as nations "go up to Jerusalem" in the sense that they go to Judaism and Christianity, that they can learn how to live in security and peace.

Swords Into Plowshares.

Visionary say that skeptics and cynics. Impractical say the so-called and self-styled realists. The time will never come when the nations will do this, beat swords into plowshares and spears into pruning hooks. But come it will in God's good time. He shall not fail nor be discouraged until he sees the travail of his soul and is satisfied. The nations had better learn how to do it—to convert the instruments of war into the instruments of peace. For instance scientists had better use atomic power for doing the world's work than to turn it into destructive channels. The knowledge acquired concerning biological warfare had better be devoted to destroying the pests of mankind than in destroying mankind. And the tendency is along this line. The future belongs to the arts of peace. The Lamb is making war with the Lion, and it seems like an unequal fight, but the Lamb will win. Blessed are the meek for they shall inherit the earth. It takes a great faith to believe that, but our faith is rooted in the Son of God himself.

True Religion.

The passage from Micah is superb. The inspired writer dramatizes it as a stupendous court scene. Jehovah the Judge and Father of the nation summons the people to trial. The mountains and the hills are summoned as witnesses. Then in impassioned oratory God presents his case. He tells how He had a great care for His people, how He brought them out of the land of Egypt and redeemed them out of the house of bondage. He reminds them of how He rescued them from the snares of wily adversaries. In all his ways He had dealt faithfully and lovingly with them. And with what results? The people had denied His leadership and spurned His love. But what, ask they, shall they do? Is religion a matter of offering burnt offerings and sacrifices, even in generous numbers and in lavish measure? Is the highest expression of sacrifice and the heart of religion the offering of one's first-born for one's sin? Ah, no, say this man of God in words that mark the high peak of ethical religion in the Old Testament. What doth Jehovah require of thee? "He hath showed thee what is good" . . . it is to do justly, to live by enlightened justice, to love mercy, beyond cold calculating justice, and to walk humbly with thy God—here is the answer to the question as to what Jehovah requires of us. This is more than all burnt offering and sacrifice.

A PROVOKING COMMUNITY.

(Continued from page 5.)

can we stir up one another to love? In no other way than this, that we ourselves show love to him in whom we wish to excite love. Love, in human beings, is always a response. In the penitent sinner, it is the response he makes to God's grace. In the Christian, love is the response he makes to God's continuing love and guidance. In the human ties of brotherhood, love is the response awakened in a person when he comes in contact with a loving brother. Love is a response—made to love! So, if you would provoke your brother to love, let him find hearty, brotherly love in you. Lead him also to knowledge and experience of God's love, which will call from him that same loving response that it calls from you!

The implications of that are astounding. It means that, in a sense, we are to be to others what Jesus Christ was. Oh, my reverence for Christ makes me pause before I say it, even though others have said it often: "To be a Christian is to be a Christ to others!" Luther knew that, and said it often. And Jesus said it long before Luther. He turned to His disciples and said: "As the Father hath sent me, even so send I you." And Paul put it in a beautiful figure, "We are the body of Christ." We are the active agents through whom Christ lives and expresses Himself, here, and now!

Sometimes a new convert to Christianity, spirit all aflame with his new-found life, has something very meaningful to share with other Christians that illumines the meaning of their own lives. I think that is the case with these words of a young Chinese convert, later to be Dr. Kwen Tai, a devoted servant of Christ. He said, "Your function as an agent of salvation in relation to your neighbor can be fulfilled only when you first ask the question, 'What does this man need to be saved from?' 'What are his needs, and what have I to offer to meet them?' . . . This is the reason there is no such a thing as a general program. Each individual has his own problems, difficulties, and needs—and you must deal with them accordingly. And, to lack this quality of life, this sense of being called to be an agent of salvation, is to be no longer a Christian, even though you belong to a church! . . . The Church ought to be a company of Christ-like souls, souls who share in the saving task of a living Saviour." . . . I don't know how many years

ago Dr. Tai said that. When I ran across his words I was thankful that a modern convert to Christianity had discovered what the Early Church knew, and lived. I'm even more thankful that he's not alone in that discovery. The awakened world Church, in every land today, knows now that the Church must be the community of souls who bring men's lives into touch with God's redeeming love.

What about those things that are caused by the faults of others—by their wrong ways of acting toward us and others? Certain such people need to be provoked to love, aroused to love. Selfish acting, thoughtless acting, would be brought a minimum, were we to provoke such people to love! And, what about ourselves? Were some one of our Christian brethren to help us to increase the love in our hearts, then our complaining and resentment would be at a minimum; for love is patient, long-suffering, kind, and beareth all things! So it works, in church and in community. An increase in love and good works is the only thing that will finally bring the transformation this old world needs. I think all of us must admit that we should not have had so much to complain of as undeniably there has been in the past, if there had been found among us a greater abundance of love and good works. I'm convinced that if these two things, love and good works, dwell in us in abundance, and if we seek earnestly to provoke that same abundance in others, not only shall we be stronger personalities and exert a good influence in all of our relationships, but we would accomplish great things for God in the way of making possible the transformation of others! Therefore, ours is the task of promoting these two things, love and good works. And, as surely as they are provoked in others, by us, just so surely will the things we have to complain about be removed, and just so surely shall we attain that which we wish for our church, and our community! Let us then lay to heart these words of Scripture. Let us be agreed in resolving that, as the Lord has drawn us together, we will all of us consider each other—to provoke unto love and to good works. Then, and only then, shall we be more worthy followers of Him who through His life and in His death supplied the strongest stimulus to love and good works! His is the power to awaken in us and strengthen in us such a love as we read about in our Corinthian reading. His Spirit is our ever-present Guide, so that we need never

lack for enlightenment as to what good works we are to do, that men, seeing our good works, might give glory to God, our Father. So will our lives be Christian. So shall ours be a Christian Church!

HELP FOR A WORLD IN CHAOS.

(Continued from page 4.)

struggle. Management and labor are forming country-wide battle lines. Crime vies with juvenile delinquency for public attention."

The critical needs of mankind, the fact that Christians believe that in Christ they have the Way to meet those needs and the new techniques making possible speedy change demand that the Christians of the world work harder, faster, and more effectively than ever before. They must embody the love of God in lives of Christian action as well as proclaim Him with all the newest techniques for conveying ideas.

"Speech may sometimes do harm; but so may silence, and a worse harm at that. No offered insult ever caused so deep a wound as a tenderness expected and withheld; and no spoken indiscretion was ever so bitterly regretted as the words that one did speak."—*Jan Struther, "A Pocketful of Pebbles."*

No international Eighteenth Amendment will get rid of war or the instruments of war until civilization finds a way for accomplishing what war has done in the past. Simply to prohibit war is not going to get rid of it. Wars must be anticipated and the causes got rid of by a readiness to accept peaceful means of settlement.—*Rr. James T. Shotwell.*

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The Orphanage

CHAS. D. JOHNSTON, Supt

Dear Friends:

The Christian Orphanage is always glad to have visitors. We feel that more the people visit the orphanage and see it first hand, the more interested they become. We hope that more will visit us during the summer. Then after looking over the plant, we will appreciate any constructive criticism they have to make.

Sometime ago we had a large group of visitors from Hines Chapel Church to visit the orphanage. We were delighted to take them through the buildings and also the dairy barn. It was milking time and they had an opportunity to see how the milk is handled from the time it leaves the cow until it is stored in the cooling tank. A few days ago we received the following letter which we appreciated very much. We quote:

June 8, 1947.

"Dear Mr. Johnston:

"I would just like to drop you a few lines and tell you how much our group from Hine's Chapel Society enjoyed the visit to the orphanage on a Sunday afternoon recently.

"It would be very hard to tell what impressed us most, or what particular part of the visit was most enjoyable. Personally, I was very much impressed with the marked improvement in the appearance of the buildings, inside and out, since last I visited the orphanage a few years back. What a pleasure it would be to prepare a meal in the spic and span kitchens, that have nice new cabinets and the wonderful screen porches nearby that are such an ideal place for the preparation of foods.

"Oh, my! What a picturesque sight the Old Building is with its nice new dress of white, nestling back among the trees. My heart was filled with mingled emotions of happiness, pride, and gratitude as I looked upon this building. Happiness, because those that live within her walls seem happy; pride, because it is ours; and gratitude, because it has stood there through all these years as a reminder of the faithfulness of those gone before, and it still stands as a challenge to us to do our best in helping to make up to those little ones some of the better things they would otherwise miss.

"As I live on the farm myself and am very fond of cows, I especially enjoyed the visit to the dairy barn. The barn was nice and clean, the cows

were sleek and and in good shape, and the milk is handled so efficiently from the time it leaves the cow until it is prepared for consumption. We were there at milking time and saw this for ourselves. I certainly would not mind using milk from the orphanage dairy.

"Another thing that impressed me very much was the courteousness of the children. They seemed anxious to make our visit a pleasant one, and they were nice to my two small children. They carried them to the small tent on the campus to see the pups, and on to the cellar to visit the mother cat and her family. I was so glad to find that the children were allowed to have their pets, which I think makes their living quarters so homelike.

"Mr. Johnston, you are heading an institution that I think is indeed worthy of the support of the churches of the Southern Convention.

"May God bless you and encourage your heart as you meet with the many problems I am sure come your way.

Sincerely,

Mrs. R. W. Iseley."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 19 1947.

Amount brought forward \$5,789.06

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Catawba Springs \$ 33.00

Pleasant Union 40.00

73.00

N. C. & Va. Conference:

Shallow Ford 50.00

Va. Valley Conference:

Leaksville \$ 11.85

New Hope 4.25

16.10

Total \$ 139.10

Total this year from churches \$5,928.16

THE FORCE AND THE FIELD.

(Continued from page 2.)

So it is today: the Church still possesses a hidden social potency. Russia has known that: Germany has known that—else why should they have been so concerned with the Church, the one to outlaw it, the other to enthrall it? When there is a live God and not a dead one, worshiped in the Church, the Church becomes a seed-bed of change and growth in the community. No one can let his mind entertain the thought of the gracious God and Father of our Lord Jesus Christ and his own God and Father without experiencing a greatening effect—and this he conveys to the society in which he lives, in the Orient, in the Occident, everywhere.

EVANGELICAL AND REFORMED CHURCH JOINS JOINT RELIGIOUS RADIO COMMITTEE.

The Joint Religious Radio Committee, by unanimous vote, has elected the Evangelical and Reformed Church to membership. This is the fifth denomination now cooperating through the Joint Religious Radio Committee, the others being the Congregational Christian Churches, The Methodist Church, Presbyterian USA Church, and United Church of Canada.

Dr. J. N. LeVan, Director of United Promotion, was elected to membership on the Joint Religious Radio Committee as a representative of the Evangelical and Reformed Church.

CWS SPONSORS EUROPEAN RECORDING TEAM'S TOUR.

American Protestants will soon be listening to a religious radio series which will highlight what their dollars and cents are accomplishing in the rehabilitation of Europe. Church World Service is sponsoring a three month tour of Europe's war devastated areas to be made by Frank Papp, NBC production director and producer of "The Eternal Light." NBC has granted a three-month leave of absence to Papp to make the 17-country visit, and is paying his salary as a contribution to the church relief work.

Accompanying Papp is Noel Warwick, engineer for NBC's radio recording division. Warwick, not included in the original plan for the tour, heard of the nature and purpose of the assignment, and has offered his services free of charge as engineer for the project.

Interviews with people in displaced persons camps, hospitals, child feeding centers, theological seminaries, and churches will be conducted and recorded on tape for later inclusion in fifteen-minute recorded programs. Material gathered for the series will be produced by the Joint Religious Radio Committee into documentary, interview, and dramatic programs. It is expected that over 400 United States stations will broadcast the series which will be ready in the late fall.

Countries to be visited by Papp and Warwick are England, Holland, France, Belgium, Germany, Austria, Poland, Czechoslovakia, Hungary, Switzerland, Italy, Greece, Yugoslavia, Norway, Denmark, Sweden, and Finland. Robert Root of the World Council of Churches will guide the recording team on its European tour.

In Memoriam

JOHNSON.

The Congregational Christian Temple of Norfolk suffered the loss of a most loyal member in the death of Alexander Morgan Johnson. Born in Southampton County on September 4, 1862, he was the oldest active member. His relationship with the church began with the memorial Christian Temple and continued with the Third Christian Church of which he was a charter member, and when these churches merged to form the Christian Temple, he joined the unified church and remained a faithful member until the day of his death, April 21, 1947.

For many years, Mr. Johnson served the church as deacon, on the Official Board, and on numerous committees. But his most significant contribution to the total life of the church lay in his regular use of the House of God as a place of worship. He knew what it was to worship the Lord in the beauty of His sanctuary, and from that steady practice came his serenity of spirit and his peace and usefulness.

By vote of the Official Board, it is resolved:

1. That we record our sincere appreciation of his character and services, of his devotion to the church as a place of worship, of his service rendered without counting the cost of time and labor, of his fine generosity to worthy causes, of his persistent good will and friendliness, and of his genuine loyalty to Christ and His Kingdom.

2. That we extend our deepest sympathy to his widow and children, and our assurance that we rejoice with them in the remembrance of a life that was beautiful, useful and happy.

M. M. VIPOND,
L. W. VAUGHAN,
PETER YOUNG,
Committee.

PULLEY.

Mrs. Sallie Ruth Pulley of Smithfield, Va., but a native of Southampton County and a life-long member of "Johnson's Grove" Christian Church (named for her maternal grandfather) passed away in Lakeview Hospital, Suffolk, Va., February 22, 1947.

Born September 10, 1887, her life was one of forbearance and patience. She leaves to mourn her loss the following children: Leslie W. Pulley, Franklin, Va.; Rowland L. Pulley, Stuarts Draft, Va.; Mills Robert Pulley, Jr., Smithfield, Va.; Mrs. Alfred M. Luttrell, Charlottesville, Va.; Mrs. Lee Thomas Norfleet, Smithfield, Va.; Mrs. Dee Witt Taylor, Baltimore, Md.; Mrs. James W. Thacker, Smithfield, Va.; Mrs. Richard C. Nelms, Suffolk, Va.; Mrs. Percy L. Hundley, Smithfield, Va. Her husband preceded her to the grave nearly two years ago, and three children several years back.

Funeral services were conducted at Oakland Christian Church (where several of her children belong) by Dr. I. W. Johnson and Rev. R. E. Brittle, assisted by Rev. J. W. Newman of Bennis M. E. Church.

There was a large gathering of friends and many floral tribute (a few less than fifty), which covered the entire family plot. She was laid to rest in Poplar Spring Cemetery in Franklin, Va.

Mrs. MARGUERITE PULLEY.

BROWN.

herd Brown whom God called to her eternal rest April 7, 1947. She was an active and loyal member of Apples Chapel Congregational Christian Church and Sunday school.

We, the members of the Ladies' Aid Society, desire to express our appreciation of her life. Being a charter member of our society she was eager to do her very best to promote the work of the society and church.

She was a loving wife and mother, a kind neighbor and friend, one who was never too busy to help someone in sickness or need. Her many friends through the years have been impressed with her cheerfulness, her sweet smile so expressive of a radiant spirit within and her great faith in prayer. Her life was an inspiration to all.

Therefore, be it resolved:

1. That while we shall miss her in the sweet fellowship of our work together, we will always cherish the memory of her friendship and faithful service.

2. That to her loved ones we extend our deepest sympathy in the name of our Lord who is the Resurrection and the Life and will comfort them in their sorrow.

3. That a copy of these resolutions be sent to her family and a copy to "The Christian Sun" for publication.

Mrs. W. J. BROWN,
Mrs. HOMER ANDREWS,
Mrs. LALAH COOK,
Committee.

DRAKE.

In memory of Beverly Drake, a beloved teacher of the primary class of Union (Southampton) Christian Church, who passed away April 3, 1947.

Therefore, be it resolved:

1. That even though he was confined to his home on account of ill health for the past year, we will always cherish his memory and especially his great love for children.

2. That we carry on his outstanding interest in the church and community such as was shown when he devoted his time and talent to rebuilding Union Church in 1936.

3. That we extend to his wife and loved ones our heartfelt sympathy and prayers and be consoled by the thought that our loss was his eternal gain.

5. That we send a copy of these to "The Christian Sun" for publication, keep a copy for the records of the church and give a copy to his wife as a sacred keepsake.

ESSIE M. JOYNER,
BIRDIE B. OVBRY,
Committee.

RUMELEY.

On November 19, 1946, God in his infinite wisdom saw fit to call from our midst Miss Callie Irene Rumley. She was a member of Apples Chapel Congregational Christian Church. She was a devoted daughter and sister. She will be greatly missed in her home and community.

Therefore, be it resolved:

1. That we bow in humble submission to our Father's will who doeth all things well.

2. That we extend our sincere sympathy to her family and pray God's blessing on them.

3. That a copy of these resolutions be sent to her family and a copy to "The Christian Sun" for publication.

Mrs. W. J. BROWN,
Mrs. HOMER ANDREWS,
Mrs. LALAH COOK,
Committee.

DANIEL.

William S. Daniel was born in Granville County, N. C., September 8, 1871, and departed this life May 4, 1947. He was the son of the late Morris and Emily Watkins Daniel. In his death the community has lost a useful citizen and Union Church a most faithful member.

On November 20 he married Miss Mollie Levester who survives him together with seven children and two grandchildren. The children are William Morris, Misses Frances and Marguerite Daniel of Virgilina, Va.; Richard Levester of Jacksonville, N. C.; John Vincent of Alexandria, Va.; Mrs. M. K. McKenzie of Durham, N. C., and Edwin Lewis of Washington, D. C. The grandchildren are David John Daniel and Dana Jane McKenzie.

The funeral was at Union Church, Virgilina on May 5, conducted by the pastor, M. W. Andes, assisted by E. R. Harris and the writer. The large number of people in attendance and the numerous beautiful floral offerings evidenced the high esteem in which the deceased, who had lived such a useful life, was held.

C. E. NEWMAN.

PILAND.

On April 16, 1947, God in His infinite wisdom and love called home Mrs. Ida Holland Piland. She was a member of the Bethlehem Christian Church, Missionary and Ladies' Aid Societies. Her loyalty, devotion and generosity will ever be remembered among her many friends. She leaves to mourn her going ten children, twenty-four grandchildren, three great-grandchildren, four sister, one brother and a host of friends.

Be it resolved:

1. That we bow in humble submission to God's will.

2. That we, as Christians, emulate her Christian spirit, her sweet disposition and her trust in the Heavenly Father's care.

3. That we extend to her family and loved ones our sincere and heartfelt sympathy and commend them to the all-wise God who said, "Come unto me all ye that labor and are heavy laden and I will give you rest."

4. That a copy of these resolutions be mailed to the family, "The Christian Sun" and a copy placed on the records of the Ladies Aid Society.

Mrs. T. A. POOL,
Mrs. ANNIE SMITH,
Mrs. J. E. HARRIS,
Committee.

SMITH.

John Thomas Smith passed to his reward April 18, 1947, after a long illness. He was a member of the Bethlehem Christian Church for over a half century. He was faithful to his church until his health failed.

Be it resolved:

1. That our deepest sympathy be extended to the family.

2. That we commend them to the care of the loving Heavenly Father who comforts and gives strength to all who come to him.

3. That a copy of these resolutions be mailed to the family and a copy to his church and "The Christian Sun."

Mrs. T. A. POOL,
Mrs. ANNIE SMITH,
Mrs. J. E. HARRIS,
Committee.

WHAT OF UNITY?

By HARRY EMERSON FOSDICK

The world is certainly a mess, and whether or not we like to face the fact, religion helps to make it so. It is not simply aggressive nationalism, imperialism, militarism, racial prejudice and all other ungodly forces that divide us, but religion, too. From India, where Hindus and Moslems fight in the streets, to almost-any community one lights on, religious differences and prejudices set men at odds. . . .

The contrast today between the greatness of Christ Himself and the littleness of the churches supposed to represent Him is shocking. As in His earthly ministry He stood out too big—much too big—for His contemporaries, with their legalisms, ritualisms and religious conventionalities, so now the impression made by Christ Himself of size and range, of universality of outlook and spirit, so that He needs the whole world to operate in and the whole world needs Him, stands in sharp and shameful contrast with the impressions which the churches make. I speak from inside the church, loving it, after a lifetime of ministry believing in it and loyal to it, but deeply troubled by its trivialities, its divisive littleness its emphasis on small peculiarities that split and dis sever the world it was meant to unify. To have a Master and Lord Who impresses even unbelievers with His universal range and sweep, so that H. G. Wells said, "His is easily the dominant figure in history," and then to have churches, supposed to represent Him, which impress even believers as much too petty and small-minded to meet the world's need, is indeed a tragedy. . . .

The profoundest elements in Christianity, as in any religion, strike the universal note. It is utterly unrealistic to minimize the differences between the world's great faiths; they are real and critical; but when Jesus announces His profoundest insights, as for example when He describes prayer as solitary communion with the unseen Spirit, a Hindu answers, "I make prayer mine inmost friend," and a Moslem says, "Allah is nearer to you than the great vein of your neck." C. F. Andrews, a very influential missionary in India, was working on this basis when he said, concerning his approach to the Indian people: "I always assume that they are Christian; and after I have talked with them for a while I sometimes see the light of Christ in their eyes. . . ."

Our shame as Christians is that in the Gospel committed to our care there is this breadth, length, depth, and height, and that we have so shifted our emphasis from that to our local peculiarities that we have become sectarian, partisan, provincial, cooped up in the confines of our isolated cultures. . . .

Our sectarian peculiarities have their uses. The separate churches have performed an important function in history, representing minority convictions which the majority was denying or neglecting, and, often with creative vitality, playing the part of trail blazers and pioneers. Today, however, that emphasis is not enough. We are living in one world—one world, not only for the nations, but for religion, too. To have religion go on as one of the most estranging and alienating forces on earth, as it is now, so that even in common speech religious prejudice is paired with racial prejudice as a major curse of mankind, will never do. "New occasions teach new duties," and our new era with desperate urgency calls for a kind of religion that will make for unity, mutual understanding, inclusiveness and brotherhood.

What that involves a great Protestant, Bossuet, once put into a ringing phrase: "Speak to me only of necessary truths." Let the various churches and religions answer that call, and our children might have some chance of living in a world where spiritual community undergirds the endeavors after international peace. So may God grant!

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches;

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

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In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, JULY 3, 1947.

NUMBER 26.

The School of Missions and Pastors' School

Elon College Library 3X



STUDENTS, FACULTY AND VISITORS AT SCHOOL OF MISSIONS AND PASTORS' SCHOOL.

Held at Elon College, N. C.
June 16-20, 1947

NEWS AND VIEWS

Rev. Duane Vore, an Elon graduate, has left the Army Chaplaincy for the Wallin Congregational Church of Grand Rapids, Michigan.

The Forsyth-Carroll Pilgrim Fellowship met Sunday, June 22, at Elk Spur Church. "Making Your Job Christian" was the theme of the meeting.

The Rosemont Christian, Portlock Methodist and Raleigh Heights Baptist Churches held a union Vacation Bible School the week of June 15.

After eleven years of ministry in St. Petersburg, Florida, Dr. John P. Jockinsen has resigned and accepted a call to the First Union Church of Quincy, Ill.

The Afro-Christian Convention met recently at St. Mark Church in Berkeley. The Woman's Home and Foreign Missionary Convention met concurrently at New Hope Church in Berkley, Va. Dr. Andrew Vance McCracken was the guest speaker.

First Church in St. Petersburg, Florida, has extended a call to the Rev. Rankin L. Shrewsbury to be its Minister of Youth, undertaken the full-time support of a native Filipino Moderator, and authorized the installation of a new chancel.

Dr. H. S. Hardecastle who served as a member of the teaching staff at the Valley Young People's Summer Camp at Fort Powell, near Woodstock, the week of June 23-28, took with him to camp five young men from Eastern Virginia: Frank Cannon, Jr., Franklin Foster, Holland Taylor, Thomas Savage and Robert Whitley.

The nineteenth anniversary of the Hopewell Church was observed last Sunday. Rev. D. D. Nash brought the morning sermon, and Rev. O. D. Poythress, president of the Eastern Virginia Conference, preached in the afternoon. Revs. A. P. Slabey and R. L. House brought greetings. There were sixteen charter members present. The congregation looks forward with confidence and enthusiasm to the future.

From Dick Jackson, in Shaowu, comes the following note: "On last

Sunday afternoon (May 11) there was held in our home the first meeting of the young people's fellowship. They plan to meet each Sunday from now on with Bible study, worship and fellowship. We taught them the game, "Bird, Beast or Fish," and listened to our radio. Altogether, there were sixteen, but it will probably be doubled this week."

SUMMER SCHEDULE AT RICHMOND.

The Rev. Robert Lee House is attending the Pastors' School in Deering, New Hampshire. During his absence the Richmond pulpit will be filled by the following ministers: June 29—Rev. Ira S. Harrell of Richmond; July 6—Rev. J. Howard Smith of Yale Divinity School; July 13—Rev. R. J. Castleberry, a Baptist minister who grew up in Martha's Chapel Christian Church; July 20—Rev. M. A. Carson of Portsmouth.

SECOND CHURCH, NORFOLK.

The pastor of the Second Congregational Christian Church, J. F. Morgan, was presented with a lovely Hamilton watch from members and friends of his church, as a birthday gift, on Sunday, June 15th. Mr. Morgan was not only surprised, but was gratefully delighted with this lovely gift, and is most grateful for this expression of appreciation from the friends of his church.

This church has also recently built beautiful brick steps at the parsonage of the church, which has added much to the convenience, and also beauty of the pastor's home.

The Sunday evening service at this church, now being composed of mostly singing, and a short sermon, are growing in interest, and attendance.

CONGREGATIONAL MINISTER BROADCASTS.

The Rev. Dr. Frederick K. Stamm, pastor of Chicago's First Congregational Church, will speak on NBC's "Highlights of the Bible" program (Sundays, 10:00 to 10:30 a. m., EDT) from NBC's New York studios during July.

On July 6, Dr. Stamm will speak on the subject, "Pitch Your Tent and Build an Altar." "The Healing Cross" will be his topic July 13, "Salting the Community" July 20, and "The Lighted Lustre" July 27.

ABC NETWORK RADIO PROGRAMS FOR THE SUMMER.

Dr. Oscar F. Blackwelder, "Sunday Vespers," 2:30 P. M. Sunday, June through September.

"Gems for Thought"—Monday through Friday, 8:55 to 9:00 A. M.; 11:30 to 11:35 P. M.

Mondays—Dr. Jesse William Stitt, June through September.

Tuesdays—Dr. Ira W. Langston, June through September.

Wednesdays—Dr. Russell Frank Auman, June.

Thursdays—Dr. Phillips Packer Elliott, June.

Fridays—Dr. Francis C. Stifler, June through September.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

THE SCHOOL OF MISSIONS AND PASTOR'S SCHOOL.

While there will be other accounts written for THE CHRISTIAN SUN concerning the School of Missions and Pastors' School held at Elon College June 16-20, I wish to add my word of gratitude for the success of the venture. The attendance was good—approximately 175 women and pastors. (We regretted that more of our pastors did not come to share the inspiration, fellowship, and instruction.) The inspiring addresses of Dr. Ferris Reynolds, Miss Ruth Seabury, Dr. Martin L. Goslin, and the leadership of Mrs. E. E. McClintock, Mrs. F. C. Lester, Mrs. R. A. Whitten, Mrs. E. H. Rainey, Miss Grace Storms, and others were really outstanding. There was instruction, information, fellowship, inspiration, and fun for all who attended. It is gratifying that we have resumed the School of Missions, and the addition of the Pastors' School adds significance to this assembly. It is to be an annual assembly. The strength of the Methodist, Presbyterian, and Baptist Churches in our midst is due in no small degree to successful and continuous summer assemblies. They have grown into great convocations, reaching vast numbers. It may seem that our School of Missions and Pastors' School are not of proportions as similar assemblies of other denominations. Ours can be—if we will support the program by our attendance and interest. One will venture to say that the leadership available to us this year and in the years to come with the Congregational Christian fellowship was and can be just as high type as that of any denomination. Let us put the Elon assembly in 1948 on our calendar now.

The Woman's Convention sessions in connection with the School of Missions was of the same high order as the Convention has been in former years. Our women are leading the way.

Special credit for the success of the School of Missions and Pastors' School, and the Woman's Convention, should go to Mrs. Graham Rowland Wisseman, president, and Mrs. L. E. Smith, Dr. Jesse H. Dollar, and others who spend endless hours preparing the program and attending to many details.

WM. T. SCOTT.

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION CONFERENCES.

SUMMER AND FALL, 1947.

June 29-July 5—Southern Regional Conference, United Christian Youth Movement, Pleasant Hill, Tenn., administered through the International Council of Religious Education, Chicago.

June 29-July 5—Southwestern Regional Conference, United Christian Youth Movement, Eastland, Texas, administered through the International Council of Religious Education, Chicago.

July 3-August 8—Second World Conference, Oslo, Norway, World Council of Churches, widely participated in by the United Christian Youth Movement, Chicago.

July 20-23—International Children's Work Conference, Des Moines, Iowa, sponsored by the International Council of Religious Education, Chicago. (This is a delegated conference.)

July 23-27—21st International Sunday School Convention, Des Moines, Iowa, sponsored by the International Council of Religious Education, Chicago.

August 3-10—Pacific Regional Conference, United Christian Youth Movement, Lake Tahoe, Nevada, administered through the International Council of Religious Education, Chicago.

August 11-23—Eastern Regional Conference, United Christian Youth Movement, Lake Winnebaukee, N. H., administered through the International Council of Religious Education, Chicago.

August 15-22—Second National Workshop for Directors of Religious Education, Lake Forest College, Lake Forest, Ill., sponsored by the International Council of Religious Education, Chicago.

August 17-24—Rocky Mountain Regional Conference, United Christian Youth Movement, Geneva Glen, Colo., administered through the International Council of Religious Education, Chicago.

August 18-30—Central Regional Conference, United Christian Youth Movement, Lake Geneva, Wis., administered through the International Council of Religious Education, Chicago.

September 1-6—Fifth Annual Visual Education Workshop, Green Lake, Wis., sponsored by the International Council of Religious Education, Chicago.

September 28-October 5—17th Annual Religious Education Week, sponsored by the International Council of Religious Education, Chicago.

December 2-5—Conference on Religious Education and the Community, Columbus, Ohio, sponsored by the International Council of Religious Education, with the co-operation of the Home Missions Council of North America.

1947 RURAL MINISTERS SUMMER SCHOOL PROGRAM FEATURES KOLB.

The Virginia Summer School for Rural Ministers will be held at VPI July 14 to 18. The program begins Monday night and ends Friday noon, making it possible for men to come between Sundays without missing a service at home.

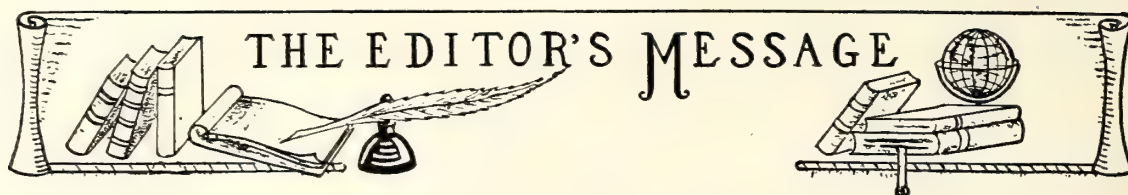
"The program will be especially good this year," says B. L. Hummel, rural sociologist for the Agricultural Extension Service, and head of the Rural Church Department of the Virginia Council of Churches. "We have been trying for several years to get Dr. J. H. Kolb of the University of Wisconsin for our school. This year we have succeeded. He is head of the Department of Rural Sociology and one of the best qualified men in the United States to discuss the place of the church in the rural community as it is today."

Those who attended last year were greatly impressed by Dr. William F. Dunkle, minister of Barton Heights Methodist Church in Richmond. This year Dr. Dunkle is coming back with a new series of lectures on the preparation and delivery of sermons in rural churches. "This series promises to be one of the most challenging and helpful that we have had in our nearly twenty years of pastors' schools," says Hummel.

"This summer school has always been noted for its informality and good fellowship. Men of all denominations come from all over Virginia and from neighboring states. There is always great interest in the discussion periods."

Four morning periods have been set aside for panel discussions in which twenty or more men from the rural field will join with specialists and administrators in a thorough-

(Continued on page 7.)



DEO VOLENTE.

It is said that a group of ministers once approached the President of the United States and urged prompt action on a political measure. He replied in these words: "I am approached with the most opposite opinions and advice and by religious men who are certain they represent the Divine will. . . . I hope it will not be irreverent in me to say that if it be probable that God would reveal His will to others, on a point so closely connected with my duty; it might be supposed that He would reveal it to me."

That statement, attributed to Abraham Lincoln, poses one of the most profound religious problems of all ages—namely, What is God's will? Basic to any adequate answer to this question is the conviction that God is, that God has a will and that His will has been revealed. This is the human prerequisite of divine revelation. Christians in all ages have had the conviction, as William E. Park has stated it, "That God has not left them in the dark concerning the nature and demands of His righteous will, but has in Jesus Christ revealed the standards and the principles which should govern the conduct of those who desire that God's will should be done on earth as it is in heaven."

The Bible, the revelation of God's will, was not written by young up-starts, nor was it written at the conclusion of a committee meeting. Years of profound study and experience preceded the writing in almost every instance. Is it to be expected that God will reveal his will in an easy, flippant manner today? The great tenets of Christian revelation were subjected to constant re-examination. It is so easy to be dogmatic, about God's will! Dr. George A. Buttrick once made this sobering statement: "The world has a just quarrel with a church which has often tried to equate its conscience with heaven's whole light. The world has known well that some brands of church conscience have been far from heaven blest."

Kirby Page insists that a man must earn the right to learn the will of God. He says: "An individual must train himself until his mind and his emotions, his conscience and his will are disciplined and under control. Not by unconcern and slothfulness, not by cynicism and flippancy, not by greed and lust, not by fear and despair, not by disobedience and defiance: not in these can a person discover and do the will of God. The ways in which we find out what God wants us to do include these: dominant desire, eager obedience, expectant faith, fellowship and communion, prolonged reflection upon the process of history, sustained study of the long record of high spiritual experience, and especially through the unique revelation in Jesus Christ."

God's will should still be our chief concern. It is not only true, as Dante suggested, that "In His will is our peace," but it is also true that in His will is our safety. "God willing," our fathers were wont to say. The saying prefaced every major decision and promise.

God's will is neither static nor dormant. The God of all great volition is very much alive. There are so many things which challenge God's will. The great drama of life is the contest between ill-will and God's will. St. John, the author of Revelation, saw this drama vividly. He not only saw the will of God reflected in history, he saw it forecast in future events, climaxed by a triumphant emergence when "the Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever."

R. L. H.

THE MINISTER OPENS HIS MAIL

Never lose the thrill of opening the morning mail! There was a time when letters were few and far between. Usually they carried bad news. With the advent of the "Penny Post," folks got the writing habit and began to exchange letters, chiefly for the novelty of writing and receiving. Times have changed, and today few families fail to receive bountifully.

So we open the mail! First we sort the advertising and confine most of it to the basket. Books, clothing, greasing service and bargain ties, are the repeaters. The loan companies are insistent that we should mortgage the car so our little bills can be paid off, and we can then worry about a bill with interest rather than a lot of little bills without interest. Here is a letter from someone, in which he wants advice on a problem. Another is a "thank-you" for some service performed and forgotten. Not the least of the thrill are the "crank" letters, with their warnings of impending doom. As they are unsigned they cannot be answered, and we wonder what thrill the writer can have inasmuch as he knows not their effect. The lunatic fringe contains those Bible students possessed with special revelation. They have their special ways and days on which to worship, and around their letters are scribbled scripture texts having little reference to us. We save the best letters until last, as these are the contacts with a world of friends and their writings bring back memories. The morning mail is a great experience.

We might say something of the correspondents writting from distant parts, begging that we send them a dollar to speed them on their way to the old homestead. When last we saw them they called in person, and having begged shoes or shirt and a car ticket to the edge of town (for no man has successfully thumbed a street car), went on their way. Our suggestion that they hadn't left town since we last saw them under similar circumstances, resulted in our receiving picture postcards from all over, and if and when these knights of the road return, it will be hard to convince them they are not on our social list.

This article may not savor much of religion but it may convey some of the thrills of being a minister of a down-town church. Through the mail and over

the desk is a panorama of the best and worst. Few problems arise among church people that they cannot handle themselves, and the extent of the ministry to those outside the

church is often unrealized by those who make the church's ministry possible. We hope that we will never lose the thrill of the morning mail.—
Walter H. Stark.

America's Heritage of Faith

By LUTHER A. WEIGLE, Ph.D., D.D.*

An Address Delivered Before the Virginia Council of Churches, Thursday, February 6, 1947, at St. Paul's Episcopal Church, Lynchburg, Va.

In 1913 Professor J. B. Bury of Cambridge University, in his *History of Freedom of Thought*, declared: "The struggle of reason against authority has ended in what now appears to be a decisive and permanent victory for liberty." But within a few months the first World War began. Bury's statement merely shows how mistaken a university professor can be. He was so obsessed by the idea that the church has opposed freedom of thought and speech that he failed to realize the possibility that the state might undertake the coercion of the human mind, and that the church and the forces of religious faith might stand on the side of freedom.

Yet this has happened. The tyranny of the totalitarian state has threatened to put an end to human freedom; and in many countries moral conscience and faith in God have inspired resistance to the forces that would enslave the human spirit.

The outstanding political issue of the present crisis in world history is also its outstanding spiritual issue. It may be stated very simply: Shall the Bill of Rights perish from the earth?

In these momentous days, we shall do well to read again the Bill of Rights enacted by the British Parliament in 1689, the Bill of Rights enacted by the Convention of Virginia in 1776, and the Bill of Rights contained in the first ten amendments to the Constitution of United States.

We too often forget, on both sides of the Atlantic, that the action of the thirteen colonies, in declaring their independence, was not a denial, but an affirmation of principles that they had learned as British citizens. It was not in abrogation, but in fulfillment, of the political heritage we hold in common.

And we too often forget that this heritage is not only political but re-

ligious. Our ideals of freedom spring from faith in God.

Professor Ralph Gabriel, undertaking an objective study of the course of American democratic thought since 1815, places at the foundation of the American democratic faith "a frank supernaturalism derived from Christianity." "The basic postulate of the democratic faith," he goes on to say, "affirmed that God, the creator of man, has also created a moral law for his government and has endowed him with a conscience with which to apprehend it. Underneath and supporting human society, as the basic rock supports the hills, is a moral order which is the abiding place of the eternal principles of truth and righteousness."

"Of the great principles upon which all society rests," said one of the greatest of American lawyers, Justice Joseph Story, in 1828, "some are of eternal obligation, and arise from our common dependence upon our Creator. Among these are the duty to justice, to love mercy, and to walk humbly before God." "The rights of conscience," he wrote in his *Commentaries on the Constitution*, "are beyond the just reach of human power. They are given by God, and cannot be encroached upon by human authority, without disobedience of the precepts of natural as well as revealed religion."

Of basic significance for American democracy were the issues and principles which emerged in England in the sixteenth, seventeenth, and eighteenth centuries.

The sixteenth century brought the Bible in English to the common people. Beginning with the first of Tyndale's translations in 1524, there appeared in rapid succession Coverdale's Bible, the Great Bible, the Bishops' Bible, the Geneva Bible, the Catholic Bible, and finally the King James Bible in 1611. The effect of these translations was tremendous. Says Green in his *Short History of the English People*: "England became the people of a book, and that book was the Bible. . . . Everywhere

its words kindled a startling enthusiasm. . . . Greater than its effect on literature or social phrase was the effect of the Bible on the character of the people. . . . The whole temper of the nation felt the change. A new conception of life and of man superseded the old."

In the seventeenth century this new conception of life and of man challenged the absolutism of the Stuart kings. That was the century of Charles I, the Long Parliament, Oliver Cromwell, the Revolution of 1688, and the Bill of Rights enacted in 1689. England teemed with political dissent and religious minorities; with Puritans, Presbyterians, Independents, Congregationalists, Baptists, and Quakers. It was the period that called forth the writings of John Milton and John Locke.

In the eighteenth century the principles set forth in the Bill of Rights were thought through and lived out on American soil, and they eventuated in our Declaration of Independence and the establishment of the United States of America.

Among many evidences of the place of religious faith in the American development of democracy I cite only one—that afforded by the sermons of the ministers of the Congregational churches in New England. Professor Alice M. Baldwin of Duke University has made a thorough and illuminating study of the sermons which were preached on the annual election day in each of the New England colonies, and this has been published under the title, *The New England Clergy and the American Revolution*. It shows that for more than one hundred and forty years the ministers of New England had been preaching doctrines with respect to the Sovereignty of God, the moral constitution which He ordained for the universe, the natural rights of man, and the nature and function of government, which are substantially the same as the principles of the Declaration of Independence. The authority which they most often quoted was of course the Bible; next to it, the works of John Locke.

It is often assumed that when the founding fathers of this nation spoke of the laws of nature or of natural rights they meant something atheistic and in opposition to revealed religion. But that was not the case. Nothing is more constant in these seventeenth and eighteenth century sermons than their assumption that the laws of nature are the laws of God, and that there can be no contradiction between God's will as re-

(Continued on page 11.)

*Dr. Weigle is Dean of Yale Divinity School; Chairman of the Executive Committee of the World Sunday School Association; President of Federal Council 1940-42; and Chairman of the American Standard Bible Committee which revised the New Testament published in 1946.

CONTRIBUTIONS

SUFFOLK LETTER.

June is the month of roses and of weddings. Four lovely couples of church youth have come into the Suffolk Church this month to plight their troth. One couple chose the Youth Chapel, another the main sanctuary, another the pastor's study, and still another the beautiful Staley Memorial Study. Christian youth, God bless them, and may they ever remain in love and happiness together. They have been asked by their pastor to remain faithful to the church, whether in Suffolk or elsewhere, the place matters little, the faithfulness matters much—very much indeed. Couples who attend church together, take part in its activities, help to run its programs, and share in its world vision, have a good chance of remaining happy in their lives together.

June is also the first summer month. Days often become hot. The lure of the lovely out-of-doors lays hold of our hearts; and roads, picnics, and the urge to get out from under the daily grind, beckon. But in it all we must not forget God. We must plan our church programs with that in mind. All of us are not away on vacation at the same time. Many of us can still follow the rule of church first, and unless we are unavoidably hindered from attending our Sunday schools, and our church worship services, let us faithfully do so. Our Sundays will slip into ways of worldliness all too fast at best. More and more places are finding ways of being open on Sunday; more and more beaches, and lakes, and resorts are looking for a Sunday day of gain. The cash register has begun to count on Sunday in many places as one of its best days. Let us pray that those who put the Lord first in their thinking, and planning, whether at home, or church, or elsewhere, will long be in the majority in our fair land. Let us help to answer our prayers along that line by attending church as nearly every Sunday as it is possible throughout the whole summer.

At the beginning of the recent war we were advised to place a bucket of sand in our attics. Better now that the war is over that we place a bucket of sanity in our souls. A bucket of Constancy in worship, faithfulness in daily living, carefulness in the training of tomorrow's citizens, and an humble shouldering of our responsibilities and duties today may prevent

another world war. June is a good month for finding renewed freshness of body and spirit; but never, neither in June nor January, let us loosen our hold on God. Too much is at stake in the world for us to trifle with anything as elemental as our worship and our faith in God.

JOHN G. TRUITT.

WINCHESTER SUNDAY SCHOOL HAS NEW CLASS.

Prior to October, 1946, our Sunday School, like many others, perhaps, had only five classes in the adult school—two of these being composed of youngsters up to fourteen years of age. The Young People's Bible Class had members from fourteen to thirty-two—the Ladies Bible Class from that age to seventy and the Men's Win One Bible Class the same age limit. The need was felt for a married couples class as well as a solution to the age problem in the Young People's Bible Class. With this in mind a group of twelve people met at the parsonage on October 14, 1946, and formed the Fidelis Class, to be made up of married couples and single young men and women. We elected class officers and were fortunate in securing Rev. Whitten for our teacher. We decided to hold our monthly class meeting on the first Tuesday night of each month and made plans for a Fancy Dress Halloween party to "break the ice" before the next meeting.

In December the young newly weds decided to branch off to themselves, forming the Young Adult Class, making two entirely new, wide-awake classes added to our Sunday school.

We, the Fidelis Class, have had our meetings without fail each month, always opening with a beautifully prepared devotional by our vice-president, following by our business session and the social hour.

We sponsored a "Bring Anything Sale" with at least ten per cent of the proceeds to come to the class. In a great many instances these commissions were one hundred per cent. The proceeds from the sale were very gratifying indeed. With this good start we "adopted" three needy families at Christmas, two aged couples with the makings of Christmas dinner and staples, the other a family including five children. We collected clothing and toys for them, cleaned

and reconditioned them and made gayly tied Santa Claus packages for the entire family. We also purchased and wrapped Christmas presents for all the children of the Rocky Ford Mission. From our treasury we have purchased Palm Sunday and Easter Bulletins for the church, agreed to help with the flowers of the church on special occasions and purchased \$10 worth of Invisible Guest tickets for War Victims.

In February we started a "Good Neighbor Fund." This collection box is placed in a prominent place in our Sunday school room, *but is not passed*. This money is being spent on flowers, groceries, household needs for some member of the church each month. At Easter flowers or candy were sent to the older ladies and shut-ins of the congregation, along with a dressed chicken for two families.

During the recent Stockton-Gould Campaign we contributed the money for the special Mother's Day gifts and gave \$25.00 to the evangelists out of our treasury. We have also donated \$5.00 to be used in a local Daily Vacation Bible School for colored children.

The social hours are filled with worthwhile merriment. At one we had a "Crazy Hat Sale." Each member decorated a hat to be sold for a quarter and the purchaser had to wear it the rest of the evening. Needless to say we had a wonderful time and gained \$6.00 from the sale. In March we had an "Old Fashioned Box Social" which turned out to be a wonderful fellowship evening and enlarged our bank balance by \$40.90.

Our regular class offerings for February, March and April, amounting to \$25.17, were applied to our church Easter Shaowu Mission Fund.

We have also formed a Friendly Hand Committee: two members are appointed, but any number may participate, in welcoming visitors to our Sunday school and church on Sunday morning.

We wanted to share with you our method of eliminating the "bottle neck" in the Winchester Sunday School. We believe God has smiled upon us in our work and we have enjoyed so much the things we have done in His name and can only anticipate the forthcoming joys.

Won't you, too, pray for us?

CATHERINE E. CARTER,
Reporter.

Dr. Will H. Houghton, president of Moody Bible Institute, died June 14. Dr. William Culbertson has been appointed acting president.

News of Elon College

By PRESIDENT L. E. SMITH.

NO ROOM.

Did you ever drive up to a ferry slip, drop into a long line of cars, watch the line move forward as the vessel was loaded, and then—"NO ROOM," and the ferry pulled out, leaving you and many others standing on the pier? Such an occurrence is not unusual, and I suppose the dock hands and the crew of the vessel feel little remorse or unhappiness because they must leave some passengers behind. It's a business with them, and they are hardened to the misfortunes of latecomers.

We at Elon have not been able to be so impersonal, however. It is true that every dormitory room is reserved for the fall term. The ladies' dormitories equally so; and each has a waiting list of "hopefuls" in case some reservation is withdrawn! And yet, we find it most difficult to tell a student that he cannot come to school, that all spaces are engaged, and that he'd better look elsewhere. We know there is no "elsewhere," for other schools are just as crowded as we, and to turn down a student is to doom him, probably, to remaining out of college for a year. Our hearts are tender and we desire to see every aspiring young man or woman given an opportunity to benefit by college training. With every room filled, we find it hard to say "No."

Within the past few days, literally dozens of applicants have come to us, coming from young people with good high school records, many of them veterans, and a large portion of them from our own churches. Surely, we should arrange somehow to care for the outstanding student whose high school grades are A's and B's. And certainly we should find some way to care for the veteran returning from military service. And to be sure, we cannot escape our responsibility to those young people who come from Christian homes of our own denomination! Is it not so? These are our children and future leaders of our church. The demand is undeniable.

But what can we do? What may we say to those who come to us now, more than two months before the opening of the fall term, asking for admittance? At home, when company comes, we may serve dinner in two shifts and meet such an emergency. I am told that in some in-

dustrial communities, in which mills operate on three shifts, some beds are also occupied in three shifts. No one, however, would suggest this as a solution for our problem. The number of dormitory students at Elon is limited to the number that we can house satisfactorily, and we have already exceeded the point at which we could say, "There's always room for one more," there just *isn't*!

What, then, shall we say to worthy applicants: good students, veterans, church young people? The only answer, and it hurts us to say it, is "NO ROOM!" To the high school principal who writes: "John Jones was recently graduated as salutatorian of his class, is popular with his fellow students, a good athlete, and comes from a good Christian home; I hope you will make every effort to take him at Elon," we must reply, "Sorry." To the company commander who writes: "Sergeant Jim Brown has served most capably in my company; he has great possibilities; I am sure you will make room for him," we must say, "Too late." To the Congregational Christian minister who writes: "Mary Thomas is one of the first young people in my church; she will make a capable leader and we want her to be in Elon," we are forced to respond, "We'd like to have her, but there is no room!" What else can we say?

Perhaps the ferry boat captain can pull away from the dock and leave dozens of cars on the pier, but we have not yet learned to refuse a college education to a fine young man or woman without feelings of regret and remorse. Each new application drives us to further attempts to find ways of accommodating more students. All possibilities have been exhausted and every available space is taken. The words "NO ROOM" haunt us, for we feel keenly the disappointment in the heart of each of those who seek entrance, but it's true—there is "NO ROOM."

D. J. BOWDEN, *Dean,*
Elon College.

In the United States criminals force us to spend each year more than four and two-thirds as much on them as we spend on all forms of educations both public and private.

—J. Edgar Hoover.

RURAL MINISTERS' SCHOOL.

(Continued from page 3.)

going discussion of timely topics in the rural field. These will include a consideration of the total program of a rural church, a session on preaching led by the winners of last year's Rural Life Sermon Contest, a discussion of the work and function of the Virginia Council of Churches, and a demonstration and discussion of the use of visual aids in the rural church program.

The afternoons as usual will be devoted to rest, recreation, informal conferences, and tours. The Thursday evening trip to Mountain Lake and the impressive vesper service on the mountain top will be arranged as usual.

The night programs will be devoted to special inspirational and educational features. Monday night, Dr. Walter Newman, acting president of VPI, and L. B. Dietrick, director of the Agricultural Extension Service, will address the group and a "get-acquainted" session will follow. Tuesday night, Dr. Paul Sanders, editor of the *Southern Planter*, will address the school on "The Influence of Mass Migration on Rural Life." Wednesday night, Professor Hummel will speak on his 15,000-mile trip through the interior of China. Scenes from his trip will be shown following his lecture.

This total program is available to rural ministers and their wives at a cost of but \$10, which covers board, room, and registration. One hundred scholarships are available from denomination headquarters and elsewhere.

Those interested in attending should get in touch with their own state denominational headquarters, Professor Hummel, or their local County, Farm or Home Agent. The registration is limited. Requests should be made at once.

Work should not be synonymous with irritation, labor, toil, drudgery, slavery, or something generally obnoxious. The wise choice of a vocation, a sincere desire to study thoroughly the job in hand and the one ahead, the ability to properly apply the knowledge gained, the willingness to observe others and to learn from them, the disposition to do more than is required—all these, tempered by the necessary ingredient of wholesome diversion, must bring the realization that work is an opportunity to find happiness and that it paves the way for a successful future.—Curda.



EXECUTIVE COMMITTEE OF THE NORTH FUKIEN SYNOD SPRING MEETING APRIL 28-30, 1947.

[In a letter to Superintendent Scott, Dick Jackson says: "I thought you might be interested to see the minutes (in English) of the Executive Committee here. We are quite encouraged as it seems to be a forward step in the revival of the work." The minutes are reprinted here.]

Place—North Gate, Shaowu.

Present (official delegates): Liao Ching Sung, Chairman, Fan Ping, Chiu Shen Wen, Leo Chia Tien, Lee Jen Fen, Liao Yuan Dau, Jyang Shu Pu, Huang De, R. L. Jackson. Visitors: Dorothy Jackson, Edward Riggs, Robert Chandler.

Minutes—

Welcome address by chairman, reports by pastors of work in district secretary's report.

Action Taken—

465—Voted: To extend welcome to Mr. Chandler, Dr. Riggs and the Jacksons. Mr. Jackson was elected official foreign secretary.

466—Voted: To revive the work in Taining, Yanken, Gwandze and Nakou if possible, by sending them personnel.

467—Voted: To accept Dr. Riggs' suggestion that no doctor, nurse or person employed by the hospital be eligible to serve on the hospital board.

468—Voted: Every half year, each minister shall call a meeting of the church members, and shall conduct two three- to five-day evangelistic efforts.

469—Voted: Each district shall conduct a yearly layman's training program, the time and place of each to be set by the district chairman and executive secretary.

470—Voted: Each church shall expand its efforts to have each family bring all its members into the church. (Christian family emphasis.)

471—Voted: To appoint the following Synod Educational Committee to promote an educational program in the Synod: Mrs. R. L. Jackson, Miss Lee De Han, Miss Chang Ya Hua, R. L. Jackson, Mr. Chiang, Mr. Chiang Wen Wei, Mr. Chiang Soen Da, Mr. Fan Ping, Mr. Lee De Sin, Mr. Hwang De, temporary chairman.

472—Voted: To appoint the following official board of the Shaowu Christian hospital (this is the original list with two additions): Chairman, Ting Chau Wu; Vice-Chairman, Liao Yuan Dau; Yao Tsz Yu, Wang Shu Kai, Ding De Yi, Dzou Yin Liang, Yau Chr Liang, Yao Chr Ren, Yao Chr Hwei, Lee Yu, Tung Yu Yi, Chu Yueh Se, Syu Sz, Liao Chiag Syun, Lee Chia Tien, Chu Be, Richahrd Jackson Le Ywen Ping, Fan Ping, Nin An Si, Huang De.

473—Voted: To appoint a personal committee of seven members to enlist young men and women for Christian work in the Synod and to distribute scholarship funds: Richard Jackson (temporary chairman), Liao Ching Syung, Chang Hin Feng, Liao Yuan Da, Fan Mei In, Fan Ping, Huang De.

474—Voted: To prepare young men for the Christian ministry and to especially assist the following: Yuan Hung, colleged graduate, expects to receive scholarship from Western Seminary, Pittsburgh; Chiang Syan Gwang and Chiu Shen Bau, both college graduates, approved to go to America to study theology if opportunity presents itself; Hwo Shen Rang, high school graduate, wants to study for ministry; Syung Ywe E (girl), high school graduate, wishes to do church work; Lo Gung, Union High graduate, now teaching school, wishes to study for ministry; Liao Dau Jung, Kienning High School graduate, wishes to study for ministry; Wei San Gwang, now studying at Union High School, Foochow, later wishes to study for ministry. These students were given to the care of the above committee.

475—Voted: To request the American Board to permit Miss Burr to return to Shaowu when she returns from furlough to do women's work with her former students.

476—Voted: To request the American Board to invite Dr. and Mrs. Shepherd to return to Shaowu to work.

477—Voted: To request the Board (and the Southern Convention) to send the following new workers to Showu (listed in order of importance): (1) Young woman to work

with young people. (2) Minister and family (acquainted with rural problems if possible). (3) Doctor (surgeon if possible) family, man or woman. (4) Nurse (specialist in public health). (5) Young woman to help farm women. (6) Minister and family (religious education if possible).

478—Voted: To request the American Board to send a surgeon to the Pierce Memorial Hospital, Foochow, to replace Dr. Riggs, now in Shaowu.

479—Voted: To send Mr. Chang Shu Pu to Nakou to reopen the church there. His salary is to be \$130,000 per month.

480—Voted: To send Mr. Liao He to Taining to reopen the church there. Mr. Liao graduated from Nankin Seminary, but is not ordained. He now teaches school in Kienning. (Salary, \$150,000.)

481—Voted: Mr. Chiu Shen Wen to continue work at Jukou church. (Salary, \$100,000.)

482—Voted: To offer Mr. He Gwan Dou (now retired) an opportunity. (Continued on page 13.)

MISSIONARY OFFERINGS.

REPORT FOR JUNE 13-19, 1947.

Sunday Schools.

Beulah—V. Va.	\$ 1.65
Damascus—E. N. C.	1.00
Flint Hill (M)—W. N. C.	2.14
Liberty Spring—E. Va.	5.00
Linville—V. Va.	13.98
Newport ews—E. Va.	22.00
Shallow Well—E. N. C.	44.00

Total \$ 89.77

Churches and Individuals.

Bay View—E. Va.	\$ 31.00
Graham (Prov. Mem.)—N. C. & Va.	27.00
Happy Home—N. C. & Va. ...	9.19
Hebron—N. C. & Va.	13.02
Oak Level—E. N. C.	24.00
Pleasant Ridge—W. N. C.	53.00
Rosemont—E. Va.	60.60

Total \$ 217.81

Church Extension.

Lynchburg—N. C. & Va.	\$ 1.83
Shallow Well—E. N. C.	17.00

Total \$ 18.83

Shaowu.

Lynchburg—N. C. & Va.	\$ 1.83
Shallow Well—E. N. C.	17.00
Mr. & Mrs. A. C. Moore, Suffolk, Va. (Jacksons)	25.00

Total \$ 43.83

Total for period June 13-19 \$ 370.24
Previously acknowledged .. 28,605.74

Total since September \$28,975.98

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

THE SCHOOL OF MISSIONS AND PASTORS' SCHOOL.

Sponsored by the Woman's Board, the Board of Christian Education, and Elon College, the School of Missions and Pastors' School was brought to a successful close at noon Friday, June 20th. The conference opened Monday evening at Elon College,

highly interesting and profitable, the women receiving many helpful ideas about their work in the Woman's Society and the ministers being inspired and lifted to higher levels by Dr. Goslin's superb addresses. Mrs. McClintock being a person who is easy to know and easy to talk to, the women had great opportunity to have



LEADERS AND RETIRING OFFICERS OF WOMAN'S MISSIONARY CONVENTION

Reading from the left: (front row), Dr. Wm. T. Scott, Elon College; Mrs. Dorothy Chong, Hawaii; Mrs. John G. Truitt, Suffolk, Va.; Miss Ruth Seabury, Boston, Mass.; Miss Grace Storms, Boston, Mass.; (second row), Mrs. E. H. Rainey, Pleasant Hill, Tenn.; Mrs. R. A. Whitten, Winchester, Va.; Mrs. W. J. Andes, Winston-Salem, N. C.; Mrs. W. E. Wiseman, Greensboro, N. C.; Mrs. O. H. Paris, Greensboro, N. C., who has been elected President of the Convention for 1947-48; (back row), Dr. Martin Goslin, Manchester, N. H.; Dr. Ferris Reynolds, Elon College; Dr. W. E. Wiseman, Greensboro, N. C.; Mrs. F. C. Lester, Asheboro, N. C.; Mrs. Robert Kimball, Franklin, Va.; Miss Betty Chicone, Elon College. (Photo by Bill Duncan.)

where 163 persons were registered. Of this number, there were 23 men, 132 women, and eight guest speakers. According to conferences, there were 8 from the Valley, 57 from Eastern Virginia and 90 from North Carolina.

Morning program opened with Bible study on the Gospel of Matthew, led by Dr. Ferris E. Reynolds of Elon. Following this, the group divided, the ministers being taught by Dr. Martin Goslin of Manchester, N. H., and the women being instructed by Mrs. E. E. McClintock, Secretary of Women's Work in our church. Both of these classes seemed to be

many puzzling questions discussed and answered in a down to earth manner.

Miss Ruth Seabury, who brought the morning addresses and one evening address, stirred us to the point of action each time she spoke. The audience was thrilled and moved greatly as she told many interesting stories of her experiences in the mission field. At her suggestion, an offering was taken to help send some of our Congregational Christian young people to the World Youth Conference in Oslo, Norway, this summer.

Following Miss Seabury's address, each morning, a worship service was held, with a different leader each day: Tuesday, Dr. F. C. Lester; Wednesday, Mrs. W. W. Hall; Thursday, Miss Virginia Brinkley; Friday, Dr. Martin Goslin.

The afternoon program began with Workshops and leaders as follows:

"Pilgrim Series"—Miss Grace Storms.

"Recreation"—Mrs. E. H. Rainey.

"Visual Aids"—Miss Betty Chicone.

"The Work of the Local Society"—Mrs. F. C. Lester.

"The Work of the Young People"—Mrs. R. A. Whitten.

"Curing Ministerial Headaches"—Dr. Goslin.

On Tuesday and Wednesday afternoons following the workshops, the regular sessions of the Woman's Missionary Convention were held. On Tuesday evening, Mrs. W. E. Wiseman addressed the group on the subject, "Adversaries and Open Doors." This was followed by a memorial service in memory of Mrs. C. H. Rowland, led by Mrs. John G. Truitt.

In addition to the usual reports made at the Convention, some very important business was transacted, including a revision of the Constitution. The report of the Recommendations Committee created quite a bit of interest and discussion. Some of the outstanding recommendations passed by the group were:

1. That the funds received through the Life Membership and Memorial Department for the next four years be turned over to the American Board to help educate a Chinese student from Shaowu.

2. That the Staley Memorial Scholarship Fund be augmented by \$500 per year, until it reaches \$7,100. (To match the Atkinson Memorial Fund.)

3. That the Thank Offering this year be used to help the Convention build a parsonage for the Superintendent.

4. That our Friendly Service gifts for 1947-48 be sent to Franklinton Center, and to Japan.

The following new officers were elected for the new biennium: President, Mrs. O. H. Paris; Vice-President, Mrs. F. C. Lester; Recording Secretary, Mrs. H. Shelton Smith; Corresponding Secretary, Mrs. J. R. Darden; Treasurer, Mrs. W. V. Leathers; Superintendent of Young People, Mrs. J. D. Strader; Superintendent of Children, Mrs. W. E. Wiseman; Superintendent of Cradle

(Continued on page 14.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

A RAINY DAY.

The children awoke to the sound of old man rain at their window panes! The wind was beating the raindrops against the panes so that they sounded like pebbles striking against the glass.

"Mother, what day is this?" called Joe to his mother.

"This is Saturday, the day in which we get ready for Sunday!" called back mother.

"Oh boy! tomorrow I'll see Joseph and Billy, and all of the other boys and girls!" Out of bed came Joe with a bound.

Little Faye thought it might be fun to hop out of bed like her big brother did so she clung to the top of her crib with both hands and slung her blue pajama-covered leg over the topside of the crib.

"Now wait, Faye, you're not big enough to get out of there by yourself yet." Joe went around to her bed and pushed it up against his bed. By getting up on his big bed he could lift Faye out of her crib. Joe always made-believe that she was just about too much for him and he would fall back upon his bed with her in his arms. This game pleased Faye so much that she squealed with delight.

Joe brought Faye a doll from the shelves at one side of their room and himself a comic book that Carolyn had given him the day before. The children played on the bed until mother called from the bathroom for them to come and get faces and hands ready for breakfast. Just at that moment their Daddy rang the breakfast bell in the kitchen and there was a mad scramble to see who could get into the kitchen first!

"Well, son, it's raining this morning so I guess I'll have to go for the groceries 'solo style' today."

"That's all right, Joe, I have lots of jobs around the house that I'll be glad to have your help with today!"

"Helping in the house is not as much fun as going to the store but since it's blowing and raining so hard outside, I suppose going for the groceries will not be fun today!"

"I should say not. I'd stay inside and help on a day like this!" encouraged Daddy.

Faye tried to help mother make the beds while Joe used the dry mop on the floors that had no rugs.

When mother washed the dishes Joe and Faye helped to dry them. Then came the job that both children liked best. Mother cleaned the living room and dining room rugs and mopped the floor around the edges. This done she brought the split dust-ers and gave Joe the newest one and Faye the old one. About the rooms the children flitted, chasing dust! Joe always remembered the picture of Snow White and the Seven Dwarfs and always he'd play like he and his sister were two of the little folk that helped to dust the cabin in the woods. He'd pretend that he was a squirrel and that Faye was one of the little blue birds in her little blue frock. "Dusting could be such fun if you did it this way!" thought Joe.

Mother mopped the kitchen floor while the children were dusting. That done she made good hot vegetable soup for lunch which was just right for a cool rainy day. There were red cherries from their own trees for dessert with cookies.

Faye went to bed for her afternoon nap. Joe helped mother fix the green beans for Sunday's dinner. The beef was put into the oven to roast. Then Joe and his mother went down into the basement to wash. Joe helped to carry the soiled clothes down and then he played in his red wagon while mother did the clothes.

"I think that rainy days are about the best of all if they come the day before Sunday, don't you, mother?"

"They certainly are when they 'go right'," replied his mother with a smile.

A CHILD'S GRIEF.

By MARIE MURRAY HUGHES.

Issued by the National Kindergarten Association.

Recently a dear friend told me of an experience she had had with her small son, David. It had been a revelation to her, and it proved to me, too, that young children feel grief and have a depth of love that few of us realize. She told me the story with complete sympathetic understanding, for she had just shared her child's first real sorrow.

David, in spite of his mere five years, absolutely adored Jimmie, the nineteen-year-old boy who lived next door. They were as close as brothers

could possibly be, for Jimmie loved David, too.

One day Jimmie pointed to a plane high overhead and said, "Look, David, one of these days I'll come flying over your house in a plane and I'll dip my wings—that means 'Hello' from a pilot."

Jimmie left to join the Army Air Force the next day. While David missed him, the idea that he had a personal friend who was a real pilot and who at some time soon would dip his wings in salute just to him colored his days. He thought and talked almost continuously about planes, and all his play centered around them.

On the first Christmas after Jimmie entered the Service his gift to his little friend was a four-foot plane model, and this was later suspended with wires from the ceiling of the boy's room. David constantly pretended that Jimmie was at its controls as he pushed it gently back and forth through the air.

Then came the fateful telegram to Jimmie's family—and the word to David's mother and father that Jimmie had been killed in the service of his country. David's parents both knew that their little son must soon be told, but how?—certainly not too casually. They also loved Jimmie very much and felt his loss keenly.

My friend in telling me the story, said, "It was the hardest thing I ever had to do. His father and I thought it would be best for David to be alone with me when I told him. He never wants anyone to see him cry—not even his daddy. I was sitting on the davenport, apparently reading a book, but really groping for a way and praying for the courage to tell him; he was playing happily near me. Finally I said, 'David, our hero has given his life for our country.'

"His little face, usually so rosy, blanched, and he looked at me—silent, scared, and unbelieving.

"At last he said, 'Oh, Mother!—Jimmie's dead? That means I'll never see him again, doesn't it?'

"Yes, darling," I said, feeling more inadequate than ever before in my life.

"Quickly David climbed up beside me, threw his arms around me and clung tightly. I could feel the sobs slowly rising inside that small body at the same time a growing determination not to give way to tears before me. Such strong conflicting emotion are more than even an adult can long withstand; they would be devastating to a child. Slowly, I released his arms from around my neck

(Continued on page 14.)

AMERICA'S HERITAGE OF FAITH.

(Continued from page 5.)

vealed in nature and His will as revealed in the Scriptures.

We have become accustomed, in more recent years, to the idea that the natural is the opposite of the moral and that to act naturally is to give way to impulse and appetite. But our fathers thought of nature in terms of right; for a man to act in accordance with nature was to fulfill his destiny as a rational being and a son of God. We gravely misunderstand the philosophers, the theologians, and the publicists of the seventeenth, eighteenth, and early nineteenth centuries, if we attribute to their use of the term "nature" the new meanings which equate nature with lack of self-control.

From the point of view of the sciences—psychology, anatomy, physiology, or whatever else—the first of the "self-evident truths" stated in our Declaration of Independence is not evident. It is simply not true that all men are created equal. From the point of view of the law and love of God it is true; and that is the point of view that the authors of the Declaration took. They assumed the equality of men in the light of the "laws of nature and of nature's God." Faith in God underlies and is distinctly avowed in the Declaration of Independence.

The outstanding characteristic of religion in the United States, as contrasted with Europe and Latin America, is its freedom. We have no state church. Religious faith expresses itself, and is organized, in terms of what was called, a century ago, "the voluntary system." Our national and state constitutions are conceived in the spirit of a memorable article of the Declaration of Rights adopted by the Legislature of Virginia on June 12, 1776:

"That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love and charity, towards each other."

America's experiment in freeing the exercise of religion from all constraint and making its support voluntary has been successful, if the growth of church membership be taken as evidence of success. The rate of increase in church member-

ship has considerably out-run the growth of population. The membership of the Roman Catholic church has risen from a fraction over one per cent to a bit over seventeen per cent of the population of the United States. In 1800 seven out of every hundred citizens were members of Protestant churches; in 1850, fifteen; and in 1900, twenty-four; and now thirty-one out of every one hundred citizens belong to Protestant churches. Taking all religious groups, the total reported church membership for 1943-44 is 52.5 per cent of the total population of the country.

The current *Yearbook of American Churches* reports 256 denominational bodies. Many of these are very small, however, and of little more than local influence. One hundred and fifty-one of them have less than 100 local churches each; 48 of them have less than ten churches each.

The picture will be brought into clearer focus if we remember that the denominations may be grouped in families, each containing a number of bodies which are separately organized but go back, more or less directly, to a common origin. There are eleven such families which have a membership of a million or more members each—to be exact, there are seven such families, plus the Roman Catholic church, the Jewish congregations, the Protestant Episcopal church and the Congregational churches, four bodies which may be counted as families.

The membership of these eleven families of denominations is as follows:

Roman Catholic—1 body, 23,419,791.
Baptist—23 bodies, 14,207, 775.
Methodist—20 bodies, 10,629,280.
Lutheran—20 bodies, 5,129,147.
Jewish—1 body, 4,641,184.
Presbyterian—10 bodies, 2,933,768.
Protestant Episcopal—1 body, 2, 227,524.
Disciples—2 bodies, 1,981,905.
Congregational Christian—1 body, 1, 075,401.
Mormon—7 bodies, 987,315.
Reformed—4 bodies, 979,388.
Eleven denominational families—90 bodies, 68,212,478.
Other denominations—166 bodies, 4, 280,191.
All denominations—256 bodies—72, 492,669.

Stated in percentages, this listing shows that the eleven families of denominations have 94 per cent of the total church membership of the country, leaving to 166 other denominations only 6 per cent. The figures are:

Eight Protestant families—54%.
Roman Catholic—32.3%.
Jewish—6.4%.
Mormon—1.3%.
Eleven denominat'l families—94%.
Other denominations, chiefly Protestant—6%.
All denominations—100%.

The divisiveness of Protestantism remains a weakness of organized religion in America. More and more, however, the Protestant churches are successfully working together. In most states there are Councils of Churches like the Virginia Council of Churches, in which we are today assembled. Outstanding among the national agencies in which the Protestant churches are associated are the Federal Council of Churches of Christ in America and the International Council of Religious Education. The latter brings into cooperation the educational boards of thirty-six denominations with a membership of thirty-five million people.

What shall we say of the smaller sects and newer cults? For one thing that most of them are small. We must remember that the 166 "other denominations" with their total membership of 4,280,191 include many old and well established Protestant bodies such as the Church of the Brethren; the Mennonites; the Friends, or Quakers; the Moravian Church; the Evangelical Church; the United Brethren; the Seventh Day Adventists; the Eastern Orthodox Churches and others. Some of these have around 200,000 members, some around 100,000; the new union of the Evangelical Church and the United Brethren Church has a membership of 700,000 and the Eastern Orthodox Churches nearly that number. When the total strength of all the older bodies has been deducted, there remain little more than one million members for the multitude of newer sects and cults. That there should be such sects is inevitable. It is one of the corollaries of religious freedom and of human psychology. That they meet a need is obvious, for otherwise they would not exist. But that they will displace the churches which are nearer to the center of the great tradition of faith, is not to be feared. If they can, it will be because the churches have lost their faith.

"Jehovah's Witnesses," who have figured in the news from time to time in recent years, do not appear in the Census or in the *Yearbook*, for refusal to make reports of any kind is part of their general repudiation of the world, the state, and the church.

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D.D.

A MAN WHOSE NAME WAS JOB.

LESSON I—JULY 6, 1947.

MEMORY SELECTION: *My righteousness I hold fast; I will not let it go; my heart shall not reproach me so long as I live.*—Job 27:6.

LESSON: Job 1:1-5; 27:1-7; 29-31.

DEVOTIONAL READING: Job 42:1-6.

A Great Drama.

About all the average Christian knows about Job is that he is used as a symbol of patience—one often hears the words, "He has the patience of Job." But here is one of the world's greatest dramas. And here is one of the classic literary productions that wrestle with the problem of suffering, especially the suffering of the righteous.

The Times.

We do not know when the Book of Job was written. It is not dated either in the Bible itself, and scholars themselves are far apart in their estimates as to when the book was written. Nor do we know who wrote this superb masterpiece. Job is the central character but he was not the author. Like so many of God's valuable servants, the author was anonymous.

The Man.

Job lived in the land of Uz, wherever that was. He was an unusual man. Both in his attitude toward God and toward his fellowmen he had walked in integrity of character. The writer refers to him as one who was "perfect and upright," one that feared God and avoided evil. He was very wealthy and had great possessions. He also had seven sons and three daughters. He was faithful in the performance of his religious vows, and ruled well his own household. The lines had fallen him in pleasant places and he had a godly heritage.

The Story.

The plot of the story is comparatively simple, although the story itself deals with one of the deepest mysteries of life. The first part of the book is in prose, and gives in brief and simple outline the background of the philosophical section of the book, which is in poetry. Satan again, cynic that he was and is, suggested that Job's goodness was rooted in and sprang from his prosperity. "Doth Job serve God for nought?" he cynically asks. He insinuated that Job was good because he thought it

was sound business. But he boldly said that if Job should lose his possessions, it would make a difference, all the difference in the world. Accordingly Job was turned over to Satan, that is everything but his person, which was thus far inviolate. In quick succession came word that his oxen and asses had been confiscated by the Sabeans, his sheep and his servants had been consumed by lightning, his camels had been stolen by the Chaldeans, and last of all and worst of all his sons and daughters had been killed in a hurricane. But all this did not phase Job, that is so far as his faith was concerned. In words that are often quoted he said: "The Lord gave and the Lord taketh away; blessed be the name of the Lord." It was a majestic utterance. It was a magnificent faith.

But Satan had not played his last card. He cynically said that although Job had no complaint when his possessions and his children were taken, he would fold up and even curse God if his own flesh and bone were touched. And again God gave him leave to make test of Job's faith. What a test! He smote Job with sore boils—that means terrible boils—from the crown of his head to the sole of his feet. Three of Job's friends then came to visit him. Each "comforts" or rather condemns him in turn, but Job's faith does not waver. Eventually, although he does not get the answer to his question, he does get a revelation of God which means more to him than the answer to his doubts.

The Moral.

The Book of Job does not answer the problem of suffering. But it is one of the most dramatic and direct pieces of literature dealing with that problem. That men may have to suffer, regardless of how good they are or how much good they do, is clearly stated. The writer was living in the twilight of the race in a sense, and made a great contribution to the solution of the problem. But he had not discovered the redemptive power of suffering as exemplified in our Lord Jesus Christ. Even in the light of what He was and what He did, the problem of suffering is one of life's great mysteries. But in Him it has new meaning. And faith in Him enables one to endure suffering patiently, and to master it victoriously.

GOD IN HIS WORLD.

LESSON II—JULY 13, 1947.

MEMORY SELECTION: *The hearing ear and the seeing eye, the Lord hath made both of them.*—Prov. 20:12.

LESSON: Genesis 1; Job 38-41.

DEVOTIONAL READING: Job 36:24-33.

The Mystery of Creation

The story is told of a boy who was spanked by his father, and who asked his father if grandfather had spanked him, and if grandfather's father had spanked him, and so on. Finally in something akin to despair he asked plaintively, "Well, who started this thing anyhow?" Folks have been asking that question about the world and all they that dwell therein. From whence did it come? Who created it? How was it created? When was it created? Why was it created? Was it done all at once, or did it gradually come to be? And so on, *ad infinitum*.

Now of course there have been many answers given to these questions. The materialist glibly says that it just happened—there was no Mind or Feeling or Will back of it all. Natural forces are sufficient to account for it all, even including man himself with all his marvelous and mysterious powers. Others say it has always been here, it had no beginning. Others say it did have a First Cause but that it was impersonal. Men have given strange answers to this puzzling and probing question. And sometimes they go to strange lengths to explain away the easiest and soundest explanation. The Bible gives it: "In the beginning, God created the heaven and the earth." To be sure this does not take away all the mystery of creation. But it is the only answer that makes sense. To say that this world, the starry heavens with their beauty and symmetry, their orderliness and their precision are the result of mere accident is childish. To say that the earth with its vast natural resources, its creative and life-giving processes, its fruitfulness and fertility, its tremendous and terrifying powers, its infinitely large and its infinitely small forms of life is the product of chance is to refuse to face facts. To say that man in all his glory and majesty, his capacity to think and to feel and to suffer, to create art and music and sculpture and poetry, to invent and to construct, to remember and to predict is simply a chance collection of bone and nerve and meat is more than a sensible man can accept seriously. To say that the thing just happened, that material or natural

forces account for it, simply does not make sense. Strange indeed if such a world could produce a beautiful picture, a great poem, Handel's *Messiah*, an Isaiah, or a Christ!

And the mystery is all the greater when we realize that potentially it was all here when God created the universe. Men have been discovering God's secrets through the centuries, but they have been discovering only what was already in the universe. When the atomic bomb was perfected men did not create anything new at all—they simply found what God had put in the universe when he originally created it. And all that man learns and develops and creates was potentially in the world when it was originally created. I tell you, my friends, we have a great God, One Who is infinitely wise and strong and good. The more a man knows about the marvelous world in which he lives the greater becomes his God.

The Marvels of Creation.

Job had been taking God to task about his problem. He dared to withstand God to His face. Then God had His say. He called Job's attention to the work and wonder of God in the earth and in the sky. Take such a simple thing, a seemingly simple thing I should say, as a snowflake. "Hast thou entered the treasures of the snow?" Those who ought to know tell us that there are no two snowflakes exactly alike. And that is only one simple instance of a world full of miracles, that is a world of inanimate things. When one comes to animate things the wonder grows. Take for instance a breath-taking example. Here are two tiny cells, microscopic in size, one from the male and one from the female, uniting to form the beginning of life. In this tiny bit of living matter there is embedded and embodied all that that human being will ever come to be and to know and to do. Not only the color of his eyes and the shape of his head, not only color of his skin and the size of his body, but all that he will ever know and feel and imagine and do is potentially there. And more: all of his soul life is potentially there, what he will be while he lives in this world, and what he will be through all the world that is to come. We are fearful and wonderfully made. The fool hath said in his heart there is no God, but a man with good sense would not say so.

Satisfaction Amid Mystery.

We live in a world of mystery and there are some things we cannot know in our finite minds. Job did not get

an answer to his problem as to why he had to suffer. But when he got a revelation of the glory and grandeur of Jehovah his problem lost some of its point and poignancy. "He was convinced of God's wisdom, power and love, and he repented of his pride in intellectual power. He was ready at last simply to trust."

Jesus had no easy answer to all the problems and perplexities of life. But He rested on the central and basic fact of God—His Reality, His Love, His Power—and amid all the experiences of a life of misunderstanding and persecution and ultimately of crucifixion, to this one fixed trust he held—He knew that God was good.

REPORT FROM THE JACKSONS.

(Continued from page 8.)

tunity to go to Lusintang to do church work. (Salary, \$80,000 monthly.)

483—Voted: In accordance with a letter from Lee De Han (Ding taitai) permit the former Lo De Girl's School graduates to open an office in the school for the purpose of doing women's work.

484—Voted: (A letter was received from 48 women of the former Lo De Girl's School asking that Miss Burr return to Shaowu, and requesting her while in America to raise money to repair the school, and suggesting that when she return the school be reopened.) Letter received, suggestion passed on.

485—Voted: Approved opening of the Lo De Girl's School if opportunity presented itself.

486—Voted: An appropriation of special hospital funds to the Shaowu Christian hospital for the year 1947, \$2,000 gold, to open the hospital and to assist in monthly maintenance. (\$2,600,000 to open and \$2,000,000 monthly Chinese currency beginning March 1st.)

487—Voted: Revised budget on basis of new exchange. Expected receipts as follows: American Board, \$11,000,000; Procter Fund, \$4,000,000; Gift—Mr. Chandler, \$100,000; North Fukien Synod, \$1,200,000 (tripled over previous figure); total, \$16,300,000.

The salaries of workers and ministers was increased to \$10,000,000. It was voted to request from the American Board next year an appropriation (regular) of \$1,520 (gold), for the following needs: 1947 regular appropriation, \$1,220; 1948—laymen training, \$150; 1948—new workers, \$150; total, \$1,520.

It was also voted to request the Board to make an appropriation

(special) to assist in the training of new workers (ministers, etc.).

488—Voted that all students receiving scholarship aid to attend theological seminary devote some time in working for the synod (summers, etc.) (Preferably previous to entering seminary.)

489—Voted: To send several young people to various churches or do church work during July and August, 1947 as follows: Lin Chiang Liang—Lan Sya Church (later changed to Yankou); Chiagn Syan Gwang—Yankou Church (later changed to Shao-wu); Chiu Shen Bau—Gwandze Church; Liao Dau Jung—Training; Miss Syung Yi E—Shaowu. These students are to be paid \$120,000 per month plus travel.

490—Voted: Since the previous grant to the Hwa Mei School at Kienning was not enough because of the advance in prices, that Mrs. Christian be asked to send Pastor Liao \$150 from the Kienning School fund to use for the current year. (Leaving a balance in fund of \$216.)

491—Voted: That the property committee be given the responsibility for caring for the church and American Board property as they have in the past and that Mr. Jackson be added to the committee.

492—Voted: That the suggestion of Dr. Chandler be approved to invite Mr. Chang Hwen Chiu and Mr. Wang Chin Wen to help the Synod, and that a cordial welcome be extended them.

493—Voted: That the new foreign secretary, Mr. Jackson, assist the secretary-treasurer, Mr. Huang, until the Synod meets at the Annual Fall meeting.

494—Voted: That this year's annual meeting (1947) be held on November 27-30 in Shaowu.

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The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

We are always delighted to have people come to see us. We are happy to show them what the Congregational Christian Church has here. It belongs to the church. We feel that when the people realize what the church has invested here in the way of buildings, land, dairy cows, and farm machinery, they really would become more interested. The capital investment as shown in our last report was \$247,834.33. This amount includes all the land, buildings, equipment, and cash on hand.

We have three splendid brick buildings, two hundred and seventy-five acres of land which is in a fine state of cultivation, all necessary farm machinery, and trucks, and tractors. We have also a fine herd of dairy cattle of mostly Holstein breed. We hope within a few more years to have a herd of registered Holsteins.

We have been making repairs on the buildings for more than two months, and now have them in good condition, except some little minor items that we have not been able to do, but will be done in the near future. For four years we were not able to get material to do the necessary work that we have done in the last three months. The Baby Home and Old Building have been painted on the inside. New furniture, new linoleum rugs, new shades, new curtains, and all other necessary things were put in where needed.

Quite a number of the good women who have been at Elon attending the Women's Meeting of the Southern Convention, visited the orphanage while they were here, and were shown through the buildings. They were highly pleased with the conditions they found and complimented us on what we had accomplished since we have been able to get material to work with. We were delighted to have these visitors to visit the orphanage and see for themselves. Now if they will go back to their churches and make a talk telling their people what they saw here, we will be grateful. We feel it will create more interest in the support of the orphanage. There is nothing more important than seeing for one's self.

Several days ago our good friend, Rev. W. W. Snyder, brought his Sunday school from Concord Church to visit the orphanage. We showed them over the buildings, and they

seemed to enjoy their visit very much. We think this a fine idea, as it gives the young people an opportunity to see the buildings and the children they gave their nickels and dimes to support, and gives the little children here an equal opportunity with them. Yours was a fine idea, Brother Snyder, because one day, these young people will have to take the leadership in our churches when the older heads will drop out. We hope many more ministers and Sunday school superintendents will follow your good example.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 26, 1947.

Amount brought forward	\$5,928.16
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Bethel	\$ 30.15
Beulah	4.00
Damascus	6.00
Henderson	80.00
Piney Plain	13.00
	133.15
Eastern Va. Conference:	
Cypress Chapel	\$ 17.00
Liberty Spring	7.00
Christian Temple	20.00
	44.00
Western N. C. Conference:	
Flint Hill (M)	1.01
Va. Valley Conference:	
Bethlehem	1.25
Ga. Conference:	
Vanceville	1.00
Total	\$ 180.41
Total this year from churches	\$6,108.57

SCHOOL OF MISSIONS AND
PASTORS' SCHOOL.

(Continued from page 9.)

Roll, Mrs. Orva Brown; Chairman of Committees as follows: Family Life, Mrs. Robert Kimball; Life Memberships and Memorials, Mrs. William Harrell; Spiritual Life, Mrs. R. T. Bradford; Friendly Service, Mrs. W. B. Williams; Literature, Mrs. W. T. Scott; Interdenominational Cooperation, Mrs. R. A. Whitten; Visual Aids, Miss Betty Chicoine; Editor, Mrs. W. J. Andes, and Historian, Mrs. L. W. Stagg.

Evening vespers were held by Mrs. Robert Kimball, Mrs. Dorothy Chong, President of the Congregational Christian Women of Hawaii, and Dr. Martin Goslin.

On Monday evening, the program consisted of welcome by Dr. L. E. Smith and Mrs. Wisseman, introductions, worship led by Mrs. O. H. Paris, and a social hour with refreshments served by the Elon College women and games led by Mrs. E. H. Rainey.

On Wednesday evening the group

heard an address by Miss Ruth Seabury, followed by an ordination service. Two young ministers, Rev. Mack Welch and Rev. Allan Hurdle were ordained to the full gospel ministry by the following ministers: Joe A. French, W. M. Stevens, J. H. Dollar, and W. E. Wisseman. Dr. Vance McCracken, editor of the *Missionary Herald*, brought the address on Thursday evening.

Probably the most interesting and enjoyable hour of the school was on Friday morning, when Mrs. Dorothy Chong, President of the Congregational Christian Women in Hawaii, spoke to the group. She told of the customs of the people of Hawaii, something about our churches there, sang a native song, showed native dress, and extended in a very lovely manner warmest greetings to us from her and the women of Hawaii. She so endeared herself to the women that many were ready to take a trip to Hawaii right away.

For the first time, we had a display of literature from the Pilgrim Press and a personal representative sent from Dayton, Ohio, to sell books to the delegates. So pleased were they with the books that approximately \$475 was spent for books during the week. This included many of the study books for next year, devotional books, books for ministers, and a great number of books for children.

The School of Missions will now be held annually, and the Woman's Missionary Convention of the Southern Convention will be held bi-annually, as before.

MRS. W. J. ANDES,
Editor.

FOR THE CHILDREN.

(Continued from page 10.)

and brought him face to face with me.

"'David,' I said, 'Mother feels just as sad about Jimmie as you do, but I think if we both cry for Jimmie and say a prayer, it will help very much. We shall both feel better.'"

It is a simple little story, but I have not been able to forget the impression it made. The poet tells us: "Grief Knits two hearts in closer bonds than happiness ever can, and sufferings shared are far stronger links than joys."

I think David's mother, by her sympathetic understanding, has caused to be established a love and confidence between her son and herself which can never be shaken or taken away.

AMERICA'S HERITAGE OF FAITH.

(Continued from page 11.)

Their chief significance is that they have served as a somewhat extreme test of the principle of religious liberty. If our courts protect them, as the courts have done, the rest of American citizens surely need fear no infringement of their freedom of conscience.

The religious freedom of the citizen includes the right to dissent in the name of religious belief, reason and conscience, from an act or requirement of the state, and to express this dissent in action or in refusal to act as well as in speech. This is the right of conscientious objection. Like all the rights of religious freedom, it should be extended to non-believers or atheists as well as to those who are members of recognized churches.

But there is a greater right than that of dissent; it is the right of responsible participation in the making and executing of public policy. The religious freedom of the citizen includes his right to hold the state itself responsible to the moral law and to God, and the right to labor to this end through appropriate judgments, witness, and constructive participation in the activities of citizenship. Religious freedom is not freedom *from* the responsibilities and duties of citizenship; it is freedom *for* these duties—freedom for undertaking them in all good conscience, with the courage, the devotion and the willingness to sacrifice that is sustained by faith in God.

The separation of church and state is a sound principle, but one that is much misunderstood. It means that church and state are mutually free, and that neither may rightfully control the other. It does not mean the church and state, being mutually free, may not cooperate with one another. It does not mean that the state acknowledges no God, or that the state is exempt from the moral law where-with God sets the bounds of justice for nations as well as for individuals.

A great saying of Jesus which has been much misunderstood is "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." This text is most cited by those who would stress the distinction between things that are Caesar's and the things that are God's. It has been used not only to sanction the separation of church and state, but even to justify the sundering of patriotism and religion, and

the severing of love of country and love of God.

But we must not forget that both clauses of Jesus' injunction are imperative, and that they are connected by "and" rather than separated by an "or." Jesus did not tell his questioners to obey Caesar *or* God; his command was to fulfill their obligations to Caesar *and* to God.

The separation of church and state does not require the separation of civic duty and religious faith. A state degenerates into tyranny if its citizens abandon conscience when they approach the polls, and forget God when they are in public office. And no man has true religion who reserves it for home or Sunday or heaven or the catacombs of a "retreat" and fails to use it as a resource for daily living and for public service.

The truth is that religious freedom is not a special privilege which the state accords to folk of peculiar temper. It is a right which has entered into the very making of the state. It is one of the basic freedoms in any sound Bill of Rights. Historically, logically, and in practice, it undergirds and sustains human democracy. It is of the very substance of democracy. Without religious freedom, all other freedoms are in danger. If men have not freedom for their highest convictions, they will not care greatly for those that are lower.

The churches of America have been accused, by some of our brethren in older lands, of "activism"—that is, of an incurable desire to do something to redeem this present world. We accept the charge. We mean what we say when we use the prayer of our Lord: "Thy kingdom come, Thy will be done, on earth as it is in heaven." The churches of America have inherited and cherish the Puritan ideal, though none of us would accept the particular form of theocracy with which the Massachusetts Puritans fumblingly sought at first to realize it. Our churches have always been concerned with life, with the affairs of the community, with education, with state and nation and the international order. They have always had a social gospel as well as an individual gospel, and by the grace of God they always will.

One of the most notable utterances of the cultural anthropologist, Professor Bronislaw Malinowski, whose faith is a great loss to the world of science and scholarship, is a lecture which he delivered a few years ago on *The Foundation of Faith and*

Morals. Approaching the subject from the point of view of anthropology, he expressed disgust for the "new pseudo-religions" of today, banal, shallow, pandering to the lowest instincts; and he declared his hope in the religion which affirms an ethical Providence, Immortality, and the transcendental value and sense of human life. He exhorted his hearers to "work for the maintenance of eternal truths, which have guided mankind out of barbarism to culture, and the loss of which seems to threaten us with barbarism again." Then follows a very striking sentence: "The rationalistic and the agnostic must admit that even if he himself cannot accept these truths, he must at least recognize them as indispensable pragmatic figments without which civilization cannot exist."

It was not, however, as pragmatic figments that the great founders of democracy employed these truths in the determination of public policy. It was as truth, as insight into the structure of Reality, as recognition of that which has an unconditioned claim upon reason and conscience.

We, too, can trust these great truths. There is not need for us to resort to ideologies. In no nation has conscience been more free than in America; and nowhere have the institutions of democracy been more directly based on the Christian truth.

As you have studied about the creative persons and crucial periods of human history, I am sure that you have sometimes thought how wonderful it must have been to live then, when great decisions were being made, and destiny hung in the balance. Well—you have your wish. You are now living in such a time. These days are more freighted with foreboding and more pregnant with promise than any other since the beginning of the Christian era and the fall of Rome. Never before have men and women of faith had so great an opportunity and responsibility for the creative deed which new conditions of world citizenship require. If we have the mind and heart and will for it, true to our heritage of faith, the twentieth century will witness a new birth of freedom for all mankind.

Only a life built into God's place can succeed. Half of our discouragements are due to the fact that we are not in tune with the infinite harmony of the Great Power—a city that will endure when all earthly cities crumble to dust.

—Bishop Herbert E. Welch.

The Declaration of Independence--- Something to Live By

By REV. WILLIAM C. KERNAN

Executive Director, Institute for American Democracy, Inc.

(Written specially for Independence Day, July 4, 1947)

Some Americans have forgotten what the Declaration of Independence says and what it means. Some of them think that the only people in America who have any rights are the people of their own religion—or their own race—their own nationality—or their own class. They stir up prejudice against Americans whose race or religion differs from their own—keep them from getting a good education—keep them from working at jobs they can do. This is not what the Declaration says. This is not what it means.

Just the same, most Americans do remember what the Declaration of Independence says and they are fighting every day to make America live by its truths.

“That all men are created equal.” **All men.** That’s what the Declaration says—“**all men are created equal.**” They all have the same kind of life—the same soul—created by the same God and Father of all. They all belong to the same **human** creation. Not one of them anywhere belongs to the animal creation—or the vegetable—or the mineral. They are all equal in what makes them **men.** They must be so regarded.

“That they are endowed by their Creator with certain inalienable rights”—rights that belong to all men in the same way that their arms and legs do—given to them by God as their arms and legs are—not given to them by the State. Rights which they must have to fulfill their duties and to develop their talents. The right to speak, print, worship, work, assemble, marry, educate their children. Rights which belong to them all **equally**—the Protestants, Catholics, Jews, Whites, Negroes—to **all men.** That’s what the Declaration of Independence says. We must respect human rights.

“That to secure these rights, governments are instituted among men deriving their just powers from the consent of the governed.” The Government has a part to play. It’s to see that **men**—not **some** men, but **all men**—have the opportunity to enjoy their freedom and their rights. Government’s part is to serve the people from whom it gets its authority to rule. The Declaration of Independence says that, too.

We want the world to know it. We want every nation to know that America is a country which lives by these Christian truths. For it’s important that America should be that kind of country. Because today—on this July 4, 1947—much of mankind is not **free.** They look to America. Dare we fail them?

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, JULY 10, 1947.

NUMBER 27.

The Habit of Churchgoing

By CHARLES HAVEN MYERS

Why should we go to church? Well, first, there is, or ought to be, beauty of worship. The service—including the music, the prayers, the meditations—brings to the believer an outreach of faith that is found nowhere else.

We should go to church because it helps us keep the values of life properly related, the quantitative values and the qualitative values. Among the latter are morals and religion.

We should go to church because our thinking is stimulated. The minister of God is trained not, as a sociological expert, much less an economic specialist—but he is trained to deal with human personalities, their hopes and desires, their faults and their failures, their sins and their sorrows. Preaching being an art, never reaches perfection and is rarely sustained on a uniformly high level. But audiences, not empty pews, make sermons, and every believing listener adds something to the total inspiration of the hour.

We should go to church because we recognize that we are something more than bundles of physical desires and nervous tension. We become aware at strange and unexpected moments that we are parts of a living God. These deeper feelings are not susceptible of rationalization. These “thoughts do often lie too deep for tears.” There are times when nature brings this reality near. But worship, too, brings us face to face with Infinite Mystery.

We should go to church because we are there reminded of our everlasting obligation to our fellowmen—the dead and the living. There we understand more clearly the moral obligation of living. This brings uplift and a measure of fortitude to face another week.

So, when you are planning to go to church, invite your unchurched neighbor to worship God with you. You will be better neighbors thereafter.

NEWS AND VIEWS

Rev. B. J. Earp has been supplying at Providence Church in Graham.

Rev. Walter Hall has accepted a call to Albemarle, N. C. He succeeds Rev. B. J. Earp.

Rev. Philip M. Widenhouse has been made Interdivisional Coordinator for the Board of Home Missions.

Revs. Emmanuel Hedgebeth of Florida and Collie Seymour of Alabama are attending the Deering Pastor's School.

Dr. Carl Heath Kopf, pastor of the Mt. Vernon Congregational Church in Boston, the church in which D. L. Moody was converted, has accepted a call to First Church, Washington.

After serving the Palm Street Church in Greensboro for ten years, Rev. M. A. Pollard has resigned to accept a call to Smithwood in the Western North Carolina Conference. His resignation will go into effect September 1, 1947.

EASTERN NORTH CAROLINA SUNDAY SCHOOL CONVENTION.

The Eastern North Carolina Sunday School Convention of Congregational Christian Churches will meet on Thursday, July 17, 1947, at Amelia Christian Church, Route 2, Clayton, N. C. To reach the church: coming from Raleigh on U. S. No. 70, go to Clayton and turn right on Temporary N. C. No. 42 to the church.

The officers of the Convention are: Torrey M. Johnson, president, Fuquay Springs; Rev. R. T. Grissom, vice-president, Jonesboro; Miss Lottie Lee Partin, secretary, R. 3, Raleigh; J. Edward Branch, treasurer, R. 2, Raleigh.

The program is as follows:

Morning Session.

THEME: "What Is the Job of the Sunday School?"

10:00 Session called to order by President. Worship and Sing—Joe W. Stephenson.

10:15 Roll Call and one minute Response from each School.

1. Number on Roll and Average Attendance.

2. One Outstanding Achievement During the Year.

10:45 Address: "The Value and Importance of the Sunday School As a Soul Winning Agency"—Rev. J. Lee Johnson.

11:15 Hymn.

Appointment of Committees.

11:20 Address: "The Benevolent Service, and Missionary Outreach of the Sunday School"—Dr. Leon Edgar Smith, President of Eln College. Offering.

12:00 Adjournment for Lunch.

Afternoon Session.

THEME: "How To Do Our Job Well in the Sunday School."

1:30 Worship and Song—Mr. Joe W. Stephenson.

Business: Reports of Treasurer and Committees, Election of Officers.

2:00 Address: "The Prepared Teacher and Sunday School Worker"—Rev. J. A. Denton.

2:30 Group Conferences: Discussion of Material and Methods.

1. Superintendents and Officers—Rev. E. M. Carter, leader.

2. Children's Workers—Mrs. Garland Ransdell, leader.

3. Young People's Workers—Miss Elizabeth Chicoine, leader.

4. Adult Workers—Rev. Fred Register, leader

3:15 Re-Assemble.

Resolutions: Unfinished Business.

3:30 Closing Address: "We Go Home and to Church Committed"—Superintendent Wm. T. Scott.

Hymn of Dedication.

4:00 Adjournment and Benediction.

GROW FOUR DAYS IN IOWA!

By FRANCES DUNLAP HERON.

From the moment that Dr. Roy L. Smith, editor of *The Christian Advocate*, mounts the platform of Des Moines, Iowa's Coliseum on the evening of July 23 until the last choral note of Harold A. Pflug's worship pageant fades away in Drake Stadium on July 27, there are four days of good fellowship, instruction, and mental and spiritual stimulation in store for 10,000 volunteer Sunday school leaders of the United States and Canada. The occasion will be the twenty-first quadrennial International Sunday School Convention of the International Council of Religious Education. Delegates will represent the forty Protestant denominations and the 195 interdenominational councils of churches and religious education that cooperate in the International Council of Religious Education.

Speaking on "The Sunday School and the American Scene," Dr. Smith, noted Methodist writer, orator, and practical interpreter of religion, will lay the foundation for the four-day consideration of "How can Sunday school workers make the Christian gospel work?"

On the stage with Dr. Smith that Wednesday evening will be two other national figures: convention chairman, J. L. Kraft, Chicago industrialist and for thirty-six years a Sunday school superintendent; and Minnesota's former governor, Harold E. Stassen, who is president of the International Council of Religious Education.

Scheduled for Thursday morning is Grace Sloan Overton, Adams, N. Y., who will discuss "Home and Church Cooperate in Teaching." For years Mrs. Overton has written, traveled, and lectured in the interests of young people. She specializes in (Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

Editor.....Robert Lee House

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Departmental Editors—H. S. Hardcastle, Sunday School Lesson; Mrs. A. C. Todd, Children's Page; J. Everette Neese, Young People's Work.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

MORE INFORMATION ABOUT THE SUMMER CONFERENCES FOR YOUNG PEOPLE.

If you have not received a registration blank—and want one—write to me, immediately. If you know of someone who wants to go to the summer camp, and has not yet received the registration blank, write to me immediately.

We may need to limit the number going to camp this year—for Camp Hanes can only accommodate a certain number of campers. So, let me know just as soon as possible about your camp plans!

BETTY CHICOINE.

P. S.: At each of the Sunday School Conventions we will have registration blanks for those of you who do not receive them by that time.

A WORTHWHILE SERVICE.

"We have just finished a fine Vacation Bible School here. . . . The people are over-joyed with his (the Student Summer Service worker) work and the fine Christian character he displayed in his every word and act. We were fortunate to have him in our home. . . . The fellowship we were privileged to have with him will long remain in our memory as a joyful occasion. Our prayers go with him in all his efforts in whatever field of endeavor he chooses.

"The church and Sunday school have asked that the closing program be repeated. . . . They are looking forward with keen interest to the school for next year. . . . They are sold on the idea! . . ."

The above word I have taken from the enthusiastic letter of one of our pastors in the Southern Convention concerning the Daily Vacation Bible School just held at his church and the Student Summer Service worker who helped with the school.

I believe that this is the reaction of those churches which are conducting Vacation Bible School this summer. If you did not have a school this year, make plans now to conduct one next year. It's not too soon to begin to arrange for your next summer's program.

Those of you who have held Vacation Bible Schools this year will soon be receiving report blanks. Two will be sent to your church. We are ask-

ing that one be filled out and returned to the Field Director's Office at Elon College, so that we may have as much information as possible in order to have better and more far-reaching schools next year. The other blank is for your own use and convenience. In filling it out now, you may use it next year to plan your school.

If you have had an outstanding event in your school this year—a special course, an effective closing program, some excellent handcrafts or projects worked out by the boys and girls—let us know about it. Your good work may guide the workers of other schools!

VISUAL AIDS.

We have just heard about the following new Visual Aids and would like to pass the news along to those of you who are interested in the latest and best:

1. Eight *Coronet* film strips: I Fight Fires, A World in Action, People of the Hills, Winter Has Two Faces, The Breathless Moment, Death Rides the Highway, Drama in the Courtroom, An American Looks at England. Safety Education film strips: Fire Safety, Recreation Centers a Community Problem, Traffic Safety, Safe Practices with Laboratory and Electrical Equipment, Small Machine Tools, Home Safety, Bicycle and Pedestrian Safety, Accident Summary. \$12.00 for the 16 film strips. Order from the Society for Visual Education, Inc., 100 E. Ohio St., Chicago 11, Illinois.

2. "Two Dollars" (by the author of "Is Your Home Fun?") with recorded script. Stewardship material. Fine for parents and young adult groups. Fine for anyone who has money to spend! Mr. Brown and Mr. Gay each have a dollar—what they do with it and what it does to them is the story of the film strip. \$8.00 from Pilgrim Press, 14 Beacon Street, Boston 8, Mass.

3. "The Story of Our Bible" shows development of the Bible from Old Testament times to present. The film strip for the first quarter of the *Pilgrim Series*. \$3 from Pilgrim Press.

4. "Let the Children Come" film strip highlighting Christian education and the Church. Good for teachers' meetings, parents' groups, etc. \$2.00

from 810 Broadway, Nashville 10, Tenn. (Methodist Publishing House.)

5. "Ceiling Unlimited" film strip on temperance for ages 12-18. \$2.00 from Society for Visual Education, 100 E. Ohio Street, Chicago 11, Ill.

6. "Sing a Song of Friendship"—five film strips in set (Kodachrome). Exceptionally fine for boys and girls through Intermediate. \$5.00 each from Popular Science Publishing Company, 353 Fourth Avenue, New York 10, N. Y.

Any or all of these materials are good. They may be used in connection with discussion groups in the young people's societies, Sunday school classes, teachers, meetings, Daily Vacation Bible Schools—any place where special emphasis on Christian living is needed.

REVIEWS AND RATINGS OF CURRENT FILMS.

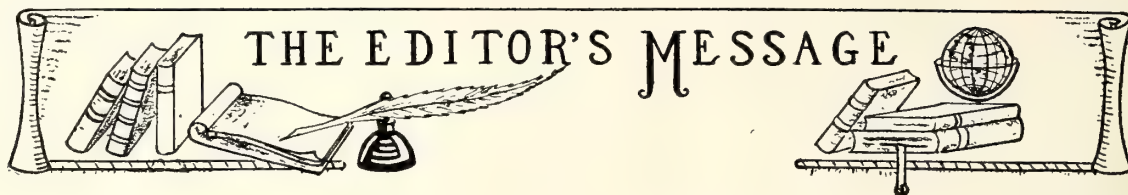
By THE PROTESTANT MOTION
PICTURE COUNCIL.

PICTURE OF THE MONTH: THE CAPTIVE HEART.

There are few phases of the late war which have not been treated on the screen, some of them exhaustively. But one which has been virtually bypassed until now is that experienced by the prisoners of war. It has remained for a British studio to bring out the film which, in addition to being a distinguished photoplay apart entirely from its subject matter, will undoubtedly stand as the classic documentary of the POW's.

"The Captive Heart," released through Ealing Studios and distributed in America by Universal-International, is a simple and realistic portrayal of the reactions of a group of British soldiers to give years of life behind barbed wire. Because their reactions to the inevitable tension and almost unbearable boredom, the mental suffering and spiritual frustrations, are the same as were experienced by millions of men of all nations, this film becomes the saga of all those "to whom no decorations were given" but who were quite as heroic as any who wear proud rows of campaign ribbons and battle stars or who sleep beneath heroes' crosses.

This is essentially the story of common men, their inner greatness and integrity, each with morale problems of his own, each with dreams of the day when he will be repatriated or liberated. The long months of waiting, the thoughts of home accentuated by eagerly awaited mail, the men's comradeship and "making the best of things" are portrayed with arresting accuracy and pathos.



A DATE AT DEERING.

Approximately fifty ministers, a cross-section of the Congregational Christian variety from sixteen states and Puerto Rico are currently engaged in the Pastor's School at Deering Center, New Hampshire. Our Board of Home Missions conducts each summer two schools for a limited number of pastors. The Sylvan Dale School in Colorado is for ministers in parishes west of the Mississippi. The Deering School in New Hampshire is for ministers of the Eastern states. Dr. Truman Douglass is Dean of the Deering School.

Just what, someone may wonder, do ministers study in this school? How do they utilize an entire month in study? The answer is at least suggested in the following listing of courses: Protestantism, Worship, Speech, Evangelism, Christian Education, Race Relations, Architecture, Sociology, and Homiletics. This listing gives a clue to the many interests and varied fields of study and the various responsibilities from which ministers must be unceasingly preparing themselves. Here they are studying and brooding over the ominous problems which confront our civilization. The instructors and lecturers include Wilhelm Pauck, Elmer Freeman, Everett Parker, Wofford Timmons, Truman Douglass, Harry Stock, Galan Weaver, William Newman, Ross Sanderson, Thomas Tripp, Philip Widenhouse, Mark Dawber, Fred Hoskins, George Gibson, and William Zourdeeg. These men bring specialized knowledge in their several fields of study and administration. The generosity of the Board of Home Missions in providing this array of top-flight leaders is an indication of the basic conviction that the success of our total home missionary enterprise is conditioned largely by the knowledge and efficiency of the pastors.

Dr. Zourdeeg has been telling us of the stern lessons learned by the Remonstrance Church during the Nazi occupation of Holland. Prof. Pauck is undertaking the exceedingly difficult task of making theologians of ministers in one month! Mr. Parker is pruning the excess verbal foilage in his speech class. His speech recordings provide a revelation for each minister. Thus one might continue to elaborate on the specific nature of these ministers' courses. But time would fail to tell of Stock and Freeman, etc.! It is enough to indicate the scope of our curriculum. Instruction, both formal and informal, proceed at a happy pace. This is no ministerial holiday, not even on July fourth!

Deering Center was given to the Board of Home Missions by Mrs. Eleanor Campbell, M.D. One building stands as a memorial to her daughter. The Rev. Charles E. Reidt is the Director of the Center and pastor of the Community Church.

Ministers from the Southern Convention include Ellis Clark, B. J. Earp, Raymond Grissom, Marvin Pollard and the Editor. Elon students serving in the camp family are Helen Cobb, Marjorie Reidt, Warren John-

son, and William T. Scott, Jr. The only serious misfortune reported to date was that of a minister whose only sermon was devoured by an unsuspecting mouse. The mouse died!

R. L. H.

SALVATION ARMY FOUNDER HONORED.

A bust of William Booth, founder and first General of The Salvation Army, was presented to the United Nations on July 2, eighty-second anniversary of the beginning of the organization. Trygve Lie, Secretary General of the United Nations, received the bust from National Commander Ernest I. Pugmire.

After working as a Methodist minister for years, William Booth came to the firm conviction that a fighting Christian faith called for followers who would serve God and man by providing not only spiritual, but also material assistance to the needy. He was thirty-six years old when he resigned his ministry to carry his message into the streets and homes of impoverished people who, because of their bitter lives, would not attend any of the established churches of his time.

After a short period of evangelical work, William Booth, assisted by his wife and a handful of followers, began providing food and shelter to the most destitute people of the London slums. As membership in the movement grew, military rules were adopted for the efficient functioning of this peace army "to preach and practice" Christianity.

The religious and social welfare activities of the movement spread swiftly to other industrial towns in England. The dramatic struggle to improve the wretched slum conditions of the period won converts rapidly and spread the work of The Salvation Army to other lands.

The first Salvation Army group landed in New York in 1880, with the founder's active support, to begin its work in the United States. Its activities today embrace the efforts of more than 5,000 officers assisted by over 50,000 lay workers and bandsmen, operating 1,365 outposts across the continent.

The world organization has grown to a spiritual force embracing 17,996-outposts in 97 countries, with a membership well above three million.

Dreamers and doers—the world generally divides men into those two general classifications, but the world is often wrong. There are men who win the admiration and respect of their fellowmen. They are the men worth while. Dreaming is just another name for thinking, planning, devising—another way of saying that a man exercises his soul. A steadfast soul, holding steadily to a dream ideal, plus a sturdy will determined to succeed in any venture, can make any dream come true. Use your mind and your will. They work together for you beautifully if you'll only give them a chance.—B. N. Mills.

A Professor Looks at the Church

By CLARENCE TUCKER CRAIG

During the past eight months I have been thrust out of the academic world on an educational tour in behalf of the translation of the New Testament in which Yale has had such a prominent part. I addressed nearly 200 audiences in 32 states; to reach these it was necessary to travel about 54,000 miles by every possible conveyance except rickshaw and wheelbarrow. It seemed to me that I saw every type of Christian Church, from California to New Hampshire and from Minnesota to Texas. As I retire once more to scholastic routine, I thought it would be fitting to give a report on the state of the Church as it appeared to a peripatetic professor.

I do not come to you with the comforting assurance that all is well in Zion. Nor, will this be an hour spent in lamentation over her fallen state. Every possible conclusion could find support somewhere in the American Church.

I. My first conviction is that *the Church is poorly grounded in its own faith*. In many circles, the corroding influence of a negative liberalism has weakened the older certainties. In others, traditional slogans are reaffirmed in most belligerent fashion. This division is even more violent than I had realized. For instance, in one state certain fundamentalists protested against the announcement of meetings for the Revised Standard Version under The Council of Churches. They themselves had an entirely separate association; they insisted that our sponsors were at best a Council of Churches. I do not believe, however, that this wing is better grounded in our faith. It takes more than a closed mind and resistance to change to enter experientially into the Christian gospel. Violent partisanship is something quite different from quiet faith. The activity of the heresy-hunter is often a screen to hide the weakening of his own faith.

The churches which I have seen are becoming more and more like political parties. They are afraid of clear-cut principles for these would exclude some; they prefer vague slogans which remain undefined. No wonder their faith is nebulous and uncertain. It is seen in the type of evangelism which is most popular; this consists in recruiting adherents for an organization on the assumption that most people already know

enough about the Christian faith to make a decision for it, or can be taught it in one easy lesson. It is seen in the sermon topics which often promise chiefly book reviews and surveys of current events. It is seen in a Youth for Christ Movement with so little challenging ethical content.

As a biblical student I find very puzzling the apparent assumption of some of my contemporaries that divine revelation ended with II Peter. In fact, they would have us believe that this is the most important book in the Bible, because it guarantees the coming of the Lord, even though his Parousia is delayed.

I would not suggest that the Church is yearning for warmed-over versions of Wieman, Barth, or Kierkegaard. I do believe that they want ministers who know what the gospel is, and who believe that there is good news to preach; ministers who know how to relate that gospel to the needs and problems of the twentieth century; ministers who have not put a period at some past epoch in Christian development, but who believe that there must be fresh statement for every age.

II. In the second place, I see *a Church which does not understand its function in the coming of a more Christian society*. I cannot say that I found anyone who denied that religion should have some social outreach. The most conservative denominations have their social action groups. There may be belated individuals who still think in terms of snatching brands from the burning, but they did not cross my path. But in the months when the international scene deteriorated daily, when I had to reach appointments in three different states with the railroads paralyzed by strike, when economic thought was blazing new trails, the churches often seemed remote and irrelevant. Of course everyone believed in peace and social justice, but churchmen appeared blind as to their nature and impotent to advance them.

A *free society* has been the slogan of our time. It has been an appropriate antithesis to the totalitarianisms which we were opposing, fully as useful in combating Russia as Germany. But it means very different things to different groups. For some, it stands primarily for freedom from want; to get that, one must exercise freedom to strike. Others are more concerned with civil rights, freedom from eco-

nomie and legal discrimination. For others the slogan is "free enterprise," in the sense of the abolition of all social controls checking greed; it has meant dependence on the pagan law of supply and demand instead of the Christian concept of a just price.

But have Christian people stopped to analyze what they mean by freedom? What are the controls which are indispensable if all are to share freedom in our complex modern society? Has a Christian society no meaning beyond the social justice which all men of good will desire? These are questions which seldom arose as I heard current issues discussed. Rarely did I see signs of thinking that went beyond an elemental protest against obvious individual wrongs. If we should succeed in setting free those men and women whom Christianity pronounces sinful, would that of itself bring a more Christian society? If certain coercive measures should be adopted, could we by that compulsion achieve Christian ends? Do we suppose that those outside the Church will welcome Protestant political pressures any more favorably than Protestants appreciate Catholic influence? Should we then retire from the world as a pure *Corpus Christi*, or, is there some other live alternative to a modern version of *corpus Christianum*?

III. In the third place, I have seen *a Church which is strong in preaching unity to others, but does little to achieve it within her own fellowship*. I would not for a moment appear sarcastic about the valiant endeavors of the Church to make her contribution toward a Just and Durable Peace. If the international scene is still discouraging, it is not because the churches neglected to marshal Christian opinion behind the steps which would forward peace. Yet, it was in the days leading up to the formation of the United Nations that we heard most about the sin of separate sovereignties. Now that our own nation is setting up exclusive military bases all over the world, that emphasis is heard less frequently. But on the whole the Church has been eloquent in preaching reconciliation and unity both to Capital and Labor, and to the nations of the world.

"Physician, heal thyself!" is the challenging rejoinder which ought to be heard more frequently. Nowhere have I seen that Protestant churches are more successful than other institutions in transcending the economic and racial distinctions among us. In fact, some might say that our record is poorer than some others.

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

I heard myself talking over the radio the other day. Well, folks, that was to me really an experience. I told my family that I was thoroughly disgusted. High, squeaky, cracky voice, at times plunging forward like the house was on fire, and then slowing down, and making such unseemly pauses, made me wonder who the gentleman was! It was a transcribed address which I had given earlier in the day as my closing meeting as president of the Suffolk Rotary Club. They said it was good. Please let us have it transcribed and given later this evening over WLPN. So I was kindly puffed up over it. I went down and read it off for the recording. And that night at 8:00 o'clock sitting back in a cozy chair all alone, I heard the announcer present me!

Then I began with a slight air of bombast, as it seemed to me, from the very start. There was that high, cracky drawl, "During this past year the Suffolk Rotary Club has done an overall business of more than \$7,000 in expenses and benevolences," and I sat there and said: "Do tell!" I could not help but laugh at myself. He went on: "As your president I have called on many of you to do many things, some jobs which I realized would take a good bit of time and attention, and in not one single instance, have I been turned down, nor have I had to draw to the fore, in a single instance, our unwritten Club slogan: 'The Suffolk Rotarian does what his Club asks him to do to the best of his ability.'" Well, well, remarkable and redundant, I said.

Only consolation I have yet is that the fellows said it was fine, and they said it like they meant it. Even next day people on the street stopped me to tell me how much they appreciated my last night's address. I thanked them, but they couldn't know what I was thinking. When, for instance, I said "The Harris Memorial Foundation," I understood myself to say: "The 'Has' Memorial Foundation." And I had tried to be careful all my life to speak my words distinctly and clearly.

Now the point to all this is: Let our colleges and seminaries, and wherever speaking is taught, *give the student repeated opportunities to hear himself speak*. Listening to a voice made in one's own vocal organ next

door neighbor to one's own ears—so that one hears oneself from the inner and outer angles at one and the same time is far different from that of another person listening to one. If years ago I had heard myself speak—because I really cared, and wanted to do whatever I did well—I might have done better. Aren't people kind! Because they knew I wanted to do my best they let me keep trying. It is not that I object to the "Southern accent," nor even the occasional drawl, but the diction could be much better, the change of range much better—and I shall let the



W. B. TRUITT.

reader supply from here on what he thinks could be "much better." At any rate it was fun to hear myself speak. And now I know why you are laughing!

JOHN G. TRUITT.

TRUITT PHILATHEA CLASS HONORS TEACHER.

W. B. Truitt, teacher and namesake of the Truitt Philathea Class of the First Congregational Christian Church, Greensboro, N. C., was honored with members of his class at a banquet given at the church on Friday evening, June 27, at 7:00 o'clock. The banquet was given by the O'Kelly Bible Class, the adult men's class of the church, in recognition of the outstanding record of the adult women's class and the long tenure of its teacher.

With the exception of two and one-half years during World War I, when Mr. Truitt was out of the city, he has taught the class continuously for forty years. He assumed this class

shortly after his graduation from State College in 1907, and he has literally "grown up" with his pupils, since the Philatheas were, at that time, young people in the church. Under his leadership, the class has made a remarkable record in its growth and contribution to the church and its program. This is due not only to his splendid lessons and keen interest in the development of his class, but also his inspiration and vigor exhibited in all his activities connected with the church. Mr. Truitt has been a Deacon for many years; he served as superintendent of the Sunday school for one year; was director of finance for one year; and served as chairman of the pastor's committee during a period of about six months, when the church was without a permanent minister. Mr. Truitt's father, John W., was a charter member of the First Christian Church, as it was known then, and its growth since that time is due, in no small measure, to the constant loyalty and leadership carried on and transmitted by his son and the other members of that family.

The program Friday evening was in charge of Mr. O. H. Paris, superintendent of the adult department, and long a faithful member of the class. Short talks of commendation and appreciation were given by the pastor, Dr. W. E. Wisseman; the Sunday school superintendent, Mr. H. H. Rountree; and Lin Cox, representing the young people of the church. Mrs. Lily Caviness reviewed briefly the history of the class and paid special tribute to its teacher. After a short musical program, Mr. Truitt was presented luggage by members of the class in recognition and appreciation of his long service.

VACATION BIBLE SCHOOL AT ROSEMONT.

The Vacation Bible School conducted at Rosemont Christian Church closed last Friday after two weeks of daily sessions from 9:00 to 11:00 o'clock each morning. The school was sponsored by the three Protestant Churches in Portlock: Baptist, Methodist and Christian. The writer acted as director. The total enrollment of the school was 146. Of that number 86 were Rosemont children, 45 were Baptist children, 6 were Methodist children, 2 were Roman Catholic children and 7 were listed as belonging to no church.

You can imagine with a school of this size we needed plenty of teachers. We did have an excellent faculty composed of volunteers from all three

churches. They numbered 18 in all. Those who helped from Rosemont Church were as follows: Mrs. Ada Gladestone, superintendent of beginners department; Mrs. J. D. Swink, superintendent of primary department, Harriett Lassister, Donna Litchfield, Charlotte Coley, Barbara Gallup, Betty Wright, Shirley Pritchard, Betty Williams, Mrs. B. M. Williams, Kathleen Robinson; Mrs. W. T. Stone, superintendent of junior department, Mrs. Lynn Davis, Marjorie Hassell and Jackie Wentz.

We had an opportunity to use in this school some visual aids equipment recently purchased by the Rosemont Christian Church an Illustravox Senior, a Natco 16mm. sound projector and a 52 in. by 70 in. Da-Lite Screen. So, in addition to the regular courses of study offered in the different departments, we had for the primaries and juniors three Cathedral Films on three different mornings: "The Child of Bethlehem," presenting the birth of Christ and his early life up to the time when he was 12 years of age; "The Prodigal Son," the story of which is familiar to everyone; and "A Certain Nobleman," presenting a careful portrayal of the customs and habits of the time of Jesus, especially those pertaining to the miracle of the healing of the Nobleman's son. The children delighted in seeing these sound films. It made what they were studying in their classes seem so much more real to them. The beginners were not left out when it came to the visual aids program. Two sets of slide films were ordered for them from the Church Screen Production Co., St. Louis, Mo., entitled, "Happy Times at Home" and "Friends Who Help Us." These slide films were shown also to the primaries and both groups were keenly responsive to them. Audio aids were used with the primaries one morning when they heard "Tails of Ancient Heroes" narrated by Lew Ayres on Majeste Records. The juniors spent another morning listening to records from "All Aboard for Adventure," series No. 2, Adventures U.S.A.

The superintendents, their teachers and helpers did a very fine job of keeping the children occupied for the entire two hours each day. They worshipped, studied, and made things together. They also played together, had parties together, and went on weiner roasts together. The attendance was good and the morale was high throughout the entire time. Everybody agreed that it was about the best Vacation Bible School we have ever had at Rosemont.

HERBERT G. COUNCIL, JR.

HENRY LEE ROBISON VISITS EUROPE.

Rev. Henry Lee Robison, Jr., Executive Secretary of the Virginia Council of Churches, flew to Europe on July 1 to visit areas in ten countries where relief to the needy is administered by Church World Service to which Virginians and the people of America have been contributing shoes, clothing, and bedding during the past year to help with the rehabilitation of distressed peoples in war-torn nations. He will also attend a two-day conference of the World Council of Churches and Church World Service to be held in Geneva.

The Richmond clergyman will spend sixty-five days touring England and the Continent as a representative of four large religious organizations. The Virginia Council of Churches is sending Mr. Robison to observe administration of relief materials contributed by the people of the Commonwealth and the Nation. He will also represent Church World Service and the Methodist Committee on Overseas Relief, and the Brethren Service Committee. Dr. Robbins W. Barstow, of New York, director of the Church World Service in the United States, designated the Virginia church official as the Church World Service representative, while the appointment as a delegate for the Methodist Church came from Bishop Herbert Welch, chairman of the Methodist Committee for Overseas Relief.

Traveling in the quadruple capacity, Mr. Robison flew from New York on July 1, arrived in London, England, on July 2. He will spend four days in London conferring with church leaders, then fly to Holland. In Amsterdam, he will join other representatives of religious bodies with whom he will tour ten countries by chartered plane where relief by the CWS is being administered. The itinerary includes Holland, Frankfurt and Berlin in Germany, Poland, Italy, Prague, Austria, Hungary, Greece, Rome, and Geneva. He will leave Europe on August 26, docking in New York, September 5.

Since last fall, the Virginia Council of Churches has been sponsoring collections of clothing, shoes and bedding for overseas relief conducted in the United States by Church World Service. A vast quantity of materials has been contributed by the residents of the Commonwealth in numerous local campaigns, including the recent drive in Richmond when 75 tons of material was collected and sent to the New Windsor, Md., center from which

it was shipped for distribution overseas. Mr. Robison will visit the distressed peoples in devastated areas and confer with the administrative officials as well as local church leaders to learn first-hand of the needs of these people. He will also attend the two-day conference of church leaders assembled from all parts of the world at Geneva in August.

In outlining his trip abroad, Mr. Robison said that the tour will be the preliminary step to the fall campaigns to be held in Virginia to collect more clothing for overseas relief. Upon his return, Mr. Robison plans to tour all communities in Virginia to acquaint the people with the conditions abroad in an effort to lay upon the hearts of the people the needs of Europe and explain how the church can help build a foundation for peace.

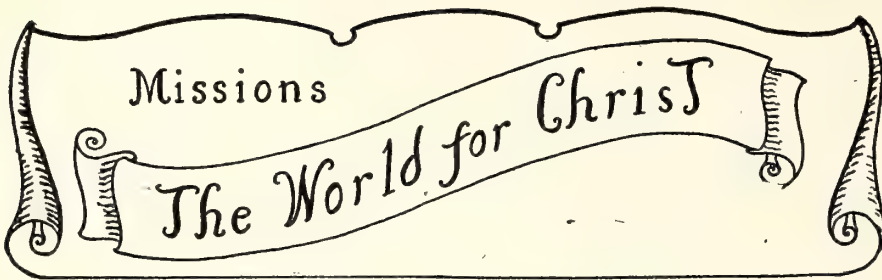
INTERNATIONAL MISSIONARY COUNCIL MEETS.

The most representative gathering of Protestant mission leaders ever held in North America assembled at Whitby, Canada, eighteen miles from Toronto, Ontario, the past week for the first full meeting of the International Missionary Council since 1939.

More than one hundred prominent churchmen from forty-one countries are participating in the meeting, which continues until July 18.

Delegates include Dr. John R. Mott, "elder statesman" of world-wide Protestantism and co-recipient of the 1946 Nobel peace prize; the Most Rev. K. W. K. Mowll, D. D., Protestant Episcopal Archbishop of Sydney, Australia; Bishop John A. Subhan of the Methodist Church of India, the first convert from Mohammedanism ever to be elected to the Methodist Church and honorary general secretary of the National Christian Council of China; the Rt. Rev. Stephen Charles Neill, assistant to the Archbishop of Canterbury, London; Dr. Rajah B. Manikam, secretary of the National Christian Council of India; Prof. Lootfy Levonian, dean of the Near East School of Theology, Beirut, Syria; Dr. Tsu-Chen Cho, dean of the school of religion, Yenching University, China; Count Steven van Randwijk, director of the United Netherlands Missionary Society; Dr. W. J. Gallagher, general secretary of the Canadian Council of Churches; Prof. Knut B. Westman, professor of Far Eastern religions at the University of Uppsala, Sweden, and vice-chairman of the International Missionary Council;

(Continued on page 14.)



A LETTER FROM THE JACKSONS.

Shaowu, Fukien, China,
June 5, 1947.

Dear Friends:

The first mid-week service at South Gate Church was held Wednesday night, May 28. Since we were the first to arrive I took my hymn book up to the little reed organ and tried playing a bit. The organ was all but completely broken down. There was not much sound but the wheeze of escaping air. That pathetic-looking little boy who lives in the church with his mother and brothers came to watch, and a few little girls to try and sing. Apparently some are not in school and their singing ability is low. They were so sweet, though, standing around wanting so much to learn. When I asked the little boy if he was in school, he replied that he had gone but wasn't going now. When I asked why, he answered with a child's frankness, "No money."

It made my heart hurt to see and hear those pitiful children. The boy's mother again brought me a little tea in a china glass. She always brings us tea or water in her very polite way. Mrs. Wei, a nurse at the hospital who lives next to the church, brought me a tiny kerosene lamp to use; we had brought our storm lantern whose light is very poor. There were a few other little lamps; but altogether, even, the light was very dim. Pastor Huang had fixed a table in the back with chairs around it. The people gathered there and as we sang, a few extra men (some were wounded soldiers) came in. When the preaching or Bible study began, they left.

The meeting, despite the dim light and the poor quality of singing, was inspirational to me; but made me a bit sad at heart.

Sitting there close to the people we had come to serve, watching their minister explaining the gospel, I felt the spirit of those missionaries who had gone before, the fruits of whose labors we are witnessing. I felt, too, the spirit of all Christians in ages past faced with people who need to know Jesus, people whose lives are poverty-stricken and dingy physically

and spiritually. And my prayers went up for them.

As they strained to see the poorly printed words of the hymns and to read the difficult characters in the Bible, several people sharing one book, I thought of the Bible study groups at home, the attractive ladies parlors of many churches, the fine hymnbooks, and the wealth of wonderful Bible teaching materials readily available. Some day we hope to have better tools here, too. Thanks to American friends we do have some slides, a projector, a camera which we can use to make slides meaningful to the local people, and books in English for our own guidance.

We've always taken ads and pictures for granted; whenever I wanted teaching illustrations, a pile of old magazines supplied the need. Now, how we miss such colorful pictures. A former missionary sent us a scrapbook, and you should see how the men on the hospital staff enjoy its pictures! If some of you folks could send us church school lesson pictures you've finished using, Christmas card pictures, and ads showing home life or American life, our people would be overjoyed with them. If you send us Beginners and Primary pictures, Juniors, too, don't cut off the reading—that will make excellent material for English classes, and practically everyone wants to learn English. In fact, when teaching my advanced English class I often wish I had brought one of those beautifully illustrated third-grade readers we used in Waverly. School primers, second and third grade readers would be very useful for teaching our language.

Just another word or two about the little boy who can't afford school. Whenever he sees me he calls out, "Jan Taitai, Jan Taitai!" (Chinese for Mrs. Jackson), I always answer, "Hello!" and he shyly says, "Hello." Now he says goodbye in English, too. So I gave him one of those cute farewell cards you folks sent us. It has little bears saying goodbye and hello.

Two days after that first night meeting Pastor Huang told us the true state of affairs with this little boy. He and his family had had

nothing to eat that day till Pastor Huang learned of it that night and sent them some rice. The father, a soldier, is caught in the civil war and cannot send money to his family. The little mother is too polite to ask for charity. We are hard-pressed to find a way to help. When we gave her a tin of Multiple Purpose food, she sent us nine eggs which her chickens had laid! I have arranged with her to do some mending for me. Mrs. Storrs had told me I might find a pile of undone mending very useful here in Shaowu as an opportunity for needy people to earn money.

Last night the little boy sat beside me. We had brought our bright gas lantern; so most of the people could see fairly well. Since the Chinese way of greeting is to say, "Have you eaten?", it was very simple to find out if the little boy had had supper. Yes, he had eaten—one bowl. I didn't dare ask if that was supper or for all day. He and the other children enjoyed my efforts to teach them "Jesus Loves Me" (in Chinese) just before the service.

Think about "my" little boy when next you eat a hearty meal, will you? Pray for him and all the millions thinner than he, who are suffering elsewhere in Asia and Europe. And pray that we might serve such as he wisely and in Jesus' name.

DOROTHY JACKSON.

P. S.: Dick and I enjoy every issue of THE CHRISTIAN SUN from cover to cover, the inspirational sermons and articles, the reports of women's meetings, the news items, all of it including the Children's Page. The latest issue here is April 17; but a seven-week-old date line doesn't affect its value.

MISSIONARY OFFERINGS.

REPORT FOR JUNE 20-27, 1947.

Sunday Schools.

Ingram—N. C. & Va.	\$ 10.56
Pleasant Hill—W. N. C.	20.38
Total	\$ 30.94

Churches and Individuals.

Mt. Pleasant—W. N. C.	\$ 36.68
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Church Extension.

Brown's Chapel—W. N. C.	\$ 19.80
Needham's Grove—W. N. C. ...	19.87
Mrs. A. B. Kendall, North Girard, Pa.	1.83
R. H. Coble, R. 5, Burlington, N. C.	2.00
Total	\$ 43.50

Shaowu.

Brown's Chapel—W. N. C.	\$ 19.80
Mebane—N. C. & Va.	25.00
Mrs. A. B. Kendall, North Gi-	

(Continued on page 15.)

News of Elon College

By PRESIDENT L. E. SMITH.

WHO HAS THE ANSWER?

Questions, serious questions, confront Elon College today. These questions seem to multiply with every passing day. Answers do not appear. Can the answers be found? If so, they will be found among the College's natural constituency. You hold the answers.

Saturday I returned to the College after nine days' absence. I found lying on my desk a stack of checks waiting my signature. These checks represented refunds to applicants for entrance in Elon College in September for whom there are no rooms. These checks represented only those who enclosed cash with their applications. Applicants who sent checks or money orders were returned the same without passing through our books. We are compelled to refuse admission to more than 100 young men and young women who want to enter Elon College and who sent room reservation fees with their applications in the hope of being admitted.

Of course, I understand that we cannot admit any and all who would like to enter now, and perhaps we should not. But herein we do have a responsibility—one that we cannot afford to treat lightly. Many of these who seek an education now left college to enter the war to fight for us and country. They did their share. Now it is our turn. What are we going to do about it?

This naturally presents us with another question—the question of dormitories, rooming facilities for students. All who know Elon College intimately know of our plight in this respect. We have rooms available for about 400 students. These rooms are in dormitories or buildings that are now being used for dormitories. They are liveable but uninviting. They need a lot done to them. It costs money in large figures to redecorate old buildings. The College does not have money for this purpose, but the repairs must be made.

By all means we should have at least two new dormitories, modern and up-to-date. Building materials are still scarce and costly. Wages are higher than ever before. Money is scarce and hard to find. Will you offer a solution? Which is the way out? Where are the answers to be found?

All of this raises another question and a serious one—the question of instructors. We must have teachers, men and women who are adequately prepared by training and experience. These teachers must meet certain standards, but are they to be had? Can they be found? Yes, if we had sufficient money to meet present demands. The bidding for efficient teachers is startling. At this writing we need one instructor each for mathematics, English, home economics, commercial, dean of women, piano, voice, and an assistant librarian. Applicants for most of these positions should have their doctor's degrees and must have their master's degrees.

These questions confront us. They disturb us. Do you have an answer or a suggestion? If so, you would render the College a great service to forward the same.

CONFERENCE APPORTIONMENTS.

Some of our city churches will be having vacations or brief services during a part of the summer, at least. Our rural churches perhaps will be as active as at any other season of the year. At the College our expenses are about the same each month during the year. Members of the faculty earn their salaries in nine months but are paid on a twelve months' basis. You will render the College a much needed service by sending payments on your conference apportionments through the summer months as you do the fall, winter, and spring months. Several Sunday schools have reported the past two weeks. These contributions together with several contributions from different churches in the Convention make a very good report. I am sure that contributions from other Sunday schools will be reaching us this week and next. The continuous and generous support of the churches and Sunday schools is a source of gratification and encouragement to the College. These contributions may seem to you small, but if all Sunday schools and churches would cooperate, the totals would be sufficiently large to be of real help in financing the College.

Churches.

Previously reported	\$4,454.49
N. C. & Va. Conference:	
Graham, Prov. Mem.	19.00
Happy Home	9.78

Eastern N. C. Conference:	
Mebane	17.00
Morrisville	5.00
Eastern Va. Conference:	
Bethlehem (Nans.)	11.01
Rosemont	42.00
Western N. C. Conference:	
Albemarle	15.00
Pleasant Ridge	10.00
Pleasant Union	6.00
Va. Valley Conference:	
Linville	16.31
Sunday Schools.	
Eastern N. S. Conference:	
Damascus	14.00
Shallow Well	45.00
Wake Chapel	19.13
Eastern Va. Conference:	
Christian Temple	104.00
Dendron	2.70
Liberty Spring	16.00
Mt. Carmel	16.53
Oak Grove	50.00
N. C. & Va. Conference:	
Burlington	47.97
New Lebanon	6.00
Pleasant Grove	4.28
Va. Valley Conference:	
Dry Run	5.12
Linville	8.93
Newport	12.00
Western N. C. Conference:	
Pleasant Hill	24.78
Total	\$ 527.54
Grand total	\$4,982.03

A PROFESSOR LOOKS AT THE CHURCH.

(Continued from page 5.)

Ecumenical cooperation has made great strides on some levels, but at the grass roots it is still pretty weak. Touring under the auspices of the International Council of Religious Education. I was scheduled wherever possible on an interdenominational basis. Over and over again it was demonstrated that this meant a more feeble backing than any single individual denomination could have given. Preachers would vote for an interdenominational meeting and then go right ahead with their own competing church program.

This professor has been looking at the Church. That is a desirable vantage point for a short time, but not for long. The Church can never be appreciated in the spirit of aloof appraisal. We must descend again into the struggle for spiritual values and religious faith. The role of the carping critic is unrewarding and unfruitful. I have not come to you at this time with an indictment, but with a summons to united confession and dedication. Let us resolve that we will go out from these halls as men and women who know whom we have believed, who are committed to the coming of a more Christian society, and who recognize now the sovereignty of no church but the universal body of Christ.—*Yale Divinity News.*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

FUN AT VACATION CHURCH SCHOOL.

A little bird told your Editor that the Sanford children had a wonderful time at their Vacation Church School this year. Officers and teachers of the Sunday School assisted the minister, Mr. Carl Dollar. Each day of the session a mother of a child or children in the school was responsible for refreshments for the whole school. In the closing day the children were given a picnic at the city park where all had fun swimming.

* * *

I think I had about as much fun as anyone here at our Vacation Church School in Asheville! This is the first summer in three years that I've been able to help with the work. The four Todds went every day. It is a mile from our house to the church. Each day we would walk one way and ride back on the bus. Rebecca will not be two until the 29th of August, yet she walked the whole mile with seeming ease! Mr. Todd took charge of the attendance, memory work, music and hand work. I had charge of the story hour, helped with the hand work and took charge of games.

Our attendance was small but the children seemed to enjoy their work and play together. I think their favorite game was Bible baseball. The children chose sides. Mr. Todd asked the questions of the batters and I kept score for the sides!

The stories I used this year were from a book, *Stories to Live By*, by Gertrude D. McKelvey and illustrated by Pelagie Doane. These stories are based on *The Beatitudes* and have both boy and girl characters in them. The illustrations are very lovely. We memorized *The Beatitudes* as we went along and the children also gave little stories from their own lives on some of *The Beatitudes* at the story hour. One of our Sunday School classes has been studying about "Jesus the Courageous." Their teacher wants each pupil to write a simple story on "the life of Christ based on what they have learned." She asked me to try to give them some materials in our Vacation Church School which would help them. I told them several stories from the book, *Stories of Long Ago* by Mildred J. McArdle, illustrated by H. D. Gieson. There are ten stories in the book based on the life of

Jesus. There is a poem in the book of *Long Ago* called "Jehovah Is Great," and several stories about people from the books of the Bible called "Stories of People of Long Ago."

Some of the children liked poetry so well that they wanted me to give them a poem or a poem prayer each day. I used Milne's book of poems, *When We Were Very Young*, for most of the poems.

The children made nice booklets and illustrated them with pictures from magazines, old church bulletins, etc. Each child printed the things he had learned in the booklet. One day they did finger painting and had a wonderful time creating different designs. We made the paint with clothes starch, boiled it and colored it with pure food vegetable coloring: red, blue and yellow. Their last project was to make a design and color it in a paper plate for a picnic plate. When the designs are finished and colored you shellac the plate with clear shellac. When the shellac dries a child has a nice plate for summer picnics.

On the last day of our school one of the mothers baked delicious cookies, oatmeal and gumdrop ones, and served them with refreshing fruit punch.

Now I have told you some of the thing that we did. We all would appreciate the findings from your Vacation Church School if you will just send them in to us!

CHILDREN'S MISSIONS.

The Junior Missionary Society of the Franklin Congregational Christian Church divided into two groups under the leadership of Mrs. T. Hayes Holland and Mrs. L. B. Norfleet is doing a good piece of work. Each group meets during the Sunday School period the third Sunday in each month.

The attendance has been exceptionally good and a keen interest shown in both study books used by each group.

At Thanksgiving a dramatization, "The Gift Without the Giver," was given by the older group. At Easter a program by the younger group, thus each group has given a public program.

As is the custom at Christmas the White Gifts for Elon Orphanage were

sent. This year we had a large collection of useful gifts.

The highlight of the year's work to date was the collecting, packing and sending of a box of toys to Fancy Gap.

The superintendents and helpers were hostesses at a weiner roast given for the children in April.

This is a lively group and there is a great opportunity before them. We hope and pray that good workers for the Master may develop from this society.

TRAINING THE MEMORY.

By LELIA MUNSELL.

Issued by the National Kindergarten Association.

"I've forgotten." "I can't remember." How many times we hear those statements! Perhaps we are sometimes obliged to use them ourselves. Now, if our memories often fail us it probably is because they were not well trained in childhood. Boys and girls can be taught to remember, and they can have fun while learning. Of course, a good memory will be a priceless asset to them throughout their lives.

Let me tell you about some of the games that my children and I have played to strengthen their memories.

All children ask questions—that is natural; but answering them and allowing the answers to go into their minds and as quickly out again is not wise. Therefore, I say to any one of my children: "You are asking the question now, and I'll give the answer; but later I shall ask *you* the same question, and then *you* must give *me* the answer. So, be sure to remember." That makes them alert, for they have learned that if they cannot remember my answers, very often I do not let them ask any more questions that day.

Sometimes we play *directions*. I hide a number of things about the house. Then I tell each child, only once, where to find a certain one of them. If any child fails to find his article, he is not given a credit on our "memory chart." However, next time I make the directions simple enough for that particular child to follow.

Another game is *oh, look*. I let one of the children arrange a number of familiar small objects on a table. Then all the others take one look for about five seconds. Each child is then given a chance to name as many of them as he can remember. I keep score. The one who has the most correct list receives a credit.

(Continued on page 14.)

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, Editor.

THE VALLEY YOUNG PEOPLE'S SUMMER CONFERENCE.

More than eighty young people and their leaders attended the second Summer Conference of the Valley Young People's Conference held at Powell's Fort Camp, near Woodstock, Va., June 23-29. It was a great inspiration to a part of this splendid group and great good will come from the week of study, worship, fellowship and recreation.

Powell's Fort Camp is a natural beauty spot for such experiences, surrounded by majestic mountains, flowers, trees and other natural elements which causes one instinctively to turn his thoughts toward the loving Creator of our world.

The success of the camp was due in large measure to the sacrificial and hard work of Rev. S. E. Madren, Elkton, Va., who served as Dean; Rev. R. E. Newton, Luray, Va., who served as food administrator, and Rev. G. H. Veazey, treasurer. Delicious food was enjoyed at every meal and high praise should go to Mrs. Arthur Shifflett, Mrs. S. E. Madren, Mrs. Mabel Higgs of the Newport Church, and Mrs. Warren Good of the Mt. Olivet (R) Church who were responsible for the kitchen and dining room.

Everyone enjoyed the "Old Dominion Quartet," composed of splendid young men of the Winchester Church, Wayne Spaid, Ralph Pugh, Eugene Russell, Jr., and Charles Skeetz. These young men not only added to the pleasure of the camp in their impromptu singing but assisted greatly in the Vesper Services.

Besides the ones mentioned above the staff and faculty included the following: Rev. Wm. J. Andes, who taught "Old Testament Heroes" and "Men Who Knew God;" Dr. H. S. Hardecastle, who taught "First Followers of Jesus" and "From Foe to Friend" (Life of Paul); Rev. Roy D. Coulter, who taught "The Christian Church;" Mrs. William J. Andes, who taught "Jesus and the Problems of Life."

Mrs. Wm. T. Scott and Miss Elizabeth Chicoine conducted the Interest Groups on Worship and Program Planning.

Miss Jennie Jacobs was the guest missionary and inspired the group with a new understanding of our missionary opportunities. It is a high privilege always to have one of our missionaries in groups like this.

Vesper Services were conducted by Superintendent Wm. T. Scott.

Donald Seabright served as life guard.

We have a splendid group of young people and leaders in the Valley of Virginia and this Summer Conference at camp will increase the consecration and effectiveness of the work of our churches at the present and in the future.

FORSYTH-CARROLL PILGRIM FELLOWSHIP.

Over a hundred young people gathered at Elk Spur Church June 22 for the second meeting of the Forsyth-Carroll Pilgrim Fellowship. There was a good delegation from each of the seven participating churches: Belew Creek, Elk Spur, Ivy Hill, Pfafftown, Rocky Ford, Salem Chapel, and Winston-Salem.

The theme of the program was "Making Your Job Christian." It was opened by a panel of fellowshippers from Belew Creek who conducted a discussion of Christian service in the home. Then there were three group discussions. Mr. S. L. Mauldin of Winston-Salem, Mr. Worth Utt of Elk Spur, and Mr. Revere Morris of Ivy Hill led one group in a discussion of Christian service in business. Mr. Crouse Jones of near Winston-Salem and Mr. C. W. Fulk of Pfafftown led a group in a discussion of Christian service on the farm. Christian service in the factory was discussed by a third group under the leadership of Mr. Grady Young and Mr. Wade Marshall, both of Salem Chapel. After these group discussions there was a panel on full-time Christian service led by Mr. W. J. Andes, Mrs. H. A. Gleason, Jr., and Mr. C. R. Avery.

The recreational part of the program consisted of a game period led by Mrs. C. R. Avery and singing under the direction of Mr. W. J. Andes. There was a picnic supper on the

grounds. The meeting was closed with a hillside vesper service led by a group of fellowship members of the three Carroll County Churches and a friendship circle led by the president, Mr. Grady Young.

Everyone was gratified by the large attendance and the good representation of all the churches. Each group feels a little better acquainted with all the others. The Forsyth-Carroll Pilgrim Fellowship is looking forward to its next meeting late in the summer.

NORTH CAROLINA AND VIRGINIA SUNDAY SCHOOL CONVENTION.

The North Carolina and Virginia Sunday School Convention is meeting at Carolina Christian Church Thursday, July 10, 1947. Rev. Walstein W. Snyder is the president.

The theme of the Convention will be "Knowing and Doing the Work of the Sunday School." The session opens at 10:00 A. M. with worship service conducted by the young people of the Burlington Church. The theme for the morning will be "Know Your Work in Your Sunday School." Following the roll call and appointment of committees, Dr. F. C. Lester will give an address on the subject: "The Value of the Sunday School," followed by an address by Superintendent W. T. Scott on the subject, "The Service, Benevolent, and Mission Outreach of the Sunday School."

The theme for the afternoon session will be "How To Do Your Work in Your Sunday School" and the worship service will be rendered by Rev. Clyde Fields, followed by an address on the subject, "Preparedness," by Dr. Ferris E. Reynolds of Elon College. Group conferences, with the purpose of discussing "How To Do Your Work Well" will be conducted as follows: Superintendents and Officers—T. P. Miles, leader; Children's Workers—Mrs. W. W. Hall, leader; Young People's Work—Miss Betty Chicoine, leader; Adults—Rev. W. J. Andes, leader.

Following the conference discussion groups the Convention will reassemble for the closing address and worship service, "We Go Committed," by Mrs. William J. Andes. The Convention will adjourn at 3:45 P. M.

The Convention dues are 10c per member, and it is hoped that each Sunday School will send at least 10c for each member enrolled in their Sunday School. These funds go for the purpose of extending the work of the Board of Christian Education for the improvement of our Sunday School work.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JOB FACES THE PROBLEM OF SUFFERING.

LESSON III—JULY 20, 1947.

MEMORY SELECTION: *Suffer hardships with me as a good soldier of Christ Jesus.*—II Timothy 2:3.

LESSON: Job 1:6-3:26; 13:15; 19:21; 7:26; 23:1-6.

Some Haunting Question Marks.

The book of Job deals with some of life's most persistent and puzzling question marks. "Is all suffering the result of sin, and punishment of sin?" "Why do the righteous often suffer and the wicked seem to escape merited punishment?" "Given an all-powerful God, and a just God, how can we understand the existence of evil in the world?" These are the sixty-four dollar questions. But neither in the book of Job nor in modern life, do they find a final and complete answer. But the great drama of Job does throw a great deal of light upon these problems.

The Plot of the Story.

The questions listed above are dealt with in a dramatic way. In a book superb, both in its conception and in its development, the questions are put and discussed in poetic form and chaste and dignified language. Few pieces of literature surpass the book of Job in literary excellence.

The scene has a heavenly and an earthly setting. By a bold stroke of the imagination, Satan is portrayed as being present in the heavenly councils—not as outright evil in this case but as a cynic and doubter. He intimates that Job is good because it pays, because God has given him special privileges, because God has granted him special care. But says Satan, if God will afflict him, Job will soon renounce his righteousness. Given permission as a test case, Satan thereupon wreaks calamity upon Job. He loses his wealth, his health, his family (except his wife), in rapid succession. But he does not lose his faith. He is as good and as just when poor and alone as when rich and surrounded by family and friends.

But this fellow Satan is a persistent fellow, as all of us know. Baffled in his first try, he intimates that after all the first test was not a true test. Let Job suffer personally, let afflictions vent their fury on him personally, and it would be different. And again God gives Satan leave, provided

that Job's life shall be spared. Thereupon Job is stricken with boils, so numerous and so terrible that he has to leave the city and take a place on the garbage piles outside the city where he sits in loneliness and misery.

Even then his faith does not fail him. His wife says it all does not make sense, and she suggests that Job curse God and die. But Job is made of sterner stuff. He has within him the stuff of which heroes are made. And although he rues the day he was born, and longs for relief, he has no complaint against God and holds instinctively to his faith in the justice of things.

The Folks Who Had Easy Answers.

Hearing of his trouble, three of Job's friends come to comfort him. At first they are overwhelmed by the picture of the disconsolate figure sitting in his misery amid such miserable surroundings. And then they talk with him and propose their theories as to why it all happened. The thing they emphasized was that Job had sinned—otherwise this thing would never have happened to him. They represent those today who have a glib answer to the problem of suffering and a ready explanation of the mysteries of religion. There is value in what they said because they present the theories that were then prevalent, and because they do reveal the searching of man after an answer to these pressing and persistent questions. Job maintains his innocence, however, and refuses to admit the correctness of his friends' thesis. A fourth man, Elihu, approaches the problem from another angle and makes a constructive contribution to the situation. But he, like many before and after him, had no final solution.

A Great Faith In a Great God.

After all the argument by the friends of Job, Jehovah manifests himself. He is much greater than Job even dreamed he could be. And like many another man, Job had to have a bigger and better God. And his vision of God gave him a greater God, one who could do all things, one who could not be thwarted by man, one who ultimately would work out his purpose, one who would bring to happy conclusion that "far off divine event to which the whole creation moves."

Trusting Where We Cannot Understand.

Job realized, as does every other sensible man, that when one comes to consider God he is dealing with that which ultimately must be beyond the power of the human mind to understand completely or to exhaust fully. Frankly when we are in the presence of God we are in the presence of mystery. This does not mean that we cannot know God. It does mean that we cannot know all about God. God is too big for our finite thoughts. He is infinitely beyond anything that we can think.

From Hearsay to Experience.

"I have heard of thee by the hearing of the ear; but now mine eye seeth thee." Here again is a significant statement. Much of Job's knowledge of God had been inherited, and theoretical. He had accepted current ideas about God. Now he had had an experience of God, whereas before he had heard about God. From hearsay to experience—that is the goal of religion. It is not enough to know about God, we must know God. Religion that is second-handed is not religion. It is well to know something about God; it is best to know God. It is well to believe about God; it is best to trust God. God does not mean much, He cannot mean much, until a man says, "My God, my Saviour and Lord."

Seeing God and Seeing Ourselves.

Job was a good man—he was right in insisting to his friends that he was righteous and innocent. But when he saw God he realized his own imperfections and sins. And he was smitten with a sense of shame and penitence. This is one of the prime results of worship. Men need to see themselves before God. It is as we worship that we are condemned for our complacency and smugness and self-righteousness.

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Book Reviews

NEW DAY ASCENDING. Fred L. Brownlee. Pilgrim Press. \$3.

This publication brings into sharp focus the running account of a prophetic movement in American life. The record of the Amistad Mutiny off the coast of Cuba in 1839, the dramatic trial of the slaves in New Haven and their final liberation give the setting for this book which is designed to acquaint our generation with a neglected phase of our democracy.

The A.M.A.—“sacred letters,” but not to be confused with the distinguished American Medical Association which unhappily bears the same initials—The American Missionary Association this past year celebrated its one hundredth anniversary of service to minority groups in America: Negroes, Southern Highlanders, Jamaicans, Hawaiians, Orientals, Indians, Eskimos, and Puerto Ricans. The A.M.A., formed in 1846, as “an independent, non-sectarian organization committed to the removal of caste wherever its sins were found was adopted in 1865 by the National Council of Congregational Churches as its agent in freedmen’s welfare.”

Secretary Brownlee has explored and digested the archives of the A.M.A. The reader gets a vivid glance of the A.M.A. schools: Avery, Bricks, Fessenden, Fisk, Dillard, Kings Mountain, Howard, Le Moyne, Talladega, etc. A wealth of biographical material, with pictures included, gives color and interest to the narrative. Church people especially should read this book and acquaint themselves with this century of altruistic and fraternal endeavor. No record of American history is complete without this historic struggle for more than unilateral freedom. Young people, especially, should know this story.

The chapter, “Congregationalism in the South” is irrelevant if the A.M.A. is strictly non-sectarian, and disappointing if it, like the American Board, is a missionary agency of the church. The story is both heartening (glorious beginnings, the establishment and maintenance of great schools, etc.) and disheartening (the closing of theological schools, the decline of the church, the drift of leadership to the North). Surely the word “Missionary” must not be understood in its customary and accepted sense. After a century of service by this renowned missionary organization the 1945 *Year Book* re-

veals the following startling facts. Talladega is the shining light among our Negro schools of higher learning. Talladega Church has 110 members. Alabama can now boast of only eight Negro churches with a total membership of 622. Tillotson appears in the galaxy, but no church is listed at Austin, Texas! The word “missionary” appears to be a misnomer. We have a College and University in Tennessee—Le Moyne and Fisk—and a total of four churches in the State with an aggregate membership of 536. How can there be a “New Day Ascending” when the church has failed to keep pace with the school, when religion has lagged behind education? The answer of the author is this: “Liberal education on the college level for Negroes is still missionary work.”

Much more could have been made of church union as an important item in the *New Day Ascending*, since union with the Christian Church has added measurably to the numerical strength of Congregationalism in the South. The writer states that, “The graduates from the Association’s schools and colleges have been inclined to go North. One by one the theological departments of the colleges have disappeared as ministerial training reached the postgraduate level. There has been a sharp decline in strong Congregational ministers and an influx of Methodist and Baptist preachers. Doubtless, paternalism has had much to do with the story . . . Congregationalism has also been noted for simplicity of ritual and a strong leaning toward the intellectual rather than the emotional in preaching, exclusiveness rather than inclusiveness in fellowship.” The author then concludes: “It is encouraging to note that in the past five years the tide has turned. There may be a new day ascending in this phase of work.” But the author does not indicate why, how or where the tide has turned and the new day ascends.

The dilemma or paradox of the A.M.A. is never resolved. Although it bears a name with the strongest religious implications, was adopted as an agency of the Congregational Churches, the problem is summarized thus, “Had the Association been denominational minded, the future would have been different. An articulate system of sectarian institutions might have been established as preparatory schools for colleges and universities, whose graduates in turn might have built strong Negro Congregational churches in the South. There were those who considered it

shortsighted that the Association did not do this. The statesmanship of those whose vision took the wider horizons of the more distant future prevailed.” Many who read the book will find this conclusion unsatisfactory and not agree that it was necessary for the Congregational Churches to “sell our souls in order to become a national church.” R. L. H.

* * *

DAILY PRAYER COMPANION. G. A. Cleveland Shrigley. Foster and Stewart Publishing Corp. Buffalo. \$2.50.

This anthology of prayers will be welcomed by all ministers who believe that pastors should carefully write their pulpit prayers in advance instead of trusting to the inspiration of the moment for extemporaneous expression. The volume contains 366 prayers from as many American pastors—one for each day of the year. The prayers are suggestive for pastors, and will be directive for laymen.

Many of the leading pastors in practically all denominations believe that the Pastoral Prayer is the most important item in any service of public worship, and that a minister should always give careful thought and sincere prayer in preparing it in advance. This book will be an inspiration to pastors not only in the preparation of their pulpit prayers but also for their daily tasks—the book having a prayer for each day in the year. It is well edited, attractively and substantially bound, and will answer a long-felt need of many pastors and lay workers.

Naturally, no pastor can profitably use another man’s prayer, but most ministers are able to pray better by knowing how other ministers pray.

ROY C. HELFENSTEIN.

* * *

A PLAIN MAN’S LIFE OF CHRIST. Macmillan. New York. \$2.

This worthwhile book is from the pen of the late Dr. A. D. Martin, prominent British pastor, author and leader in the Congregational Church of England and Scotland for many years. The author’s insight into the spiritual depths of the life and teachings of our Lord can but win attention and interest of both conservatives and liberals. The author’s style is pungent and arresting. The book is a distinct contribution to Christian thought and appreciation. It is different from all other attempts to present the scenes and what lay behind the scenes in the life of our Lord.

ROY C. HELFENSTEIN.

The Orphanage

CHAS. D. JOHNSTON, *Supt*

Dear Friends:

One of the most touching and beautiful scenes in the New Testament is that of a death, where lay the body of a woman named Dorcas. Surrounding the body were a number of poor people, not rich people, but the poor and needy whom she, during her life time, in her humble and unpretentious way, had helped; people who needed her help and who loved her for the services she had rendered. They loved her while she was living, and they didn't forsake her in death. They were there. Tears streamed down their cheeks as they talked of the death of this good woman, and displayed to one and another garments which the loving hands of Dorcas had made for them. What finer tribute could have been paid her? Dorcas was a woman, who in her quiet and effective way, did a lot of good. We think this is a beautiful story of the life of one who did much good in the community in which she lived, and one from whom we might get a wonderful lesson. She probably forgot self and gave her time and talents for others. She gave to the poor and needy. There are many ways by which we, as church people, can do good.

We read a story some years ago of a young woman who volunteered to go to the foreign fields. A short time before she was to leave she became afflicted and could not go. She said she would support someone who could go and take her place. She sewed, knitted, and crocheted, and sold her work. From the proceeds she kept a worker in the foreign fields. She gave her life for others.

There are many ways in which we can do good. One way is that of giving. We have men and women who send us offerings from distant states to help us in this work. Why do they send these offerings? It is because they are thinking of others rather than themselves. They get a real joy in doing for others. What we have accumulated is not ours. It belongs to God. "The cattle on a thousand hills are mine saith the Lord." We are his servants. He will call on us one day, and if He should ask you this question, "How much have you given to help the little children in your orphanage?", what would your answer be? Would you be happy to answer His question or would you be embarrassed? Remember, Je-

sus said, "Give and it shall be given unto you, good measure, pressed down and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again." (Luke 6:38.) Can we trust the Lord and give freely? Or will we doubt and not give? "Service above self. He profits most who serves best."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 3, 1947.

Amount brought forward \$6,108.57

Sunday School Monthly Offerings.

Eastern Va. Conference:	
Mt. Carmel	16.39
Western N. C. Conference:	
Ether	\$ 1.75
Hank's Chapel	18.30
Pleasant Hill	9.12
Shiloh	17.55
	46.72
Ala. Conference:	
Dadeville	5.00
Total	\$ 68.11
Total this year from churches	\$6,176.68

FOR THE CHILDREN.

(Continued from page 10.)

Oh, listen is a similar game. All go outdoors and listen to the sounds around them until I blow a whistle. The boy or girl who can report the longest list of sounds heard is given a credit.

A game we all enjoy at bedtime is *I remember*. Everyone, in turn, recounts what he or she did from the time of waking to that moment. I take part in this game. One night my youngest boy protested to me, "But you tell all the little things." I told him he might, too, if he could remember them. The following night he won the game!

When we take a walk, or ride downtown together, we vie with each other in remembering the most things seen on the way.

The children have become really interested in this ability to remember and have invented games of their own. A child's mind is all too apt to wander, and if he permits it to do so, continually, he is forming a very bad mental habit. While he has the free time and energy of childhood, and while his enthusiasms are easily aroused—that is the time to help him to train himself in concentration and memory. If we make this effort in a dictatorial or faultfinding manner, it is unlikely to be successful; but if we encourage making a game of it, almost any child will respond joyously.

INTERNATIONAL MISSIONARY COUNCIL MEETS.

(Continued from page 7.)

Dr. M. A. C. Warren, general secretary of the Church Missionary Society of London; and the Rev. Michio Kozaki, moderator of the Church of Christ in Japan.

Three top-ranking German church executives are also accredited delegates to the Whitby meeting. They are Dr. Walter Freytag, secretary of the Evangelical Missionary Council of Germany, Hamburg; Dr. Karl Hartenstein, director of the Landeskirche, Stuttgart; and Dr. Carl Ihmels, professor at Leipzig University and director of the Leipzig Mission.

Among major topics scheduled for discussion at the meeting will be the problem of "orphaned missions" which have been cut off from their home base during and after the war, religious liberty issues now in the forefront of debate in many countries, and the recruiting, training and support of Christian workers overseas.

According to Dr. L. S. Albright, assistant secretary of the Council, the basic purpose of the Whitby conference is to "re-examine fundamental missionary principles and policies in the light of past experience and changing conditions and to seek a plan of action for the whole missionary enterprise that will enable both the younger and older churches to go forward together with renewed vision and fresh confidence in their common task—the winning of mankind for Christ."

"In examining the new setting of the church's task in the modern world," said Dr. Albright, "attention will be given to political, social, and cultural changes as they bear upon evangelism, and to trends of government policy which influence the prospects of religious liberty and the relations of the church with the state in the educational, medical, and other fields of Christian activity."

The following countries are represented at Whitby: Australia, Belgium, Brazil, China, the Belgian Congo, Union of South Africa, Denmark, France, Germany, Great Britain, India, Burma, Ceylon, Holland, New Zealand, Norway, the United States, Canada, the Philippines, Siam, Sweden, Switzerland, Mexico, Iran, Finland, Syria, Korea, Malay, the British West Indies, Japan, Indonesia, Argentina, Angola, the Gold Coast, Cuba, Uruguay, Puerto Rico, the South Pacific Islands, Egypt, Palestine, and Iraq.

MISSIONARY OFFERINGS.
(Continued from page 8.)

ard, Pa.	1.83
Needham's Grove—W. N. C.	19.87
R. H. Coble, R. 5, Burlington, N. C.	2.00
Total	\$ 68.50
Total for period June 20-27, \$	179.62
Previously acknowledged ...	28,975.98
Total since September	\$29,155.60

REPORT FOR JUNE 28-JULY 3, 1947.

Sunday Schools.

Burlington—N. C. & Va.	\$ 45.95
Bethlehem (Nans.)—E. Va.	4.48
Dendron—E. Va.	3.25
Mt. Gilead—E. N. C.	30.00
New Lebanon—N. C. & Va.	16.00
Newport—V. Va.	12.84
Pleasant Grove—N. C. & Va. ...	22.04
Sophia—W. N. C.	10.00
Wake Chapel—E. N. C.	14.44
Total	\$ 159.00

Churches and Individuals.

Albemarle—W. N. C.	24.00
Linville—V. Va.	9.95
Morrisville—E. N. C.	2.86
Pleasant Union—W. N. C.	6.00
Reidsville—N. C. & Va.	23.00
Sophia—W. N. C.	10.00
Total	\$ 75.81

Church Extension.

Apple's Chapel—N. C. & Va. ...	\$ 68.37
Big Oak—W. N. C.	17.93
Pleasant Ridge—W. N. C.	27.00
Sophia—W. N. C.	10.00
Union (Va.)—N. C. & Va.	12.50
Mrs. R. L. Gilliam, R. 2, Burling- ton, N. C.	5.00
Total	\$ 140.80

Shaowu.

Apple's Chapel—N. C. & Va. ...	\$ 68.38
Big Oak—W. N. C.	17.92
Dry Run—V. Va.	8.00
Norfolk, Second (Jacksons)	50.00
Pleasant Ridge—W. N. C.	27.00
Sophia—W. N. C.	10.00
Union (Va.)—N. C. & Va.	12.50
Mrs. R. L. Gilliam, R 2, Burling- ton, N. C.	5.00
Total	\$ 198.80

Total for period June 28- July 3, 1947	\$ 574.41
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Previously acknowledged ...	\$29,155.60
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Total since September	\$29,730.01
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Respectfully submitted,

WM. T. SCOTT,
Superintendent.

ROCKINGHAM WOMEN MEET.

The Missionary Rally for the Rockingham District was held at Linville on June 8th. Three societies were represented. The devotions were given by the young people and women's society of Linville Church. Miss Pattie Lee Coghill was the guest speaker and gave an inspiring talk on her visit to India. Mrs. Florence Bryant

was elected president of the district for the coming year. Mrs. R. A. Whitten, president of Women's Board of Valley of Virginia Conference, was also in this meeting.

AFRICAN APOSTLE.

The Ovimbundu Christians of Angola, Africa, met at Elende in April for their annual council. This council comprises the churches resulting from the missionary effort of the American Board and that of the United Church of Canada. There are also some other participants, for union is the accepted procedure among the younger churches. The national pastors are in charge and conduct their program and business in a dignified and efficient manner.

At the 1946 meeting of the Council they had voted to send Rev. Pauline Ngonga, a pastor of one of the Elende churches, to Johannesburg to visit the organized work which has arisen among the Umbundu speaking miners there. They also voted to pay his expenses. A whole year has been consumed in getting the necessary passports in order but now, at this meeting, the Rev. Mr. Ngonga was commissioned anew to this important task. Those whom he goes to visit are workmen who have made the long trek from Angola to Rhodesia in search of better working conditions than those which obtain in their own country. The Johannesburg mines are not noted for ideal conditions but compared to those to which Angola workmen are subjected they are excellent.

Mr. Ngonga made the long journey by train and was met at various stations by delegations of Ovimbundu bringing him presents of money and food. He was ceremoniously escorted across the border between Angola and the Belgian Congo by his enthusiastic countrymen eager to do him honor. At Johannesburg he was met by Dr. J. Dexter Taylor and introduced to the complex life of the mine compounds, a situation entirely new to his experience.

One arresting thing about this is the way the people from Angola have carried their religion with them and the deep interest they have in it. Another is the view it gives us of the younger churches competently managing their own affairs and sending out their own apostle.

GROW FOUR DAYS IN IOWA!

(Continued from page 2.)

counseling on the home with college students and youth campers.

The Thursday, Friday and Saturday sessions are to offer a balanced program of worship, Bible instruction, forum discussion, addresses, special luncheons and dinners, denominational group conferences and fellowship, and music. In addition to choirs, orchestras, bands, and soloists, there will be ample time for congregational singing, led by Rev. Fred-eric Miller, minister of music at the First Presbyterian Church, Youngs-town, Ohio.

Sunday, the final day of the convention, will emphasize both the world view of Christianity and the personal responsibility to "Live Christ—Teach Christ." In the morning visiting national leaders are to occupy Des Moines pulpits, all speaking on the same theme. In the afternoon four or five Christians of foreign lands will bring a bird's-eye picture of Christian education abroad under the general topic: "Teach Christ As World Redeemed." Dr. Roy G. Ross, general secretary of the International Council of Religious Education, has as his subject for Sunday afternoon, "Christians Have No Option."

The climax of the convention will come in a worship pageant featuring a service of commitment Sunday evening, written and directed by Professor Pflug of Eden Theological Seminary, Webster Groves, Mo. It will feature a choir of one thousand. In addition to the 10,000 delegates, the state of Iowa is planning to recruit from 5,000 to 8,000 others to share in the evening's service of dedication.

Among convention speakers for the general sessions are:

For Bible hour—Dr. Paul Hoh, president of Lutheran Theological Seminary, Mt. Airy, Pa.; Dr. Ernest Trice Thompson, professor of church history, Union Theological Seminary, Richmond, Va.; Dr. A. G. Wehrli, head of the department of Old Testament and dean of Eden Theological Seminary.

For morning and evening addresses—Former Governor Stasses; Thomas Clark, Attorney General of the United States; Mrs. Harper Sibley, Rochester, N. Y., president of the United Council of Church Women; Dr. Charles Turck, St. Paul, Minn., president of Macalester College; Dr. Mordecai Johnson, Washington, D. C., president of Howard University; Dr. Reuben H. Mueller, Dayton, Ohio, executive secretary of Christian education, Evangelical United Brethren Church; and Dr. E. C. Farnham, executive secretary, Southern California Council of Churches and of the Los Angeles Council.

SPEAKING OF VACATIONS

By DAVID E. ADAMS

We all need rest, and most of us do not take half enough. Rest is a divinely ordained necessity for man. We see this need abundantly recognized in the everyday life of Jesus. He was always going apart to rest and pray. "Come ye yourselves apart and rest awhile"—a characteristic bit of thoughtful care for the physical health and mental sanity of those men who followed Him, constantly living at a high pitch of intensity in their new experience.

But why the need of rest? Simply because the human mind and body and spirit are not machines which go on and on without a stop until the power is turned off or something breaks down. A man is more like one of the great power reservoirs back in the hills. When hot weather comes the brooks which feed it get lower and lower, and finally dry up. Slowly and more slowly the wheels of the power-house turn as the water gets low, and finally the station must be shut down until the reservoir fills up again.

So it is with a man. He cannot keep forever giving out power, be it physical, mental, or spiritual, without those replenishments of rest and prayer which Jesus used so wisely to control the strength of those men who worked with him.

The term vacation might well be applied to all the pauses in the steady work of life. It means literally an "emptiness" from work and care. In one of his lectures, Dr. Crothers urged the necessity of little vacations every day, even if they consist of nothing more than deliberately changing the subject of conversation and getting away for a few moments from those tiresome beings who weary us all day—namely, ourselves.

After such a momentary vacation from the accustomed rut of thought, one may come back with all the freshness of new discovery to the company of his own mind. We need the daily vacation. We need the weekly vacation far more than most of us seem to think by the way we use it.

And we need furthermore that vacation which is a real rest for a period of days from the routine work of life. We need the change of scene if possible, we need the change of activity, we need the change of companionship, we need the fresh enthusiasm and energy for our work which comes from being at a distance from it for a little space. It is a mistake to think your work so important that you cannot afford to rest from it.

But a person's vacation may and ought to have certain religious values. And these values are available to the man who spends his vacations on his own front porch, just as to the man who travels on a special train or who crosses the ocean. A vacation, to fulfill its highest purpose, ought to be a period of rest and leisure from routine work, a period of variety and change, if possible, but it ought not to be a vacation from God, and it ought never to be what people are sometimes tempted to make it—a moral holiday.

You cannot suspend the practice of personal devotion, of prayer, of public worship, and of association with people of high ideals without drying up the very sources which ought, during your vacation time, to be replenishing your reservoir of spiritual power against the days when the drain upon your resources will be heaviest. Jesus took vacations from work to seek God, not to escape from Him, and so should we.

If you can so use your vacation, short or long, that it brings you back to work refreshed and not jaded, strengthened and not weakened, deeper and not shallower, then it will have served the purpose for which it was intended. Then you can feel that it was indeed the Spirit of the Lord which caused you to rest.—"The Expositor," June, 1947.

HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, JULY 17, 1947.

NUMBER 28.

The Sabbath

"As was his custom, he went into the synagogue
on the Sabbath day."—Luke 4:16.

O Thou Who hast caused to be remembered in every age the changeless
commandment,

"Remember the Sabbath day to keep it holy;"

Its dawn breaks again upon the deepening shadows of our stricken world,
Calling the children of men to dedicate themselves to the worship of
the highest;

And in fellowship with the best.

Seated in the silence of the sanctuary, we await the vision of Thy visit,
As quietness possesses our souls in the surrender of our wills to Thine.
With the promise of Thy presence to all who are in the Spirit of the
Lord's Day,

We whisper, "Speak Lord, for thy servant heareth."

We are now conscious of a sense of eternity in our hearts,

And what we considered important in our estimation, becomes impotent
in Thy presence.

The claims of the world which are too much with us,

And the demands of time drop into nothingness in the light of Thy
timelessness.

Our cares and anxieties, with their irritating repetition, are lifted and
left behind,

As we wait upon Thee in the mystic unity of our souls.

There are so many happenings we do not understand;

So many mysteries we can never hope to fathom;

But when we practice the assembling of ourselves together,

And listen to the voices from the Unseen,

We believe that love explains more than knowledge;

We have the assurance that we are always saved by hope;

We know what it means to put our hands into Thine in life's darkest
moments,

And that the true antidote for all our fears is faith in God.

If there are any before Thee this day who are drifting in doubt,

Lift the light of Thy countenance upon them, and make Thy Word a
lamp unto their feet.

Be to the weary their rest, to the heavy-laden their comfort, and to the
sorrowing the balm of Gilead.

We beseech Thee to befriend the persecuted and the homeless;

Draw back with the cords of love the wayward and the lost;

Save us from becoming callous in our service for others;

May the sweet suggestiveness of the Sabbath heal our hurts, and calm
our souls.

And as we come to the end of this day, grant that each of us shall say:
"I have met and talked with God."

—The Rev. Caradoc James Morgan,
Pilgrim Congregational Church,
Portland, Oregon.

NEWS AND VIEWS

Rev. T. Fred Wright was assisted in his meeting at Mt. Gilead last week by the former pastor, Rev. J. Frank Apple.

This week the revival meeting is in process at Mt. Carmel. The pastor, Rev. J. Frank Apple, is being assisted by Rev. T. Fred Wright.

Last week Rev. T. D. Sutton was assisted in his meeting at Oak Level, by Rev. W. W. Snyder. The meeting was well attended and the results were very satisfactory.

Time stands still for no man. In less than three weeks the Virginia Valley Conference will again be in session. The dates are August 6-7. Are you planning to be present?

LIBERTY SPRING HOLDS LEADERSHIP TRAINING SCHOOL.

A very successful Leadership Training School was conducted in the Liberty Spring Congregational Christian Church the week of April 7 through the 11th. The school was sponsored jointly by the following churches of our denomination, Bethlehem, Cypress Chapel and Liberty Spring. The following churches of the community participated, Great Fork Baptist, Whaleyville Methodist and Somerton Friends.

Rev. Graham McChesney, pastor of the Suffolk Presbyterian Church taught the course, "The Book of Acts;" Miss Elizabeth Chicoine, Field Director of the Southern Convention of the Congregational Christian Churches taught the course entitled "Teaching Young People," written by George L. Cutton; Miss Ruthanna Foard, teacher of Weekday Religious Education in the Nansemond County School taught the course entitled, "At Work With Children in the Small Church," by E. L. Gillet.

Classes were held in the Liberty Spring Church with a two-hour period each night. One hundred teachers and church leaders enrolled in the school. Mr. R. Wesley Harrell, Superintendent of the Liberty Spring Sunday School, acted as dean of the school and presented sixty-seven credit cards for progress made in preparation for Christian leadership by the completion of their courses of study.

MRS. N. H. BRADSHAW,
MRS. W. T. HARRELL,
MISS CLAIRE BRADSHAW.

WESTERN NORTH CAROLINA SUNDAY SCHOOL CONVENTION.

The Western North Carolina Sunday School Convention of Congregational Christian Churches will meet Thursday, July 24, 1947, at Pleasant Ridge Christian Church, Ramseur, N. C. The officers of the Convention are: Rev. Weldon T. Madren, president, Route 4, Burlington, N. C.; Rev. L. M. Presnell, vice-president, Bennett, N. C.; Miss Vivian Walker, secretary-treasurer, Elon College, N. C. The program is as follows:

Morning Session.

THEME: "What Is Our Job?"

- 10:00 Session Called to Order by President.
- Worship and Song—Rev. G. C. Crutchfield.
- 10:15 Roll Call and One Minute Response from Each School.
- 1. Number on Roll and Average Attendance.
- 2. One Outstanding Achievement During the Year.
- 10:45 Address: Sunday Schools With a Purpose—Dr. F. C. Lester.
- 11:15 Hymn.
- Appointment of Committees.
- 11:20 Address: "The Benevolent Service, and Missionary Outreach of the Sunday School"—Dr. Wm. T. Scott.
- 12:00 Adjournment for Lunch.

Afternoon Session.

THEME: "How To Do Our Job Well."

- 1:30 Worship and Song—Rev. H. V. Cox.
- Business: Reports of Treasurer and Committees, Election of Officers.
- 2:00 Address: "A Prepared Teacher"—Mrs. F. C. Lester.
- 2:30 Group Conferences: Discussion of Material and Methods.
- 1. Superintendents and Officers—leader.
- 2. Children's Work—Mrs. S. H. Pell, leader.
- 3. Young People's Work—Miss Elizabeth Chicoine, leader.
- 4. Adult Work—Mr. Cyrus Shoffner, leader.
- 3:15 Re-Assemble.
- Resolutions: Unfinished Business.
- 3:30 Dedication Service: "We Go Home to Church Committed"—Rev. L. M. Presnell.
- 4:00 Adjournment and Benediction.

CLOTHING BAGS FOR CONFERENCES AND CAMPS.

Summer is conference and camp time for church people in America, when young and old gather for fellowship, learning and teaching. What better occasion is there for telling people about the work they are doing through Church World Service and encouraging them to share their possessions with suffering people in lands wasted by war? A clothing collec-

tion bag at every summer camp and conference would be one concrete way of presenting the need and the means of action. It would help make a clothing bag in every home as much a matter of Christian practice and privilege as church attendance. Write the Promotion Office at New Windsor, Maryland, Church World Service Center for one today. The clothing bags are available upon request without charge. They hold between thirty and fifty pounds of clothing, shoes and bedding. Shipping back to the Center is only a matter of minutes. Just tie up the top and call the express office. The address of the Center is stencilled on the outside.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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PORTRAIT OF A MOVIEGOER.

By PAUL F. HEARD, *Executive Sec'y,*
Protestant Film Commission, Inc.

When we criticize films, we are told that inferior films are what you want—you pay millions of dollars for them in quarters and nickels and dimes. And what happens when a good picture is produced? Very often you simply do not go.

You want escape. You do not want a film to have anything to do with life—that life which frustrates and inhibits you and of which you are unconsciously afraid. You do not want a film which makes you feel too deeply, or think very much at all. You like typed characters, the obvious plot, the pet phrase. There are stock situations of which you may be counted on to laugh or cry, with infinite regularity. The hero who marries the boss' daughter, the poor girl who becomes rich—yes, the criminal who breaks jail—there, in truth, are your delights. Purring motor cars, vast houses, beautiful clothes, sexy women and virile males, the attentive butler and the easy drink—it is by the portrayal of these that the movies satisfy the alleged desires of your secret heart.

You pretend to be shocked, but you really love the brittle talk, the suggestive innuendo of gay dialogue, for these elements glamorize and make "right" the kind of life you want but cannot have.

And how you love the happy ending! It must—it simply must—turn out all right, at least on film. For the days of your life are deadly, monotonous and dull, and neither gregariousness nor solitude, industry nor leisure, morality nor vice, nor all your scoffing or all your piety, can quite banish the deep despair which clutches at your heart.

Your idols are money, sensation, and a brand new car, whatever lip service you may give to other creeds. You have no faith. You have no real God.

This is you, the moviegoing audience. Or is it?

If it is not, why have many good films, in terms of box office, been colossal flops? Films like "Abe Lincoln in Illinois?" This was certainly a good picture. And where were you? If this is not the kind of audience you are, why have you disappearingly gone to bad films, and let the good films fail?

Do we really want better films? The only way to prove to producers that we mean business is to stay away from bad films and to support the good films at the box office in terms of dollars and cents.

FIREPROOFING THE GUESTS.

Prominently displayed in the elevator of the George Mason Hotel in Alexandria, Va., is a sign which contains some good wit and much sound philosophy:

WE CAN FIREPROOF THE
HOTEL BUT WE CANNOT
FIREPROOF THE GUEST
WHO SMOKES IN BED.

There is a very sober principle of life embedded in this practical warning to which we humbly commend the attention of our readers. There is a widespread tendency in our time to evade responsibility. Literally millions of people expect the government to be doing for them the things they ought to be doing for themselves.

Too many parents are assigning their responsibility for their children to the Boy Scouts, the Sunday School or the summer camp. Businessmen, farmers, workers and industrialists alike turn to the state for the solution of their problems.

There are, however, certain basic responsibilities which every man must assume on his own account. The hotel landlord can provide safe sleeping accommodations, but it is beyond his power to make the sleeper a safe guest. The obligation must be assumed by the sleeper himself.

This tendency to evade responsibility appears very frequently in our prayers; we plead with God to give us the things we should be out working for; we ask for blessings that are to be had only as we comply with certain strict and unalterable conditions.

A discerning psychologist offered a comment along this line not long ago when he said, "You can choose your attitude but cannot choose the results of that attitude. Those results are inevitable. If you want different results you will have to choose a different attitude."

God can give us a world packed with privileges but we must work for all the privileges we enjoy. There is something very significant in the fact that the great mineral deposits are all buried in the earth where men have to dig for them.

A secular-minded layman was talking about a devout old man of the congregation. "I wish I could pray like he can," the secularist said. "It must be wonderful to speak and make God hear."

It is wonderful, and the old man was effective in prayer. But his efficiency was not a native instinct. Rather, it was an acquired gift and any person, including the secularist,

may have it, providing he is willing to pay the same price for proficiency that the old man paid.

We are all acquainted with the person who goes about surrounded by a cloud of gloom and who spends his time wondering why life is so difficult. And we are likewise acquainted with the one who radiates sunshine and good cheer and who finds life a glorious adventure. The difference between the two is not their environment, but their inner resources.

A Negro maid in a sanitarium was discussing the situation with a patient and in the course of her remarks said, "I have noticed that it makes an awful lot of difference what kind of environment a person has got inside of them."

There is a hint of this philosophy in the Old Testament in the familiar words, "Keep thy heart with all diligence, for out of it cometh the issues of life." The great influences in our experience are not those which crowd in upon us, but those we raise up within us. It is the fireproofing we do on our own souls which protects us from the flames.

A spirit of suspicion, a disposition to criticize our friends, the persecution complex, the inflamed spirit that comes with a sense of continual outrage, these things have the effect of ruining life for anyone, no matter how pleasant the physical circumstances of their surroundings may be.

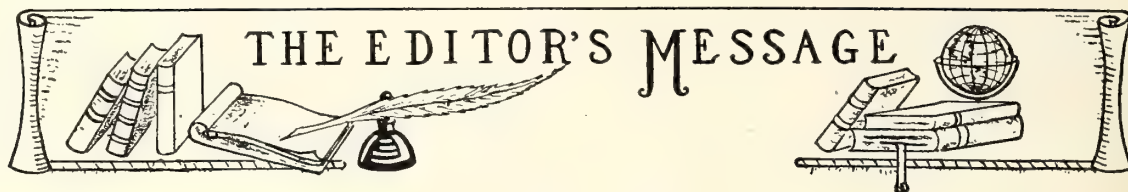
No church service has ever been able to lift the load off a man's mind if that man came to church determined to find fault with every item of the service. No sermon has ever saved the sinner who preferred to be lost. It is very hard to be hospitable toward the stranger who turns his back on the outstretched hand of friendliness.

All of us live every day in constant companionship with the fears we have encouraged. We feed on the pictures with which we have filled our minds. We are tormented by the foul imaginings of our own perverted anticipations.

On the other hand, we also live every day with the hopes and the faith we have cultivated; we draw sustenance and strength from the scriptures with which we have flavored our minds; we rise up on the wings of our confidence in godliness and goodness.—*Roy L. Smith in The Christian Advocate.*

"The great difficulty with the world is not its ability to produce, but its unwillingness to share."

—*Roy L. Smith.*



THE CENTURY OF THE UNCOMMON MAN.

Much has been said and written lately about the "Century of the Common Man." Dr. Palmer facetiously remarked that this is the secret of his election as Moderator of the General Council! There is a great truth in this conception which is the essence of democracy. The dignity and the prerogative of the ordinary man must be zealously guarded. His franchise must be recognized and his ability utilized. Great reservoirs of leadership and good will may be found among the masses. Progress is realized from the bottom up as well as from the top down. But beneath this democratic philosophy lies a more profound truth, the truth of the Christian gospel.

The first century was the century of the Uncommon Man. Dr. William E. Park says that "You will never find in the New Testament that Jesus made any reference to the common man. He recognized clearly that all individuals are different and one of his greatest powers was in being able to understand the separate identities of the persons He met, and with an almost clairvoyant realism discover their unique problems. The thought of there being such a thing as the common man goes contrary to all the basic ideas which Jesus expressed. He always emphasized the fact that every human being was unique and precious in the sight of God, and that individual human personality was sacred."

The unequivocal words of Christ were: "Be ye perfect as your Father in Heaven is perfect." Those who respond to the demands of Christ, who open their lives to his spirit are no longer ordinary or common persons. Dr. C. H. Dodd described the first century Christians thus: "They were conscious of living in the presence and power of the living God: in the immediate contact with the deep and permanent springs of life in the unseen world. In making the gift of the Spirit a part of their public proclamation, the early Christians did not intend to rest their case upon essentially incommunicable inward experience. They meant to say that there was a new kind of community life, exhibiting the marks of inward spiritual power in its freedom, unity and constructive energy."

The first century, the great century, was formative and determinative. The meaning and nature of the birth of Jesus, the significance of his death, and the place of the Spirit which was so potent in the experience of the Christians—all these engaged the attention and stimulated the thought of the Christian minds. A Christian literature arose. New ethical standards were established. Men were released from moral bondage and impotence. Kenneth Scott Latronette writes of this first great century: "There was a conviction that through Jesus had come not only forgiveness for sins but also a new life of victory over sin, and that true Christians had at work in them a power which should hold them to conduct higher than that of the average

mankind around them. From Jesus came an impulse which disturbed men in their easy acquiescence in that they could reach something better and higher. Moreover, through Jesus had come a new motive. Men were to love God and one another because in Jesus God had loved them. Righteous living was to be sure, still the command of God, but it was to be inspired by gratitude to God who in Jesus had loved men and given Himself for them. With the new motive also came power. Through what Christians called the Spirit, men had a fresh experience which enable them to make progress towards the seemingly impossible moral ideals set forth by Jesus." Converts, we recall, came thronging into the church. A pagan empire began to yield to the influence of the Christian fellowship.

What of our own century? We must admit, first of all, that there is much that is common, common in the sense that it is mediocre, mean, cheap, trite, plebian, inelegant, vulgar. There are yet those whom the refining influence of Christ has never touched. There is much in our society today which is nothing more than common, in the lowest sense of that word. The newspapers, courts and crime records attest that fact.

Think once more of Simon, Levi, and Zaccheus, how these very common men became men of superlative character. The ancient miracle must be reproduced. Truly this is an age for greatness. The exigencies of our age call forth the qualities of the uncommon man. Great causes wait to be served. Destiny remains in the balances. How dare any one live at less than his best? The story of Nazareth and of the first century is the story of the uncommon man. Nineteen centuries have lived for ours. This, therefore, should be the age of the noble, heroic, unselfish, uncommon man.

R. L. H.

Phillips Brooks once said: "Sad will be the day for any man when he becomes absolutely satisfied with the life he is living, with the thoughts he is thinking, and the deeds he is doing; when there is not forever beating at the doors of his soul some desire to do something larger, which he knows that he was meant and made to do because he is a child of God."

There are few of us so blind as not to realize that unless the moral force of religious conviction impels, the goal of true and lasting international cooperation cannot be attained; who do not appreciate the vital truth of the words, "If God does not build the house, those who build it build it in vain."—Sumner Welles.

Religion is to life what the forests are to hillsides. The spring of integrity and goodness, of human kindness and whatever else saves us from worse than brutish lives are kept alive and flowing beneath its shelter. When religion is gone the springs dry up and life becomes parched and arid.—Gaius Glenn Atkins.

Adversaries and Open Doors

By MRS. W. E. WISSEMAN

An Address by the Retiring President Before the Woman's Convention in Session at Elon College, June 17, 1947

In our home mission study on Race Relations this past year, one of the methods we used with some of our young people and children was a quiz. One of the questions was: "In what age are we now living?" I was interested to note that even the youngest knew that we have passed into a new age—the atomic age—and I think that many of them realize that this new age is a crisis in our way of living. Do you remember several years ago when we studied China as our mission study we learned that the word, *crisis*, is written with two characters—"danger" and "opportunity." Paul had the same idea in mind when he wrote many years ago to the Corinthians: "For a great door and effectual is opened unto me, and there are many adversaries." Some modern Paul might well write that same message to the Christians of our world today: "For a great door and effectual is opened unto us, and there are many adversaries."

How many adversaries there are in the world, hindrances to the coming of the kingdom of God. Think of the war-torn countries—the destruction there, the panic, the tragedy, the fear, the looting, the suffering, the disease. See in your mind's eye the children of these countries—their wasted bodies, their eyes too large for their faces—sad, hopeless eyes. No child should know the suffering and sorrow which the eyes of these children portray. And fear is there. Fear of the future, fear of the stronger nations. And I am afraid hatred is there also.

But do you know, the greatest adversary to our missionary work is not the destruction of so many of our churches, schools, and hospitals, nor what has happened to the people in the war-torn countries. The greatest adversary is our own thoughtlessness and neglect. Our indifference—our nonchalance. Missionaries who return to our country on furlough are amazed at our lack of feeling. Back in the 1800's when the American Board was born at that haystack meeting they had something which we, their descendants, have lost. They were concerned for the "heathens." Today the word, *heathen*, is out of style. Pray God, that our concern for others is not also out of style.

There are many adversaries, but Paul would remind us that there is

also an open door of opportunity—a great door and effectual. Opportunity is the dominating word today, as someone wrote from China: "We are not unmindful of the dangers, but we are thrilled at the thought of the opportunities before us."

There is first of all the great opportunity to relieve suffering, to provide homes for the homeless, to feed the hungry. Many of us are prone to feel that now that the war is over the need is not so great. Almost the opposite of this is true. Leaders who have been to Europe and the other countries tell us that never has the



MRS. W. E. WISSEMAN.

need been greater. Anne McCormick says, "The problem of hunger hangs over the war devastated area of the world like a blight." Hunger is a great and destructive force. Men will steal to feed their children. Men will fight for food. We who love our children and want the best life has to offer for them must also want that same good for all other children. It is well and good to provide the proper vitamins for our own children, but we must be concerned also with those other children who greedily search garbage cans for a crust of bread. Many people feel that America, a land literally flowing with milk and honey, is today at the crossroads. Ours is the opportunity to share out of our abundance with those who have so little—to clothe the naked, to feed the hungry, to visit the fatherless . . . to hear the words of our Father, "Well done, good and faithful servant."

Second, there is the open door of new and enlarged fields of work.

Once again we see the wonderful truth that God takes evil and makes good out of it. Most of the missions work in China up to the time of the war, was in coastal China. Not many missionaries had gone inland. Vast areas of China were untouched. Now we know how they were forced inland. The glorious story of the trek of these Chinese people is something that will go down in history. We know how missionaries and students moved a whole school for hundreds of miles inland. People who had never heard of Christ and Christianity have been touched by these people. It reminds us of the days of the early Christians. They were persecuted and driven out of Jerusalem. Their enemies tried to put out the fire of Christianity by kicking it out. But as they kicked the coals scattered and every coal was fanned into flame. Instead of putting out the fire they started more fires. So it is in China.

I believe that we will find, too, that the church in Japan was strengthened during the war. Because all missionaries were withdrawn and the responsibility was thrown wholly upon the Japanese Christians—in spite of the hardships which they had to endure—the work continued and grew.

For us of the Southern Convention our new opportunity is the Shaowu Mission. Closed for many years because of lack of funds, it is now our responsibility. When several years ago Mr. Lester said to the American Board, "Give us of the Southern Convention some task, some work that will not be done unless we do it," they gave us Shaowu. And to it we gave the Jacksons, and to them we gave our pledge of support. As we read the letters about Shaowu and the people there and hear of the real hunger they have for things spiritual, their eagerness to learn, the sincere welcome they gave the Jacksons it makes us feel that here indeed is an open door!

The open door to relieve suffering, feed the hungry; the open door in new fields of work. And there is another open door—shall I call it the opportunity to make America Christian? I am thinking of our opportunities as parents to make our homes citadels of faith and love. The opportunity we have as teachers of children and young people to instill in them the ideals of Jesus. How heartily I agree with the person who said, "It is a wonderful thing to take a bit of gold and a few jewels and make out of them an instrument that will keep time with the sun. A

Continued on page 6.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Christian Missionary Association, an over and above association for generous and courageous Christians, will meet this fall in the Suffolk Christian Church. Its session will be held in the afternoon and evening of the first Tuesday in December. It will consist of a business meeting in the afternoon at 4:30 when some twenty-five (according to last year) churches will pool their memberships into a sizeable sum for the helping of strategic fields in our conference. More than \$2,500 will be thus raised (according to last year's experience) for the building and sustaining of some growing churches and pastorates within our boundary. It is a really great home missionary work, and many of our best people find it a joy to see what we can do.

Newport News led the way last year with \$450; Liberty Spring followed closely in their wake with \$420; Suffolk was third up with \$280. This year Suffolk will seek to add at least \$200 to that figure, and step out front unless others pull up, too. The field of the Rev. Dr. I. W. Johnson led all last year—taking his field as a unit—with a total of \$650. (I wish a number of good Suffolk folk would read these lines and say: "Pastor, we will try to go beyond even that figure this time!") It is not unthinkable that we could have one hundred memberships at \$10 per head.

Besides the good fellowship we may all have in raising good sums for our respective church's reports, we can greatly help in building up the church in our conference, and the Kingdom of God in our midst. Right now we see the urgent need for at least \$4,000 instead of \$2,500 as was raised last year. Why can we not get the spirit of progress for several of our needy fields, pastorates, and as yet untouched sections? We are a compact, solid, progressive conference of good church people. Let us build up our conference. Let us catch the spirit of this age of advancing church life, and great need, and see to it that churches which need full-time pastors get them, and that struggling building programs feel the encouragement of help—real help from a good conference able to help them.

In this letter I wish to appeal to the pastors of the nineteen churches which made no contributions to this

fund last year to help their churches this year to do so. Nineteen churches at an average of ten memberships could give us a great thrill, and find joy and enthusiasm for themselves. I also wish to appeal to church treasuries, Sunday school classes, and church organizations to see to it now that their respective churches and organizations are in the records this coming year. Turn to page 193 of the new *Annual* (1946) and look for your church, or Sunday school, or organization and make an earnest prayer that you do better this year. I happen to know that this is a most worthy conference enterprise, and that really good work can be done with your help. Begin planning now, and come with an enthusiastic report to the annual meeting in Suffolk in December.

JOHN G. TRUITT.

ADVERSARIES—OPEN DOORS.

(Continued from page 5.)

wonderful thing to take a canvas, some brushes and some paint and create a Millet's 'Angelus.' A wonderful thing to take a pine board, a pot of glue and some strings and make an instrument that can sob out an Ave Maria. But the most wonderful thing in all the world is to sit down with a child, and enlarge his horizons, push back the foothills and enrich his understandings." That is our task and opportunity . . . to so teach and inspire our children that they will be dissatisfied with the world which is and will build together a world of love and brotherhood and understanding.

I am thinking, too, of the opportunity we have of living out Jesus' teachings of brotherhood. We, of America, a land made up of many races and colors have the best opportunity in the world to show the United Nations how people of different races, religions, colors and castes can live together in brotherly love. For if we cannot love the Jews and the Catholics and the Niggers whom we see—how can we love the Russians whom we have not seen.

The things which I have been saying are not new. They are the things which you feel as you read the newspapers and magazines, the things your pastors have been preaching. But I dare to repeat them because I believe that the doors which are opening before us are great and effectual.

And I would add this—the best instruments God has for opening these doors are you and me. God could if He chose, feed all the hungry, clothe the naked, reach all the unreached. But He doesn't do it that way. He uses people. People like Lord Shaftesbury of England—rich, cultured, highly educated, at twenty-five a member of Parliament. One night sitting by the fire, he excused himself at ten o'clock, and with his two hired assistants went out into the slums of the city. When Parliament dismissed at midnight he went forth with his lantern. He was a lover of good music and good books, but he denied himself long hours at night with them in order to minister to the poor. He gave his Sunday afternoons to exploring lanes and alleys. His first reform was for the waifs and strays. He founded fifty or more ragged schools attended by some 10,000 children. Night schools he founded, industrial schools, Sunday schools. Finally as an old man he stood before Parliament and said, "My lords, I am now an old man. When I feel age creeping upon me and know I must soon die, I am deeply grieved, for I cannot bear to leave the world with so much misery in it." And his funeral was such as London has rarely witnessed. In "T" Square there were 40,000 factory hands, flower girls, working people whom he had befriended. The boys from the ragged schools lifted this banner: "I was sick and ye visited me." The costermongers lifted this: "I was a stranger and ye took me in." What doors this man opened for God.

God uses people like William Booth who when asked the secret of his success replied: "God had all there was of me. There have been men with greater opportunity for an education than I had, men with greater brains, but from the day I got the poor of London on my mind and a vision of what Jesus Christ could do with the poor of London I made up my mind that God should have all of William Booth there was."

God uses people like you and me—wherever we live, whatever we are doing. He needs us to open his doors. Herman Hagedorn in his poem, "The Bomb That Fell on America," has the voice of God say: "Give me your life and I will make it a spade to dig the foundations of a new world, a crowbar to pry loose the rocks, a hoe to mix sand and cement, a trowel to bind stone to stone and make them a wall. Man without God is a bubble in the sea, a single grain of sand on an infinite beach. God without man

(Continued on page 7.)

News of Elon College

By PRESIDENT L. E. SMITH.

WHEN SHALL WE BUILD?

I would call your attention again to two serious emergencies at Elon College, our own church institution of higher learning: houses for students and faculty members to live in and faculty members to instruct the students when they come.

To supply the first emergency would materially help to supply the second. There is no question about the need for new additions to our dormitories and needed improvements for the dormitories that we now have. These needs have been recognized and preliminary steps taken looking toward the meeting of these needs. But building operations have not begun. The one great question confronting the total constituency of the college today is: when shall we build, now or later?

There are arguments on both sides, but bear this in mind, I beg of you, that arguments will not supply these needs. We do not need arguments; we need action. "They" tell us that it is too expensive to build now. True, it is. But will "they" tell us when it will be cheaper. "They" say: "Never go in debt again at Elon College for anything. We have had sufficient experiences with debts at the College, and no building operations of any kind should be undertaken until we have the money in hand to pay for the same." That sounds good, sounds like a safe policy. But what are "they" doing to provide the money with which to pay? At the present rate at which "they" are giving, when would the College ever have sufficient money to pay for one building to say nothing of the seven needed? "They" should be careful not to use existing conditions as excuses for failure to do their duty. Excuses are flimsy articles in the realm of realities.

Building cost is high, higher than this generation has even known it to be. Materials are costly and difficult to secure. Wages are more costly and less productive. The laborer works fewer hours and gets less done than ever before. He has to take time out for a "coke," a "smoke," and a "breather." All of these cost money and add up when the week is done. Too expensive, you say. Yes, but what are we going to do about it? To justify our failure to build does

not help to meet our emergency. It does not improve our present dormitories, does not provide new ones to meet our needs.

Would it be fair to look at the other side of the picture? It is costly, too costly, but on the other hand, we and "they" have more money than ever before. Profits and wages are higher; money is more plentiful. We and "they" are more able to give than ever. When building costs come down, money will become less plentiful and more difficult to secure for building purposes. After all is done and said and all arguments are in, the comparative cost of building is about as great at one time as another. The question for us—trustees, Church, and alumni—to decide is: "Are we going to meet the emergency now existing at our college, or are we not?" If we are, the question is, "When and how?"

The writer is well aware of the fact that our local churches, every one of them, have things that should be done. They can plan large enough to require all of their surplus money to tax their giving to the limit so that they will not have money for other things. Also, we may assume obligations in other fields than our own church that will tax our capacity financially. But after all, is it not true that progress is practically impossible without trained and sufficient leadership? This is true in the pulpit at home, in the pulpit on foreign fields, and everywhere. It is also true that Elon College is our institution for the training of our leaders. When we neglect the College, we necessarily reduce the quality of leadership required for progress. It would seem to be a part of wisdom to put contributions today where they would mean the most to the total program of the church. Emergencies exist all along the line, but let's turn our attention to the essential emergency—the one which if met will help materially to meet others. Your co-operation and suggestion will be greatly appreciated.

CONFERENCE APPORTIONMENTS.

Habit is a great thing. When you do a good deed from time to time until it becomes a habit, you have gotten yourself into a service that is really worthwhile. To fail to do this

deed when the opportunity comes occasions an uneasy conscience and an audible demand within that you perform your duty. It would be wonderful if all of our churches and Sunday schools would make quarterly contributions to the college as requested by the Convention until it becomes a habit with them. Such a habit would insure the college of a degree of support that would mean much in its economic life. Someone said to me, "It is too bad that the college has to be continuously appealing to the Sunday schools and churches for support." I disagreed. I think it would be too bad for the church and the college if such were not the case. It is only by mutual support that we attain mutual assistance and mutual inspiration. So long as the church supports the college, the college is conscious of its obligation to the church and shall endeavor to seek to do its best for the church. The college does not repay the church in dollars and cents directly, but it pays dividends on the money invested in the college by the church in trained leadership for pulpit and pew. By working together both the college and the church shall be strengthened and the fruits of their efforts shall be mutually beneficial. The college is most appreciative of the church's assistance.

Previously reported \$4,982.03

Churches.

Eastern N. C. Conference:	
Hope Mills	23.00
Turner's Chapel	35.00
Western N. C. Conference:	
Flint Hill (R)	14.00
Va. Valley Conference:	
Mt. Olivet (G)	3.44

Sunday Schools.

Eastern Va. Conference:	
Spring Hill	5.52
Union (South.)	9.52
N. C. & Va. Conference:	
Durham	27.49
Hines Chapel	5.55
Liberty	3.40
Union (Va.)	10.00
Western N. C. Conference:	
Ether	3.72
Va. Valley Conference:	
Mt. Lebanon	11.00
New Hope	7.00

Total \$ 158.64

Grand total \$5,140.67

ADVERSARIES—OPEN DOORS.

(Continued from page 6.)

is a mind without tongue or ears or eyes or fingers or feet. God and man together, we are such power as not all the atoms of Creation can match."

And we might say: "God and man together, there are no doors which we cannot open."



THE CONTRIBUTION OF CHRISTIAN COLLEGES IN CHINA TO THE WORLD CHURCH TODAY.*

*By DR. T. C. CHAO, Dean,
Yenching University School
of Religion.*

It is with pleasure and intense eagerness that I accept your kind invitation to speak on the subject of the Contribution of the Christian Colleges in China to the World Church Today. Perhaps it is not inappropriate, nor immodest for me to say that I am one of those who ought to appear before you to bring the vision which you certainly have already had, of the actual and possible contributions of the Christian Colleges. As a graduate of a Christian University in China, as a teacher first in one and then in another of the Christian colleges, and as a minister of the gospel, deeply interested and involved in church life in China, I am acquainted with the activities and aspirations as well as the great and urgent needs both of the educational institution and of the ecclesiastical organization. Both of these—the University and the Church—owe their existence, maintenance, and support to the prayers, plans and efforts of the Christian people in this country. For all these we are not without gratitude and appreciation. We do not often show our gratitude and appreciation in lip service which you do not need; for we assume and feel certain that you understand that as a people who have the foundation of their corporate life in gratefulness to their ancestors, to the sources of life, we consider it a shame and a stupidity not to acknowledge our heartfelt gratitude to those who give us the good things for growth and development. We, the Chinese people, are still a race, (in spite of political, social and intellectual revolutions that have thrust our whole culture into a process of disintegration and collapse) that contains in its very blood a religion of gratitude, to heaven, earth, ancestors, teachers, friends, and all who give their best to us.

*Delivered at Annual Dinner of Associated Boards for Christian Colleges in China, in New York City, May 12, 1947.

As to the contributions that the Christian colleges in China can bring to the World Church, is it not already quite apparent to you that they are as they have been, the sharp thrust of the moral and religious spearhead of ecumenical Christianity.

I need therefore only to remind you of the fact that the Christian Colleges in China, by their academic interest and achievement are the most vital force in China now leading the intellectual element to an understanding of the Christian gospel and call. The intellectual element, being the true leading power in Chinese life, must be won to the side of Christ, partly to be converted and entirely to be convinced of the need of Christianity for the rebirth of China in moral and spiritual life, so that with their sympathy and often cooperation, the gospel may be spread among the people without too much hindrance and handicap. This element cannot be won merely by religious fervor and evangelistic efforts. To meet the expectations of this element, it is of paramount importance that a high academic standard be rigorously maintained and that sufficient scholarly achievements in the field of science as well as in the field of the humanities be constantly brought forward as a token of the vitality of Christian thought and life. A few Christian Universities in China must struggle to be on a par with the best of China's growing and expanding government and private institutions of learning. Equality of academic standing today is a necessity. The old type of Christian college that looks forward only to recruiting and educating Church leadership is not sufficient, if the Christian institution of higher learning is to contribute adequately to the extension of world Christianity in China. It must reach the deepest and highest in Chinese life. And yet, at the present moment, because of the lack of funds and personnel, those colleges which have thus far more or less established their academic work, are in grave danger of being curtailed in this exceedingly vital phase of their tasks.

In the earlier years of the war with

Japan, I called on a professor of philosophy and in the course of an earnest conversation I inquired if, among the philosophers of our country, there was being put forth a philosophy of the Chinese nation. The answer was prompt and in the negative. It was too early to expect that. And yet, we all know the Christian colleges have a definite moral and religious philosophy in the faith of the Fatherhood of God and the brotherhood of man, in self-denial and self-giving, in active loving service and peaceful fellowship in common discovery. In having such a definite philosophy, the Christian colleges can speak in unequivocal terms and in action for freedom of thought and deed, for freedom of academic work in the midst of external influences that are only too ready to curtail such freedom. The Christian colleges in China do not worship mammon, do not tolerate oppression and partisanship in political struggles, and do not yield to threats and allurements of any kind. They have amply proved their Christian stand during the war. Instead of submitting to Japanese rule, which would mean the abandonment of the principles upon which these institutions were founded, most of them moved to the interior under untold difficulties. I am a member of Yenching University for which I can speak from direct and first hand experience. On December 8, 1941, the Japanese sent a military detachment to surround the institution, take it over, close it down. No one of the Chinese on the faculty had a thought of yielding. Fifteen people together with a group of the best of our students were arrested and imprisoned. Efforts of almost every kind were made by the Japanese to coerce or to lure them into collaboration. Suffering, pain, and death might be the result of quiet resistance, but they stood the test. Four of our best professors and administrative heads were very near death in prison; but in the Providence of God, they were delivered, and today, in utter self-abnegation and privation, they are carrying on and trying to restore the institution to its former standard and capacity. They hope against hope but they do not despair for a moment. They earnestly desire that people in this country understand their aspirations, and at such a distance, they cannot but have the feeling at times of separation and of inability to explain. However, all this may be beside the mark. What I want to point out is the tremendous influence the Christian colleges under exceedingly great handicaps, are ex-

erting on Chinese life by their firm stand upon a definite Christian philosophy of life and by their witness in suffering during and after the war, to the truth that what China needs is the kind of unity, peace, cooperation, self-sacrifice and hard work that they embody in the works that they are now carrying on. Can the World Church wish a better thrust of its spearhead in China than this? Can there be a better contribution to its extension and a more ample tribute to the soul of ecumenical Christianity?

In the second place, let me point out that the Christian colleges in China are the study centers and experiment stations of world Christianity. Small contributions have already been and are being made to the Church in artistic expressions of the Christian faith. For instance, a new religious language is needed to make clear the essential content of Christianity. If I am allowed to speak out of my own experience, which is mostly connected with Yenching University, I must first of all express my deep appreciation for the freedom it has given to spiritual experimentation in forms of worship, in hymn writing, in the composition of religious music, in the writing of original prayers, and in the production of religious literature. Yenching University, as far as I know, is the first institution that started the Christian fellowship and coined the word "Tauchi" that have been taken over and adapted by the other Christian colleges. From Chinese architecture adapted to modern use in the University plant, to the three hymn books that Yenching has had the privilege of producing, or of cooperating with other agencies in producing, the experiment has never ceased in its fearless on-going. It has the honor of being the first institution in the literary sphere. One of our professors of theology is the first Chinese that wrote a book on "the Life of Jesus" and another on "the Life and Letters of St. Paul," from the Chinese angle, in which the poetical language of the Chinese literati was used, vitally artistic and therefore hardly translatable. Before the war, there had gone out from Yenching two religious periodicals—*The Amythest* and *The Truth and Life*—which exerted a profound influence upon the life and thought of Christians in China. During the war, a professor who buried himself in his books in order to be unnoticed by the Japanese militarists, wrote a long anthem on the Nativity which was put to music by a friend of his in Tientsin and was sung

in public in place of "The Messiah," attracting large audiences and newspaper comments. An American colleague of his, who is at present in this country, has written books on the adaptation of Chinese music to Christian use. During the war, also, the New Testament was translated by another who is now studying in this country. These things and a thousand other matters are like little streamlets that flow together in irrigating the fields that the World Church desires to cultivate, to plant, and someday to reap rich harvests from.

Thus far, China has not produced any noted theologian, I regret to say. This takes time. But if in the not too distant future, a Chinese theologian of note should appear, I feel I can assure you he will be a contribution of one of the Christian colleges in China. He will not be likely to be a member of any theological seminary not closely associated with a Christian institution of higher learning. In the nature of the case, theology of the original kind is an expression of full "Churchhood" if I may be allowed to coin a word. Chinese culture, like Greek philosophy and art in the early days of the Christian era, has a wealth of offerings to make to our faith. The offerings will come when certain difficulties are overcome and when the leader or leaders of thought arrive on the scene. So far as the difficulties are concerned, there are to my mind three. First, there is the difficulty of the over-accumulation of past and even of recent thinking in the west which a thinker has to wade through before he comes to his own under God's leading. Unlike the first century Christian, he bears a burden of history which the former did not have to put his shoulders under, and consequently the Chinese theologian is slow in appearing. Then, there is the type of culture, which he inherits that retards his creative adventures, and so he must have a careful orientation in order not to relapse into his own rich inheritance and after all leave out the most essential elements of Christianity, which as elements of faith do not come within the categories of culture or human wisdom. Chinese thought, though quite various as represented in the schools of Taoism, Motism, Legalism, Confucianism, and so on, agreed that we human beings have only ourselves and this changing and unstable world which is our home. At best, China from ancient days up to the present, has believed in cosmic moralism which is pure immanentism. The idea that

God comes into the world from Himself as beyond our world of space and time and reveals Himself as the Word Incarnate, is quite beyond the Chinese mind which finds it incredible that man should hold on to his world and at the same time to the world to come. To many Chinese Christians, Christianity is no more than an ethical way of living and as such no theology is possible. But still, in spite of these difficulties, the theological mind gradually emerges, proving that cultures grow in conflicts in which new creative processes are set in motion. Buddhism was completely out of gear with Confucianism, and yet for centuries they existed side by side, (Continued on page 13.)

MISSIONARY OFFERINGS. REPORT FOR JULY 4-10, 1947. Sunday Schools.

Bethlehem—N. C. & Va.	\$ 5.00
Durham—N. C. & Va.	14.16
Ether—W. N. C.	4.29
Hanks Chapel—W. N. C.	23.21
Hines Chapel—N. C. & Va.	3.00
Mt. Lebanon—V. Va.	6.00
New Hope—V. Va.	2.84
Spring Hill—E. Va.	9.46
Union (South.)—E. Va.	28.66

Total \$ 96.62

Churches & Individuals.

Antioch—V. Va.	\$ 50.00
Flint Hill (R)	12.00
Hope Mills—E. N. C.	26.00
Mt. Carmel—E. Va.	56.33
Mt. Herman—E. N. C.	2.00
Mt. Olivet (G)—V. Va.	10.19

Total \$ 156.52

Church Extension.

Greensboro, Palm St.—N. C. & Va. \$	6.06
Ingram—N. C. & Va.	33.50
Liberty Spring—E. Va.	12.82
Linville—V. Va.	25.50
Little Creek—E. Va.	7.50
Leaksville—V. Va.	14.62
Mt. Bethel—N. C. & Va.	9.38
Mt. Lebanon—V. Va.	5.42
New Center—W. N. C.	17.00
Pleasant Hill—W. N. C.	2.50

Total \$ 134.30

Shaowu.

Fuller's Chapel—E. N. C.	\$ 30.00
Greensboro, Palm St.—N. C. & Va.	6.06
Ingram—N. C. & Va.	33.50
Liberty Spring—E. Va.	12.83
Linville—V. Va.	25.50
Little Creek—E. Va.	7.50
Leaksville—V. Va.	14.63
Mt. Bethel—N. C. & Va.	9.38
Mt. Lebanon—V. Va.	5.42
New Center—W. N. C.	17.00
Pleasant Hill—W. N. C.	2.50

Total \$ 164.32

Total for period July 4-10 . \$ 551.76
Previously acknowledged ... 29,730.01

Total since Sept. \$30,281.77

Respectfully submitted,

WM. T. SCOTT,
Superintendent,

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

FAMILY FUN.

Fun for the family may cost lots of money. I've discovered a secret though, which perhaps you've learned also—family fun need not cost much money. Our family seems to get the most fun out of being together and doing things together. Last week I told you about how we went to Church Vacation School as a family. That was so much fun and it only cost us eighteen cents a day bus fare.

Near us lives a family of four—mother, father, big brother and little sister. This summer the parents thought that it was time for them to get away for a few days at the beach. Mother Arthur had not had a vacation away from children in four years, for her son would be four this summer. They started planning in February so that they could have a few days in June. A practical Negro nurse was hired to take care of Allison and Peter at home. Another maid was hired to come in during the afternoons and care for the children while the nurse washed the children's clothes and ironed. The children liked their nurse and got along fine, until on Thursday evening she had to be gone for an hour and a half. The maid was left to look after the children who had been given their evening meal and put to bed. The maid disobeyed the orders left by the nurse and took little two-year-old Allison out on the porch and let her sit in the big rocker chair. Allison got a spill and a nasty cut from the point of the rocker so that next morning the nurse had to take her to the doctor's office and have three stitches taken above her left eye. All went well Friday, but on Saturday afternoon the maid took the children walking along a busy highway. She started across the street with the children and little Peter dashed out too soon. A car struck him and he was carried to the hospital where the X-ray showed that his right collar bone was fractured! I'm sure that the parents had fun at the beach but when they got home Saturday night to find both their children injured, I'm afraid that they felt their fun had cost too much this time!

We had lots of fun celebrating the Fourth of July last week. It was work but fun just the same. Our lawn and garden had grown up and gotten full of weeds while we were

busy with the Vacation Church School. Last week the father of our family was busy speaking over the radio each day. On July 3 he got the tools out and started trying to catch up with the grass and weeds. On July 4 the children and I got out early. Oliver got his big wagon. Rebecca got her little wagon. I used the snippers and hand scythe. The children brought the rake, broom and trash pan together with a bushel basket to pick up the grass. Such raising of blisters we did! Our neighbors have been saying such nice things about the way our lawn looks though!

We tackled the garden in the afternoon. Daddy joined the gang for the battle against garden enemies. He dusted the plants to ward off the insects; tied up the tomato plants to stakes where the wind had blown them down, and suckered them. We weeded and hoed and watered. Rebecca did more playing ring around tomato plants than anything else!

Just the same we had lots of fun. We laughed and sang. We didn't get anything worse than blisters. Instead of it costing anything, we saved the fifty cents we pay Jimmy Green, who is away on a vacation, when he does it. If you haven't tried such a fun time we think it would be good for you to do so once.

YOUR CHILD'S CONFIDENCE.

By MABEL-RUTH JACKSON.

Issued by the National Kindergarten Association.

Mrs. James with Ronnie, her five-year-old son, had come to visit her sister whom she had not seen for a long time. The sisters were so glad to be with each other and there was so much to talk about that Mrs. James did not notice at dinner-time that her little boy was making unwise selections and was being served much too bountifully. Later, both he and his mother paid the penalty for this over-indulgence; and the next morning, although relieved of his discomfort, the usually active Ronnie was content to sit quietly on his mother's knee. Mrs. James was feeling remorseful—reproaching herself for not having guarded her son more carefully.

"Don't worry so much," her sister advised. "He'll be all right. You always did take things too seriously."

Maybe Bess was right, Mrs. James thought. Bess' children were happy and healthy. But Ronnie was different—more delicate and a little oversensitive. She couldn't be too careful.

Just then some acquaintances of her sister's dropped in, and Mrs. James sat holding Ronnie and half-listening to the idle, pointless chatter that filled the room.

After a while Ronnie whispered in her ear, "I think they're talkin' kind of silly."

His remark was so surprisingly to the point and it amused her so much that thoughtlessly she repeated it. Everybody shrieked with laughter.

Ronnie buried his head in her neck, embarrassed. "I didn't mean for you to say it out loud," he whispered.

Realization that she had betrayed his childish confidence came to Mrs. James with a shock. To herself she vowed never to do such a thing again. But there was something to be done now. She must meet the present situation; she must restore Ronnie's self-possession.

So she kissed her boy warmly and said in a low tone, "They thought it funny, Ronnie, and enjoyed it. They like you. You laugh, too, so they will know you like them."

The child sat up, but the flushed little face showed no smile. "They laughed at me," he whispered.

"No, not *at* you but *with* you," she answered. "Don't you remember that when Daddy tells jokes we all laugh? We laugh *with* him—not *at* him!"

Ronnie laughed. "Yes," he said, "we laugh *with* him—not *at* him. I think I'll go out and play now."

With a sigh of relief Mrs. James leaned back in her chair. She could not forget the occurrence and she felt almost as grateful as she would have had her child been in danger of devouring flames and she enabled to save him. Fervently she gave thanks, but still the question would come, "How could I have been so utterly thoughtless?"

This incident to some readers may seem a matter of little importance. Mrs. James, however, knew that her moment of thoughtlessness could have had tremendously disastrous outcomes—both for her son and for herself. She might have forfeited her child's trustful confidence in his mother—such a precious, fragile thing—a trust that ought to have a very great influence throughout his entire future. Lifelong effects are often pro-

(Continued on page 15.)

Book Reviews

THE BIBLE TODAY. C. H. Dodd. The Macmillan Co. New York. \$2.50.

One of the theological quips which has gone the rounds of the seminaries is this: "Thou shalt love the lord thy Dodd with all thy mind and thy Niebuhr as thyself." C. H. Dodd, Professor of Divinity in the University of Cambridge, is better known, to be sure, in England than in America. But he is realizing a growing popularity in America and this book, published both in England and America, will bring his rich scholarship to a host of readers.

Here is a study of the Bible, but more; it is a study of history and the church in their Biblical settings. "The Bible," says the author, "is offered to us by the Church as a revelation of God; not, certainly, as a sort of inspired encyclopedia, where chapter and verse can be turned up and questions settled out of hand, on the contrary, it makes us aware of the depth and range of our problem, rooted as it is in the remote but still living past. It plunges us into the stream of history in a peculiarly significant part of its course. It makes present to us crucial events of the past by which the stream cut for itself the channel in which it still sweeps us along. . . . The Biblical history is meaningful because it is related at every point to the fundamental reality which lies behind all history and all human experience, which is, the living God in his Kingdom; and because it moves toward a climax in which the Kingdom of God came upon men with conclusive effect."

Dr. Dodd claims that the foundations of biblical criticism were laid in the first four centuries of the Christian era, that a most comprehensive and thorough critical edition of the text of the Old Testament was produced in the third century by Origen of Caesarea, and that "the sustained labours of generations of early biblical scholars gradually established certain broad controlling principles of interpretation." The author works within this historic and exalted tradition.

This volume of lectures surveys both the Old and New Testaments in their historical settings. It summarizes changing attitudes toward the Bible in the early church, in the Middle Ages, during the Reformation, and today. The author then discusses in detail the idea of "History as Rev-

elation," and suggests how it may be applied, even to the troubled events of our own time. For example: "Whatever response the words of Scripture may evoke in our minds, through meditation and waiting upon the truth, must submit to control by facts. Otherwise we are in danger of taking 'autosuggestion' for the Word of God, and missing something that might tear to pieces the fantasies we have woven, and tell us truths about ourselves that we never suspected. Consequently there ought to be no separation between the 'historical' and the 'devotional' study of the Bible." R. L. H.

* * *

HOW TO HOLD AN AUDIENCE WITHOUT A ROPE. Josh Lee. Ziff-Davis Publishing Company. \$3.

At last—a practical book on oratory that recognizes the need for inspiration, sincerity, directness and conviction . . . that calls upon the word pictures of Jesus for inspiration . . . the sincerity of Paul for illustration . . . and the fire of the French Monk, Peter the Hermit, for conviction. According to Lee, "unexpressed ideas are of no more value than kernels in a nut." His book offers guidance—by example as well as precept—for projecting ideas through personality, straightforward argument, logical reasoning and intellectual honesty. Lee points out that "many of the world's greatest orators have been preachers, ministers of faith" and his recognition of the need for simple truths and honest reasoning will make his book of special value to clergymen.

"The first prerequisite to becoming a speaker is to have something to say" is one of Lee's salient premises. Using George W. Truett, one of the great preachers, as an example, he demonstrates the need for a rich background of reading and experience. He recognizes the Bible as the speaker's greatest reference medium and utilizes Biblical lore for examples. He warns that there is no substitute for brains and quotes Paul's advice to the Roman's concerning the substitution of zeal for knowledge, "for I bear them record that they have a zeal of God, but not according to knowledge." He calls upon the parables of Jesus to display the value of word pictures and cites the sustained faith of Peter the Hermit whose fiery preachings raised one crusade after another as an example of firm conviction.

Josh Lee is a former United States Senator from Oklahoma whose eloquent oratory gained him the respect of America's outstanding states-

men and speakers. From his early boyhood in Oklahoma, the son of a country doctor who moved his family throughout the territory in a covered wagon, Lee showed great interest in public speaking. He worked his way through the University of Oklahoma giving lectures and speeches at community gatherings. Later, as the head of the speech department of the University, he wrote a conventional, academic book on public speaking which has served as a textbook in many schools and colleges. He is now a member of the Civil Aeronautics Board and makes his home in Washington.

* * *

THE QUEST FOR INNER PEACE. William E. Park. The Macmillan Co. New York. \$2.50.

A previous volume of sermons by Dr. Park appeared under the title, *Narrow Is the Way*. The present volume is a collection of sermons preached at schools and colleges throughout the country. The subject of one sermon is the title of the book.

These sermons are easy, informal and interesting reading. The author gives many insights into life on high levels. The popular approach to current problems is beautifully illustrated. A knowledge of psychology is used frequently to a very good advantage. The author does not indulge in platitudes.

Those who are looking for sermons which abound in textual exposition and Biblical scholarship will be disappointed. There are few references to, or quotations from, the works of the great theologians. Having taken a text, the author rarely returns to it. In a number of instances the choice of a subject is weak; the subject does not grow naturally and inevitably out of the text. The author gives the impression of being better acquainted with literature in general than with the literature of the Bible.

Dr. Park has served Congregational and Presbyterian Churches. He became the president of Northfield schools in 1941. R. L. H.

* * *

A SCIENTIST'S APPROACH TO RELIGION. Carl Wallace Miller. Macmillan. New York. \$2.

Here is a scientist who is neither omniscient nor atheistic, but studious, scholarly and reverent. He gives a fresh slant on the articles of our Christian faith. One may find here the basis of a series of illuminating discussions or sermons.

Professor of physics at Brown University
(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

WISDOM IS THE PRINCIPAL THING.

LESSON IV—JULY 27, 1947.

MEMORY SELECTION: *Wisdom is the principal thing, therefore get wisdom; yea with all thy getting, get understanding.*—Proverbs 4:7.

LESSON: I Kings 3:5-14; Job 28:12-28; Proverbs 1:1-7; 20:23; 3:13-18; 4:1-9; 8; 9:1-6, 9, 10; 16:20; James 1:5.

DEVOTIONAL READING: Proverbs 9:1-6; 9-10.

A Young Man Who Made a Wise Choice.

A young man once had a dream in which God gave him a blank check. "Ask what I shall give thee," said God to Solomon. It was a hard choice, hard to say what one thing one might want above all others. For instance, what one thing would you ask of God if He told you he would give you the one thing for which you asked? Well Solomon made a wise choice. In chaste language a humble spirit he asked God for an "understanding heart" so that he might discern between good and bad, and be able to judge the people whom God had committed to his care. The choice pleased God and God not only gave this man wisdom above all other men, but he gave him riches and honor as well. "Lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither shall there be any after thee like thee."

The Words of a Wise Man.

This young man, grown to manhood and maturity, out of the treasures of his heart accumulated by observation and experience, gave utterance to what is known as proverbs, which were later written down and preserved in permanent form. Solomon is said to have spoken three thousand of these proverbs or wise sayings. As someone has said, "a proverb is a thought boiled down until the residue is concentrated wisdom." It says much in little. It is distilled wisdom. It is highly concentrated thought. It is usually put in striking language, easily remembered. We have such a collection of proverbs in the Bible in what we call "The Proverbs." It is not necessary to believe that all of them came from Solomon. But they are typical

of the ones he uttered and for general purposes are attributed to him.

What Is Wisdom?

As used in Proverbs, wisdom means at least three things. First of all the word is used on the ordinary level of life, as a guide to conduct, the discretion which life teaches or should teach, the sagacity in dealing with affairs, the knowledge of men and things that comes from experience. In one sense it is what we usually call "common sense" which is one of the most uncommon things in a way. A proverb is a maxim of ordinary conduct, practical words about the practical affairs of life.

In the second place, there is a deeper meaning to the word. It is the discernment that looks beneath the surface and sees cause and effect, the ability to get at the heart of things, a guide to the heart as well as to the feet, a guide for thought and feeling as well as for conduct. In this sense wisdom is looked upon as the law of God.

And finally, the word is lifted to higher levels at times, and is made divine, almost identical with God Himself. It is an attribute of God, a quality which God displays in all his works.

In all this, it can be seen that wisdom is more than knowledge. It is something beyond "book learning" or "book larnin'" as some folks refer to it. A man may be supposedly educated and still lack wisdom. On the other hand a man may not be able to read or write and still have true wisdom.

The Value of Wisdom.

In poetic and picturesque language the writer tells of the value of wisdom. She is the principal thing; therefore one ought to seek her. She is more precious than rubies, and nothing that a man can desire is to be compared with her. To gain her is far more desirable than to gain silver, and to have her is greater profit than to have fine gold. She gives length of days—all the wise do not live to old age, but the exception proves the rule—and quality of life. Her ways are ways of pleasantness, and all her paths are peace. She is as a tree to those who lay hold upon her, a shelter and a stronghold. And to possess true wisdom is to find the secret of happiness. She makes the

inexperienced wise and the wise more wise. Wisdom in the thought of the writer is one of life's *summum bonums*, one of life's supreme values.

The Beginning of Wisdom.

"The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding." This is the starting point and the foundation of all true wisdom and sound knowledge. An attitude of reverence toward truth, and obedience to the laws of the universe, a sense of awe in the presence of God, a sense of dependence upon a "power not ourselves that makes for righteousness"—here is the beginning of wisdom, true wisdom. Nowhere will you find greater humility, for instance, than in the heart of a true scientist as he stands before some truth. Jesus said that this same spirit was necessary to entrance into the Kingdom of God. It is only as we become as little children that we can have wisdom. Knowledge is not enough.

The Promise of Wisdom.

Thanks be unto God who hath not reserved this true wisdom for a favored few. "If any man, or if any of you, lack wisdom, let him ask God who giveth liberally to all men and upbraideth not; and it shall be given unto him." Here as elsewhere God is no respecter of persons. I have known humble men, some of them unlettered Negroes, who had wisdom beyond some college graduates. The secret of the Lord is with them that fear him. The meek will he show his way. That which we see not he will teach if we ask in humility and sincerity. True wisdom is the gift of God, one of God's best gifts. Christ himself was referred to as "the Wisdom of God and the Power of God."

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CONTRIBUTION OF CHINA COLLEGES TO WORLD CHURCH.

(Continued from page 9.)

without too many conflicts and controversies. Christianity will in a similar manner come into its own theological consciousness and expression. And when that time arrives, it is the Christian colleges, in their fearless, intellectual and spiritual adventures, that will offer the thinker and the thought, perhaps even alarmingly so to the World-Church. Is not such an expected contribution after all?

In the third place I venture to say that the Christian colleges in China are places where Christian unity and ecumenical consciousness find their dynamic and practical expressions. International in character and interdenominational in formation, these colleges and those who work in them cannot but find the World Church expressing its own in the process of their interaction and consciousness or unconscious integration. The members of these colleges come from very different cultural backgrounds and heritages and bring with them theological differences, but they have to face the necessity of living and working together and to find a common and united front in their dealings with the immediate and often hard problems that demand solutions. As the days and seasons roll on, they are tried in the crucible of cooperation, forget their numerous differences, understand each other, and gain the consciousness of their common loyalty to a common cause, while at the same time they hold on to their own faith and continue in their unswerving devotion to the organizations and societies they severally represent. They become in a peculiar way the World Church in miniature. With them, that is, with the Christian members of the faculties of the Christian colleges, the diversion of denominations is completely forgotten and the consciousness of Christian unity, even in the sense of organic union becomes the natural result. There are very few theologians among them and so acute theological disputations cannot arise and ecclesiastical distinctions when mentioned would only astonish and puzzle them. If, therefore, the World Church needs the laity that has attained ecumenical consciousness to give it an increased impetus towards Christian Unity, it has no better group of such people to serve the purpose than the mixed and international faculties of the Christian colleges in China. Of course I cannot say what effect this

can have on the World Church today. But as far as contribution to it is concerned, this fact of unity cannot be neglected or cannot be allowed to slip by without mention.

Moreover, in such a consciousness of unity and in an atmosphere of international fellowship, the cross-fertilization of cultures or the confluence of cultures goes on in ever-increasing momentum. The World Church stands for world peace and order that should be just and endurable. But peace and order cannot come without the mutual or the cultural synthesis understanding of the nations. Anyone can say "Scratch a Russian you find the tartar beneath." But is that true? Is this old saying conducive to enduring peace and order? Anyone among China's radical scholars can say that the country needs a thorough-going Westernization, without the slightest thought of retaining any element in China's ancient culture in the new culture that China is to adopt. But is that really the way to give China a rebirth or a new life, a turning away from corruption, avarice and selfishness that now characterize so much of China's public life and a turning toward righteousness, justice and freedom? The national universities and colleges in China are now carrying on an increasing amount of research in China's past. As far as I know there has been great academic interest in ancient things, but little eagerness or earnestness in conserving the best that is in China's past as vital elements in an emerging culture of the China of Tomorrow. The question, it seems to me, is "With what will the best elements of China's old culture be combined or synthesized into a new and vital foundation for national life? This question can never find an answer if the vital thing is not found to enter into a synthesis with Chinese culture. Nor is this to be found by the non-Christian institutions of learning. For as far as I can see, it cannot be found outside of the Christian faith itself. There is that in Christianity, strange as it may seem, that can and will find an echo or a response in the best of China's cultural wealth, in spite of the differences that exist between them. I am not here tonight to define it. I am only thinking aloud before you and thinking more and more convincingly to myself. Those who reject Christianity, which is a matter of the spirit, will *ipso facto*, reject Chinese culture in toto; those who love Christ and the wealth of the Christian heritage, will find the treasure that is hidden in Chinese

culture and is not much thought of by China's secular mind. Therefore, it seems to me that the Christian colleges in China, in holding on to a definite Christian philosophy of life, may be the instrument whereby China's needed cultural synthesis may somehow and someday be effected. Until this great task is partly performed, for the completion of the work may never come and if it should come it will take generations—until this task, I say, comes to a partial success, China cannot come into her own or to her real self. She will not be fully able to contribute to world peace and order. In a vague way, therefore, the question of a cultural rebirth now depends upon the ecumenical mind. The Christian Colleges in China will undoubtedly make a precious contribution to the World Church if in this matter, they could with the moral support and material reinforcement from Christians of the ecumenical type, fulfill the high aspirations of the human spirit under God's guidance. When that time comes, they will have not only made a contribution to Christian unity, but also to the unity and the peace of the nations.

Lastly, in my opinion the greatest contribution the Christian colleges can make is in the preparation and education of leadership for the Church. The most wonderful gift that God bestows upon the church and the world, through these colleges is after all not discoveries in science, not new trends in philosophy, nor even creative productions in art, but men and women that come in contact with the vital truth of the Christian Faith and live the Christ life. The Christian colleges do this, that is, educate leadership in two ways, in a broader way and in a narrow way. Many young men and women come from families that have a long cultural lineage. For four years they are kept in touch directly and indirectly with Christian activities. They are affected by Christian ideas and ideals which, even though they do not lead them to Christ, exert a real influence in their thinking and in their attitudes towards the Christian religion. When they leave their colleges they create without their realizing it a sympathetic atmosphere for the Christian religion, in which the propagation of the gospel becomes a matter not of overcoming hostility, but a matter of interpretation and clarification. In other words, the Christian colleges prepare the ground and the climate for the church to go forth and gather the harvest. It

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, Supt

Dear Friends:

Several weeks ago the Loyal Men's Bible Class of our Burlington church decided to give the Christian Orphanage a Bendix washing machine—one that does all the work except hanging the clothes out on the line. The man who undertook to raise the money in his class, after he had explained the need, said to the class, "I will give \$25." Another said he would give \$25, and then several others joined in with \$25. Still others gave smaller amounts, and in a few minutes the money was raised to buy the washing machine.

This Bendix washing machine has been installed and is doing the work very nicely. The matron who looks after the washing is well pleased with it. It will be a wonderful blessing to the orphanage.

If someone would take the lead, we have several Sunday School classes who could and would do things for the orphanage that would help us a lot. For instance, we are very much in need of three refrigerators, kelinators, or something on the same order, that contains from nine to twelve cubic feet. Smaller ones are too small for our large families. If someone in these men's classes will get up in his class next Sunday and start off by saying he will give \$25 to help buy one of these refrigerators, I feel sure we will soon have three units, one in each building. Try it and see how easy it will be. It will take something like \$300 each.

Twenty years ago we needed a heating plant in the Baby Home very badly. It cost \$2,000, and one man said he would give \$1,000. A member of the men's class in our Suffolk church said to me: "If you will come before my Sunday School class next Sunday, and tell the class of the great need of this heating plant, I will raise you a \$1,000." I went and explained to the class how the little children were suffering from cold because of improper heating facilities. When I took my seat, this good old man got up and told the class that he wanted to raise \$1,000 to meet this need. It looked as though the spirit of the Master took hold of the class, for in less than fifteen minutes the \$1,000 was raised. It was very easily done, because this good old man took the lead.

The Burlington Rotary Club of Burlington, N. C., made the Christian

Orphanage its project for 1947. This club is composed of business men of Burlington. It has done a number of nice things for us during the year. Two weeks ago the committee presented our library with 140 new, and well selected, books. These books were selected for all ages of children. It was a splendid addition to our library, and we were very grateful.

Our good friend, Rev. Walter Hall, brought his Sunday school to visit the orphanage last week. We were happy to show them through the entire plant. They were a happy group of children, and we were happy to have them.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 17, 1947.	
Amount brought forward	\$6,176.68
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Morrisville	6.15
Mt. Herman	6.00
Wake Chapel	69.34
	81.49
Eastern Va. Conference:	
Bethlehem (Naus.)	\$ 16.17
Dendron	11.00
Old Zion	10.00
Spring Hill	7.56
Union (So.)	28.66
	73.39
N. C. & Va. Conference:	
Bethlehem	\$ 58.6
Burlington	50.42
Durham	26.20
Hine's Chapel	6.00
Hopedale	21.87
New Lebanon	16.00
Pleasant Grove	22.05
	201.23
Western N. C. Conference:	
Big Oak	\$ 1.00
Pleasant Union	10.05
	11.05
Va. Valley Conference:	
Dry Run	\$ 5.50
Linville	9.03
Mt. Olivet (G)	11.64
New Hope	2.17
Newport	13.10
	41.44
Ala. Conference:	
Corinth	2.75
Total	\$ 411.35
Total this year from churches	\$6,588.03

CONTRIBUTION OF CHINA COLLEGES TO WORLD CHURCH.

(Continued from page 12.)

therefore depends in a way upon the adequate preparation of the church to follow up the work of the colleges. Then, at the same time the Christian colleges are vital centers of democracy which in essence, can only be expressed in the Christian spirit. This affects the atmosphere also, not only for the development of political ideals in China or for better in-

ternational relations in the coming years, but for the advancement of ecumenical Christianity.

But the Christian colleges educate young men and women for leadership directly for the church. This is the narrow path they have to follow. This also is the far more important and far more difficult task—difficult especially today when the churches cry for more immediate and adequate native guidance in evangelism, in self-support, and in activities that relate Christianity on the one hand to the Culture of China and on the other hand to the ecumenical movement—difficult when attention to academic efficiency and to religious influence has to be at least evenly distributed and when the youths of China insist on Christian action, as an evidence of the reality of the faith, to be effective in social, economic, political, and international affairs. The Christian colleges must keep an open mind on religious questions and must allow freedom in the choice and acceptance of religion. If they could gain a small number of young men and women who are truly and vitally Christian and lead them to decide for life work in the church and in the Christian ministry, they would have truly succeeded. And they must succeed. The future of the infant church in China deepnds upon their success. When they give the church the needed leadership, then they will have made the greatest contribution to the World Church; for these same leaders, in the nature of the case, will, some of them, participate in the ongoing of the World Church towards the expected unity and the God-given task of world-evangelization.

In conclusion, let me say that even more important than the contribution of the Christian colleges, the theological seminaries must be looked upon as institutions that finally prepare the kind of leadership that the church needs. We have the Nanking theological seminary well - provided for and well taken care of. It stands by itself, with more or less connection with the Christian colleges near-by. There is besides this institution, the graduate School of Religion of Yen-ching University, which is an integral part of a college with all the advantages of the institution of higher learning, with all the opportunities to help strengthen the Christian character and atmosphere of that great institution, but also with all the disadvantages of being neglected because of its being a part of a Christian University. It has no board to look after its special interest. It has no com-

mittee to pay close attention to its great needs, its important plans, and its developing possibilities. I say, a School of Religion like that has the possibility of making important contributions to the World Church today and tomorrow, because it can be placed in a position to interpret Christianity against China's cultural background, to educate for the church an efficient, learned, and spiritual ministry. It is theologically loyal to the God-man Jesus Christ, our Redeemer. Its contribution to the World Church if adequately staffed and financed, will be inestimably valuable in original Christian thought and literature, in the making of the needed theologians for China and for the World Church, and in the maintenance of a fearless but orthodox self-criticism, and in the offering of an educated ministry which China cries for. But today it is largely misunderstood and forgotten. Its passion for Christ may be wasted.

I do not mean to conclude in a spirit of dissatisfaction. I have implicit faith in you, who are the founders and supporters of the Christian colleges in China. I only want to remind you that within one of these institutions there is a theological school which desires to be the spearhead of the Christian movement in China, and which needs your attention and support. The Christian Colleges have so far made great contributions. If they be continued in the proper way and with the proper emphasis they will be a power that the World Church can count upon, now and in the years to come.

FOR THE CHILDREN.

(Continued from page 10.)

duced on a young child by happenings, the details of which pass quickly from his memory.

If a child cannot go to his mother with everything that puzzles or interests him, and if he cannot know that his confidences will be safe in her keeping, his emotional stability and his faith in human nature are likely to be endangered. Unfailing worthiness of confidence on the part of a parent has often made, for the child, the difference between an ill-adjusted and a well-adjusted life.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow strong or we grow weak, and at last some crisis shows us what we have become.

—Canon Westcott.

In Memoriam

MARSHALL.

Salem Chapel lost one of its fine members in the passing of Mr. Joe W. Marshall. His life had been one of quietness, yet progressive living. He is survived by his wife, two sons, three daughters and a host of relatives and friends.

Many gathered at the church April 25 to pay their respects to this fine gentleman. The funeral service was conducted by the writer and assisted by Elder Reid of the Primitive Baptist Church.

W. J. ANDES.

WILLIAMSON.

John J. Williamson, son of the late Brother and Sister Alec Williamson of Mecklenburg County, Va., was born April 8, 1862, and died at his home near Buffalo Springs, Va., April 21, 1947.

On March 23, 1862, he married Miss Melissa Moore, who died several years ago. He is survived by four sons, W. P., J. C., W. W., and H. W., all of the Buffalo community. There are also nine grandchildren and five great-grandchildren.

Brother Williamson united with Mebron Christian Church when a young man. For fifty years he was a deacon and an influential leader in his church. His honesty and good judgment were never called into question. He was one of the best and most prosperous farmers of his community.

The funeral was conducted at the home by Rev. Mark W. Andes, assisted by the writer, and burial was in the family cemetery. A very large crowd attended. Floral tributes were many and beautiful.

C. E. NEWMAN.

WHITLEY.

Whereas, God has seen fit to call to his reward our beloved sister and co-worker, Mrs. Myra Richardson Whitley, and, we as a church and individuals desire to record our appreciations and sorrow in our loss,

Therefore, be it resolved:

1. That the Isle of Wight Christian Church Ladies' Aid and Missionary Societies and Ladies' Bible Class have lost one of their most loyal and faithful members, and for whom we mourn and feel the great loss sustained in our church and community.

2. That we extend to the bereaved family our heartfelt sympathy and earnest prayers that God's blessings may rest upon them and give comfort to their broken hearts.

3. That a copy of these resolutions be spread upon the church records, a copy sent to the bereaved family, and a copy sent to "The Christian Sun" for publication.

Mrs. W. J. DARDEN,

Mrs. H. M. WILSON,

Mrs. W. E. WILLS,

Committee.

SIMPSON.

Whereas, it has pleased Almighty God to remove from our midst on June 27, 1947, our neighbor, co-laborer in Christ and brother, Robert Simpson, we offer the following resolutions of respect to his memory.

That in the passing of our brother and co-laborer in Christ, Mt. Bethel Church, Sunday school and community will miss his presence from us.

That we bow in humble submission to

God our Heavenly Father who doeth all things well in our bereavement, and give thanks for the worthy Christian life that has been taken from us.

That we extend our truest heart-felt sympathy to the members of his family, and ask the blessings of God to sustain them in their hour of trial, bereavement and in their loss.

That a copy of these resolutions be sent to the members of his family, to "The Christian Sun" for publication, and a copy be placed upon the records of the Sunday school and church.

L. P. RIPPY,

CLARA S. CUMMINGS,

CLAUDIA C. McCOLLUM,

Committee.

GAYLE.

Whereas, God in His infinite wisdom, has seen fit to call from earth to heaven our friend and brother, Mr. Henry James Gayle, we, the members of Oakland Christian Church bow in humble submission to His divine will.

Prevented during his later years, because of ill health, from taking an active part in the work of his church he had earlier in life served as superintendent of the Sunday school, treasurer of the church, and as a member of our Board of Deacons—of which body he was a member at the time of his death.

In his passing we recognize the loss of a loyal, faithful and interested member of our church, an upright citizen of our community, and a devoted and understanding father of his family.

Therefore, be it resolved:

1. That we record our sincere appreciation of his character and services and of his devotion to his church and the Christian way of life.

2. That we extend to the members of his family our deep sympathy in their sorrow and pray God's blessing upon them.

3. That a copy of these resolutions be spread upon the records of Oakland Church and a copy sent to "The Christian Sun" for publication.

Respectfully submitted,

COMMITTEE ON MEMOIRS,

By Miss Mildred Godwin.

BOOK REVIEWS.

(Continued from page 11.)

versity, Dr. Miller's purpose is to show the interplay of science and religion, and to strengthen religious faith in this modern age. He has written this book to restate the essentials of Christian thinking for modern men who realize the conflict between tradition and modern knowledge. Read this book then place it in the hands of your neighborhood skeptic.

R. L. H.

Self-reliance can turn a salesman into a merchant; a politician into a statesman; an attorney into a jurist; an unknown youth into a great leader. All are to be tomorrow's big leaders—those who in solitude sit above the clang and dust of time, with the world's secret trembling on their lips.

—Hillis.

Courage to Live at Your Best

A Radio Talk by Dr. John Sutherland Bonnell

Courage is universally admired by mankind. The highest type of courage is that which can face moral and spiritual issues without qualing. St. Paul possessed it. From a Roman prison, waiting for the heavy tread of the executioner outside the door of his narrow cell, and for the rasping sound of the bolt ere he was led forth to his doom, he sent forth this exhilarating message of hope and confidence: "I can do all things through Christ, who strengtheneth me."

In that dread hour he writes as his last testament to his young friend, Timothy: "I have fought a good fight, I have finished my course, I have kept the faith." The Apostle's morale is unimpaired. His hopes are undimmed, and his courage never falters.

Christian courage springs from a realization that our hearts and lives are garrisoned by the spirit of Christ. It doesn't advertise itself; it doesn't boast of its deeds; it is quiet, strong, unobtrusive.

Recently it was my privilege to sit on a public platform in New York and witness the recognition of a group of returning heroes. Among them was a young flying officer of the American navy. He had brought down thirty-four enemy planes in the Pacific. His entire career had been distinguished by an amazing series of courageous deeds, so that he had been awarded practically every decoration to which a flying officer of the navy is entitled. In a final exploit, going beyond the call of duty, time and again, he rescued his imperiled comrades, and was awarded the Congressional Medal of Honor.

I studied the face of this youth standing a few feet away. He looked just like an average American boy. I was deeply moved, however, to observe that when the military choir stood and sang of the valor of the men who fought for freedom the eyes of the young hero were flooded with tears, and I could see that his thoughts were far away in the Pacific with his comrades who would never return.

True courage is quiet, strong, unobtrusive, and, withal, tender and sympathetic. This is supremely true of the courage of Christ. The centuries melt away, and we are back in a Roman judgment hall, where a young Man is on trial for his life. He is only thirty-three years of age. It seems as though all the minions of hell are arrayed against Him. He stands there, tall and straight and silent, while his accusers confound themselves and each other with falsehoods and perjury. The Roman magistrate at last was impelled to say: "I find no fault in this man at all." Yet, they sent him to the cross, and "the desperate tides of the whole world's anguish coursed through the channels of a single heart." Yet, that seeming defeat on Calvary was a glorious victory, and the triumphant spirit of Christ has marched down the corridors of time, challenging men and women in every generation to live for the noblest and the best.

Where do you stand with respect to Him? The measure of your success in life will depend on the closeness of your allegiance with Him. Make Christ the lode-star of your journey. Make Him your goal and prize. Draw unceasingly upon the spiritual resources available in Him. Then, in such, you can face life undismayed whatever comes, for you will be able to say with the heroes and martyrs of old: "I can do all things through Christ, Who strengtheneth me."

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The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, JULY 24, 1947.

NUMBER 29.

A Pastoral Prayer

By RODERICK W. HURLBURT

Thou who art our Maker, our Ruler, our Guardian and our Friend, we praise Thee for Thy greatness and Thy goodness. We thank Thee for this good life Thou hast given us: that Thou hast given us hands with which to toil, minds wherewith to think, and hearts that we may love. We thank Thee for the homes from which we come, the loved ones with whom we are surrounded, our own privilege of loving and serving in return. We lift our hearts in gratitude for the knowledge which we have of Thee: as Thou art revealed in the rhythm and beauty of nature, in the words of the Bible, and in the ministry of the Christ. We thank Thee for Thy Church, for her long centuries of service, for the many lives that have been aided in and through the Church, for our own church and all it means to us.

Help us, O God, that we may take life's blessings and use them to worthwhile ends. May we use our health and our strength, our time and our talents, in helping to establish Thy Kingdom here on earth. May we make of our homes centers of Christian influence, from which will radiate a sureness of Thy presence in the affairs of men.

We pray today for this needy, sinful, suffering, sorrowing world. May Thy presence be with those upon whom life's treagdies have fallen most severely, and Thy peace be upon them. Wilt Thou guide and assist those who go in the name of the Christ to minister in needy areas. Be with all missionaries, social workers, relief workers, and others who have gone forth to give Christians aid and Christian fellowship.

Be with all who suffer the pains and loneliness of illness on this day. May Thy Spirit guide nurses and physicians, as they go about their tasks. Give to them understanding hearts, keen minds, and a tender touch, that they may soothe and heal. May those who suffer pain know the strength and the comfort of Thy presence, in their hour of need.

Watch over our loved ones who are far away. Some are in school, some are working in distant places, some are engaged in travel. May they not forget that there is a God who watches over all, but may they ever remember Thee and turn to Thee for guidance and for strength. Keep them from all harm, lead them away from temptation, and guide them into the life of righteousness and fellowship with Thee.

Help us that we may never forget Thee. In all our waking hours, may we be conscious of Thy presence, assured of Thy love, and ever-watchful that we shall do Thy will. These things we ask in the spirit of the Christ. Amen.

NEWS AND VIEWS

The 21st International Sunday School Convention is being held at Des Moines, Iowa, July 23-27.

Superintendent Wm. T. Scott has returned from the Ministers' School held at Deering Center, Hillsboro, N. H., the past month.

The ninety-ninth annual session of the Virginia Valley Conference will meet with Mt. Olivet Church in Rockingham County, August 6-7.

Rev. L. W. Goebel has been re-elected as president of the general synod of the Evangelical and Reformed Church. Dr. William E. Lamp was re-elected as secretary.

We are glad to learn that Dr. I. W. Johnson who has been under observation at the hospital recently, is much improved at this time and expects to make his usual trip to the Masanetta Conference.

Miss Elizabeth Chicoine, field director of Young People's Work and Religious Education was unable to be present at the Eastern Virginia Sunday School Convention this week because of illness. We hope for her a speedy recovery.

Roderick W. Hurlburt, writer of the Pastoral Prayer which appears on the front page is a graduate of Defiance College and Hartford Seminary. His present parish is at Hardwick, Vermont. His father is a minister at Bangor, Maine.

Rev. Joseph E. McCauley, pastor of our Waverly, Virginia, Church, was a caller at the publication office last week. We are always glad to see Mr. McCauley. We learned that his wife had been quite sick, but were glad to know that she was much improved.

Mr. House, the pastor of the Richmond Church, was unable to be present for the Eastern Virginia Sunday School Convention, but his wife made an admirable substitute. Mr. House is expected to return to his duties with his church and THE CHRISTIAN SUN the last of this week.

Congratulations to Christian Temple on their representation at the Eastern Virginia Sunday School Convention. One enthusiastic member

offered to pay for the gas and oil for all who would come. Even he must have gotten a shock, although a pleasant one, for their representatives numbered twenty.

On Sunday, July 13, the technicolor sound movie, "Fair Wind," was shown at the evening service at Rosemont Church, Norfolk, of which Rev. Herbert Council, Jr., is pastor. The picture presents life in China of today, and the color film gives a picture of China in all of its natural beauty. The attendance at the service was good, and Mr. Council read a letter from the Jacksons which had appeared in the previous week's CHRISTIAN SUN just before the showing of the picture. If you have a projector, why not show this picture in your church?

From the writer of our Sunday School Notes we have received the following: "In keeping with my custom during the past few years, I have asked several of my fellow ministers to be Guest Editors during the month of August." Those asked to serve by Dr. Harcastle are as follows: August 10—Dr. W. E. Wisseman; August 17—Dr. Stanley C. Harrell; August 24—Dr. Will B. O'Neill, and August 31—Rev. Robert Kimball. Dr. Harcastle deserves a respite from this well-done task, and we welcome the guest editors of the month with a confidence that his place will be well filled.

The Sunday School Convention of the Eastern Virginia Conference was held in Richmond on Tuesday of this week. A large crowd was present to represent their respective Sunday Schools and an excellent program was well carried out. The ministerial representation was very good indeed. We saw the following ministers: J. Frank Morgan, Peter Young, J. Everette Neese, Herbert Council, Jr., Joseph E. McCauley, H. S. Harcastle, John G. Truitt. If there were others present we are sorry that we missed shaking their hands. Next time we hope they will have time to visit THE CHRISTIAN SUN office.

The Bible Conference at Massanetta Springs, near Harrisonburg, Va., will be held August 11-24 inclusive. Originally planned for Presbyterians, this conference has outgrown denominational boundaries. In com-

menting upon this year's conference, Dr. Wm. E. Hudson, its director, says that the "list of illustrious speakers reads like the roll of 'Who's Who in the Religious world'." Prominent speakers during the conference include. Dr. Adam Burnett, pastor of St. Cuthbert's Church, Edinburg, Scotland; Bishop Arthur Moore; Dr. Norman Vincent Peale; Dr. Roy Smith, editor of *The Christian Advocate*; Dr. Clovis G. Chappell; Dr. Robert E. Speer; Dr. Harold J. Ockenga of our own Church. THE CHRISTIAN SUN's editor is slated to preside on the day set aside as Congregational Christian and Evangelical and Reformed Day.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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A Letter From Dr. Hermann Sauer*

March 16, 1947.

John F. C. Green,
McKeesport, Penn.

Dear Brother and Friend:

Today your second letter came with newspaper clippings on Niemoeller and the so-called "Rebirth of the German Church," as Stewart Herman sees it (book review) and your essay on "Christians in the Roman Army," and above all the pictures of you. Now we have a personal presentation.

There is, here, an increasing ratio of tuberculosis. The main item of diet has been potatoes, of which each family received two hundred pounds per capita. They have been, mostly, used up, especially by the refugees from East Germany, because of inadequate additional supplies. So that we now stand, despite the ending of the hard winter and the in-coming of the spring, before very serious problems. The neurosis of the people is increasing. The inner fear is terrible. We find our powers taxed to assure the people with the word of God in their faith. And it is painful to feel, within oneself the experience that one is torn by these tragic impressions, in the effort to meet the lethargy, being tempted to preach "Ersatz" as Gospel, contrary to the better intention and will. I have previously written of this temptation: that, at the end, in the effort to meet the needs, one has reached the limits of his strength, and then one asks afterwards whether he has not, despite everything he could do, given stones instead of bread. And yet, our church attendance is increasing. And we have real joy in being able to offer the last food, of men, the Word of God, to those who are suffering and are also hungry for each Word. So there we are: We should do little to spare our strength; or should we, in the daring faith that God's power is might in the weak, undertake everything that is placed before you, also that which is not wholly to our liking. Then we do the latter.

Your newspaper items have interested me greatly. Chiefly, the press was friendly on Niemoeller, but it dealt really very little with the content of his speeches. His picture was very poor. One might think that the snapshot had purposely been badly made. Certainly that nut-cracker-like man does not correspond to our conception of the man. Better and

more appealing is the invitation of the committee. It smells a little after advertising, but, since I re-read it, that impression disappears; first, by the sentence which asks that the reader come to hear the prophetic voice which Hitler had failed to silence. Whether there is not more to be said than prophecy, today: that is the question. Niemoeller is an eminent personality and an honest fellow, but he seems to me to be a being without the final stillness (Inner springs of peace?—JCFG) as to that which he has realized ("erkannt"), and which he passionately represents—that is his strength! Whether he is not like Apollos, who through Aquila and Priscilla has explained to him the Word of God with greater clarity. And that is also the limit of the Barthians, with all their stubborn attitude as to the Word, a thought which has given us who were not original Barthians a great deal to think upon.

I have a great fear, that the German experience, in this crisis, which now promises much and could mean much, will not be valued and used, but will be blown away. Whether, this I would say to Herman, the Church has really been born again, that cannot be shown in the struggle under Hitler, but in the period after the struggle. For it can well happen that the exorcised devil may return with seven other demons to find his house adorned, and that he will deal more hardly with men than ever before.

It was not strange that Niemoeller should have had strong opposition from the left; first, objectively, then subjectively. Objectively: it could not have been other, after a war. When I was in London, in 1929, ten years after the World War, I met a Germanphobia, in the middle-class and among the educated. It could not be other now, after the newspaper-war (propaganda). The returning soldiers will bring a lasting clarification on Germany as she is. And therefore, it were well, that it be asked that you—for the sake of truth and international understanding—send us not only soldiers, who cannot be placed in civilian positions, for management of affairs, but, above all, students, men of "Geist"—(culture-spirit), who in a sense might give their year of practical studies here in the study of old Europe. For such a period of military service can always bring something of fertilization—as the Stauff knights received from the old Roman culture, in the

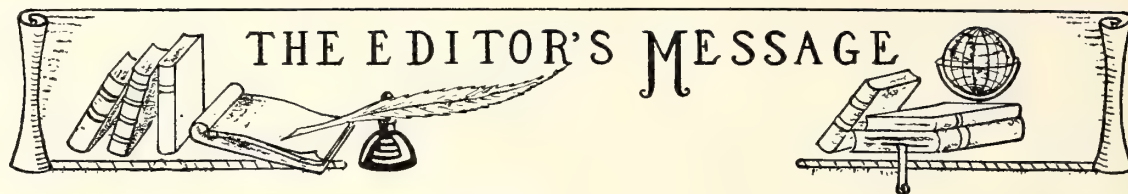
age when the Emperors left their garisons in North-Italian cities. And we should be happy if young theologians would come over to study our history and the history of our soul (spirit). There is a great uncultivated field. That Hitler gained the loyalty of many idealists, who had many misgivings, in 1933, was not strange. It was not conditioned by their vanity. Two factors served, as to that: First, to escape, finally, from the inner confusion, in which more and more the little parasites of the fifteen years of democracy had gained control through the Reichstag. They—the democratic element—had been sent into the desert by the winners; they had dispossessed the Kaiser in the hope of their acceptance by the world and the victors. And then—at the cruel insistence of Clemenceau that there were twenty millions too many Germans, they had to sign the (dictate) of Versailles, despite the Fourteen Points of Wilson. Thus, already in 1919, they had lost the confidence of the people as to their promised democratic world peace-promises.

Our plea to the Americans—and our hope, is that you won't again let us sit, as you did at Versailles at the conference table, between Wilson Lloyd and Clemenceau. And Marshall's energy, as confronting Russia, gives us some hope, that the mistakes won't be repeated. At that time, the German people were forced to a psychological isolation—to feel an abandonment of themselves in the world. That prepared the way for Hitler.

There was the Versailles peace, preceded by the Fourteen Points! That was the spring-board. And what could the historians say to that, to a desperate people? The logic was "God helps those who help themselves." That had to become the confession of faith of real politicians. At that time I thought less in politics. I was, soul and body, theologian. I expected improvement, if it were possible, from the spiritual side. But one must see the other side also. The second thing was the increasing strength of Russia, and its influence in Germany. Little minds without horizon, romantic idealists who had some material inclinations and much jealousy in their hearts—I knew many personally. Many were not, in themselves, bad men. But do not present developments prove that people saw things then as they really were? Surely, this war which Hitler made with weak pretenses (but it must be said with emphasis: it was *never our* war) has pushed Russia decades for-

(Continued on page 15.)

*Dr. Sauer is pastor of Evangelical Lutheran Church, Geisenheim on the Rhine, Germany, U. S. Zone.



THE SOURCE OF KNOWLEDGE.

"Day unto day uttereth speech and night unto night showeth knowledge." We live in a world of speech, thank God. The ability to utter and comprehend speech is a priceless one. It distinguishes man from the rest of God's creation. It is his privilege to explore and utilize the lexicon of life. The voluminous speech of the day—in home, school, business and play—among children, youth and adults—is enormous and prophetic. The volume and range of speech have been greatly amplified by the advent of radio. Destiny is being shaped by the character of daily speech.

The highest form of speech is the proclamation of the gospel. Profane speech reverses the creative purpose of speech and prostitutes man's highest capacity. Emil Brunner says: "Capacity for speech is not given to us by the message of Christ, but it is claimed and used for the message of Christ. Wherever the Gospel is proclaimed this capacity is presupposed." Think of it, the gospel is proclaimed in Chinese, Japanese, and the speech of many people! Communication, human and divine, is one of the great miracles of life. Therefore thank God for the day, the gift of speech, and the sound of many voices.

Night brings contrast: shadow and darkness, stillness and silence, rest and sleep. But the night is important in God's economy. It is not simply an interim between the days. It is not designed simply to affect a moratorium on speech at regular intervals. One may reflect upon the lessons of the day. Success and failure may be evaluated.

The night is intended to be germinal, creative. Great ideas develop and mature in the realm of the subconscious. God becomes our unconscious ally, for "he that keepeth Israel shall neither slumber nor sleep." Night should become alive and eloquent, especially during the summer.

The greatest value of the night is found in its constructive and meaningful sequence. It is only through this purposeful sequence, "Night unto night," that real wisdom is attained. This cumulative process, unceasingly multiplied in eager minds and receptive spirits, is at the heart of God's redeeming plan. Let the ancient words find fulfilment in your life: "Day unto day uttereth speech and night unto night showeth knowledge."

THEOLOGY AND WORSHIP.

Emil Brunner says that the prayers of a mother at the bedside of her child have definite theological implications. If that be true, and it assuredly is, how true it is that our public prayers and our conduct of worship have definite theological implications. Like St. Peter, we are betrayed by our speech; our theological stripe becomes apparent.

Now it should be stated that our theological orientation may not be orderly and consistent in the conduct of public worship. Close scrutiny or examination would probably reveal a mixture of naivete, superstition and faith. The lack of a clearly defined theology is no more apparent in the sermon than in the worship.

What is the meaning of worship? Who and where is God? On what conditions does he answer prayer? How keen is our social conscience and ethical awareness? Just what is our Christology? How profound and adequate are the sources of comfort in the Christian gospel? Is the minister a priest or a mere performer? What are the valid uses of Christian hymnody? Is prayer recitation or dedication? Which is more important, sermon or sacrament? How deep and accessible are the springs of grace? How great is our concern for sinful humanity? Is ours a gospel of forgiveness and redemption? How brightly burns the hope of eternal life? The answers to these and a host of related questions become all too apparent in our regular conduct of worship.

"The hour cometh and now is when the true worshipper shall worship the Father in spirit and in truth." Worship must have intellectual content and emotional drive; it must motivate as well as educate. As Henry Sloane Coffin expresses it: "True worship is a means of growth in both knowledge and grace." Worship embraces the tangible and the intangible, the natural and the supernatural. The theologically inept leader of worship is in fact a blind leader of the blind. "If the light that is in thee be darkness, how great is that darkness?"

The minister engaged in the preparation and conduct of worship has resources both human and divine. The saints and theologians lay their rich treasures at his feet. All things are his: the ascriptions and appurtenances of worship, the canticles and versicles, the collects and creeds, the psalters and prayers, the symbols and sacraments, the beatitudes and benedictions. The hour cometh and now is when theology and worship must join hands in bringing people into the presence of the living God.

R. L. H.

In time of great anxiety we can draw power from our friends. We should at such times, however, avoid friends who sympathize too deeply, who give us pity rather than strength. Like so many unwise parents, such friends — well meaning, though they be — give. "set lessons in fear" rather than in courage. It is said that Napoleon before one of his great battles used to invite his marshals to file past his tent, where he grasped their hands in silence. Certain friends, like Napoleon, can give us a sense of triumphing power.

—D. Lupton.

Ministers of Jesus Christ

*A Message Given by DR. HARRY THOMAS STOCK at the
Deering Pastor's School*

Although we are often properly spoken of as ministers of Congregational Christian churches we prefer to speak of ourselves as ministers of the gospel. We, like Paul, are ministers of Jesus Christ.

We are ministers in churches where men have found their faith and freedom in, and through, Jesus Christ. Our fellowship has no common creed to which all must subscribe. For us, creeds and politics and programs of councils do not have equal standing with the gospel as it is recorded in the New Testament. Unlike Catholicism, with us there is no man-made official point of view to which we must bend our minds.

We are members of free, autonomous churches. But today the ecumenical church assumes new importance. We now and then protest against this trend which magnifies the church universal, but we know that if there is one Christ there is one church of Christ. If there is one world which suffers and sins together there must be one church of Christ to make this one world in Christ.

Jesus must have spoken simply and clearly so that the untutored could understand. Else the later gospel record would not be so clear that simple minds can understand those things that matter most. The gospel, read today by common people who never saw a Bible, comes with startling and convincing freshness to their minds and wills. Jesus talked to men's condition in words that had meaning to them. He so speaks today if we but let him.

He proclaimed a gospel, good news. It appears that he did not often use the common Old Testament names for God, although he knew them and understood them and believed them. He spoke of God in terms of fatherliness. He taught this fatherliness of God not in abstract or philosophical terms or by definitions, but in pictorial language, in illustration, by demonstration, and in application to the plain necessities of daily living.

This gospel was also good news about man, about man so thoroughly bad and yet so potentially good, man within whom rages the battle between low impulses and high desires, man so helpless and yet so strong when he lays hold of the eternal resources of God, man lost to sin and yet so possible of salvation through the mercy and grace of God, man who may be forgiven and who may take on

aspects of the divine nature—such things about their lives men could understand, such things plain men experienced when Jesus lived the life of a man among them.

It was good news about moral responsibility. None of us would hold that morality is all that there is to religion. But most of us would insist that intellectual correctness without ethical fruitage is poor religion if it is any religion. We fear the post-war reaction which seems to give us a new doctrine, "Be not good overmuch." Jesus understood the ethical teachings of the Old Testament and he let down no bars. Rather he insisted upon a higher morality, a plus morality, an inner morality, an all-inclusive social morality. Men were known by their fruits, and these fruits were not merely those of sabbath observance or even abstention from gross evil, but they were of the spirit: love, compassion, sympathy, brotherliness. No prophet ever called men to social activism with more point and power than Jesus. How could men love God without also showing love toward their neighbors?

The gospel was first preached to common people. They heard Jesus gladly. It was from their number that the first followers came. As time went on it became necessary to explain Jesus in terms of the history and expectations of the Jewish people. Thus began the systematic formulation of ideas to prove that he was the fulfilment of prophecy, that he did that which God had promised he would in the fulness of time do.

When Christianity moved beyond the bounds of Jewish culture, it had to be explained in terms of the philosophies of the Greeks and of the legal thinking of the Romans. As the word was preached to those familiar with the wisdom of the world, much of the simplicity of language disappeared, the parables and the pictorial diction gave way to more labored arguments. In preaching the gospel to both the simple and the learned, later disciples used various approaches, various methods of interpretations and various arguments to convince men of the validity and power of the gospel. But it was still the gospel that was at the heart of their message. Paul, in writing to the Corinthians, expressed his agony of mind that some had substituted the authority of Paul for that of Christ.

What were first differences in ap-

proach and emphasis, in time, came to be regarded as differences in essential faith. Schools of interpretation developed. Partisan points of view broke the unity of the fellowship. The interpretations became more important than the gospel which they were intended to explain. Pride of opinion developed. Then came the era of councils when it was sought to determine truth by vote, when official doctrine was pronounced, when orthodoxy and heresy fought each other, when men were compelled to conform on threat of expulsion and damnation.

The peril always exists that the centrality and relevance of Jesus Christ shall be obscured by his earnest followers who seek to make the gospel clearer than it is. In some places we are still under the spell of a superficial evangelism which does not emphasize the meaning of commitment in terms of the daily life situations into which people are thrown. The so-called simple gospel is sometimes so simplified that we do not convince men that it has profound meaning for the complex problems which none can escape. We tend to be smug with words and phrases and the language of Zion which has little meaning for him who knows only the language of the street. Platitudinous injunctions are often repeated to young people who live in a world of science and international relations, to men who have studied philosophy and history and the ideologies of secular movements, some of whom are eager to know whether Jesus Christ does indeed have meaning for modern life, some of whom need to be shown the shallowness of these secular systems. No superficial understanding of the gospel will suffice for the present-day pastor.

The gospel is for all men, the thoughtful and the untrained mind. The minister today must be prepared to proclaim that gospel to all types in ways that are convincing to all. Deering should give us experience in wrestling with profound truths, with the conflicting points of view of men whose minds evolve different interpretations of the gospel but who are committed with equal earnestness to the same Christ. It should give us help in translating such profundities to meet the thought-forms of little children and of graduate students, of the unschooled and the sophisticated.

Any intellectual discipline brings with it the danger that our own precious ideas may obscure the gospel. The theologian seeks earnestly for more and more of truth. The

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

There are many beautiful gardens in our city of Suffolk. It takes love of God, love of nature, and love of home and neighbor, and tender care to make a beautiful garden. These qualities were possessed in a marked degree by the late Mrs. W. H. Jones, 302 Bank Street. She and Miss Dorris Jones, her daughter, saw to it that beauty lived and grew in their garden, as well as in their lives. How often my attention has been called to their lovely home and the pretty lawns, flowers, and flowering shrubs and the evergreens that grace it.

An ordered and well planned garden speaks of an ordered and well planned life managing it. When there is symmetry of lay-out, as well as choice and care in planting, and diligence and faithfulness in upkeep you can be assured that these qualities are a part of the personality back of it. There is no fan-fare about the way a garden grows—quiet, peaceful, patient it is in putting forth blade, and bud, and flower. So was the life of its late owner.

Her garden gave out and does give fragrance, and helpfulness, and beauty. To the rich and poor alike it puts forth its treasures—even the passing stranger is made happier by its unfettered beneficence. Those of us who had the joy of the friendship of this particular gardener knew that such were her ways—as quietly and gently did she serve many in her day. Not long ago she was laid to rest but the fragrance of her noble life follows after her, and ours is a better, bigger, finer community, church, and neighborhood because her life was beautiful.

In this writing I am thinking, too, of another who lived long and well. One who never had a home of her own—in the sense of being married and rearing a family—but she brought the joy of living and serving to the center of homes dear to her, and to whom she was dear. Her faithfulness across many years to her family and friends, to her church and her church people and programs was like a beautiful garden of loving services ripening into flower and fragrance for many. Within a month of each other these two lives, Mrs. W. H. Jones and Miss Vickey Ellis, were called home to Him whose gardens are never-ending. Our church will miss them but the beauty of their

lives will ever remain in our hearts. Allow me to close with one of my own bits of verse:

Out of my window I look each day,
At a neighbor's garden across the way;
And there each spring the roses blow,
On a bush she planted some years ago.

The neighbor is gone but the roses are there,
In bloom each spring so radiant and fair;
A lovely witness from the soft brown sod
To her noble life and her faith in God.

Oh may we leave with our friends so dear,
Some fragrant roses still theirs to cheer;
Some words of love, some deeds of worth,
To help and to head this sorrowing earth!

JOHN G. TRUITT.

THE BAR IN THE BASEMENT.

"You should see the new house we are building—and especially the bar daddy is putting in the basement." So said a young person the other day as she raved about the new home her father was building.

Her father is well known to me. He is a member of the church. He used to be an office bearer in the church. In those days he was proud of the position he held in his church. Now, however, he's just a private in the rear ranks. And he's not much of a soldier there either. The church would be about as well off without him, and he would be about as well off if his name were not on the church register.

But now he's building a new home, and in the basement he is building a bar where he can entertain his distinguished (?) friends who will call on him. I suppose they will leave his house with high praises of his thoughtfulness and of his entertaining ability. And they will talk about the good time they had at his house.

But that man has some children in his house, too, and it's a safe bet that he is not building an altar in that home to which he can retire at stated intervals and pray for the guidance of God as he undertakes to rear them aright. In other years it would have been an altar, and the bar would have been left out. And those were the best years of his life—and the happiest. Ask his wife.

This way of church members putting bars in their homes leaves me cold. It leaves me worse than cold. If they were as concerned about being spiritual as they are about being popular, they would be worth something to the church and to the world.

As it is, about all they do is pay some money to the church. And the church could well afford to get along without that.

That bar in the basement. I wonder what will come as a result of it. A drunk child may stagger home some night . . . who knows. If it had been an altar, what would have come of that? It might have helped some boy to climb into his father's lap and say, "I'm going to be a preacher." Take your choice, brother. I'll choose the altar. If you're going to choose the bar, you should put it in the basement for that's where it will lead all who patronize it. —Norman M. Lovein, Executive Secretary, Georgia Temperance League.

REPORT FROM CHURCH WORLD SERVICE CENTER.

The first week of June, 1947, was the biggest week in the history of the Church World Service Center at New Windsor, Maryland, for receipts. In the first five days, more than 240,000 pounds of goods were brought in from cities and towns throughout the seven-state area served by the Center. The biggest week for receipts, also had on its record the top-ranking day. On Tuesday, June 3, 120,000 pounds of relief clothing, shoes and bedding arrived for unloading, more than ever before on a single day. Most of this came from North Carolina, where a state-wide drive for relief clothing is in progress, and from Richmond, Va., where a city-wide drive netting well over 120,000 pounds was held on May 31. To the end of May, the New Windsor Center had received 1,282,868 pounds of goods to be processed, and shipped out 1,310,710 pounds.

No matter how busy you are you usually find time to see to it that your automobile is kept in repair. would never think of starting out if your automobile brakes, motor or gears were not functioning properly. But, how about your body? Has it ever occurred to you that you should have it checked up at least once every year? How do you know whether or not your vital organs are functioning properly? The man who submits himself to his family doctor for regular examination will rarely need to worry about his health. His physician will advise the proper diet, exercise, recreation, etc. If his advice is followed much trouble may be averted; many serious conditions can be halted in their early stages.

—Dr. John L. Rice.

News of Elon College

By PRESIDENT L. E. SMITH.

THE SMALL COLLEGE.

As a rule the small college means a church or church-related college. A state supported college may be small at its beginning but it seldom, if ever, remains small. It has what it takes to make a college large—money—money for buildings, equipment, and teachers. The small church colleges, however, have made worthwhile contributions to the intellectual, physical, moral and spiritual life of the nation and of civilization the whole world over.

In the so-called small church college there are certain advantages offered to the students who attend:

1. There is an inviting and friendly atmosphere on the campus such as you will find in any comparatively small group. No one remains a stranger very long. He is soon known by everyone and brought right into the group. Such intimacy and interest become a bulwark against wrong and a telling force in character building.

2. Practically all instruction given in the small college is done by full faculty members. Seldom, if ever, are there students on teaching fellowships such as is the common practice in large colleges or universities that include graduate schools. In the small college the student not only has the privilege of being taught by the professor himself but he is on "speaking terms" with his professor. He has ready access to him. He may go to him for counsel, advice, or instruction almost at will. This intimate association with his professor means much to the student after college days are over.

3. A student goes to college that he may know something about books and their contents, what there is in the world, and what there is to be done in the world. He also wants to discover what there is in himself, what he can do in life and how to do it. In the small college there are practically as many opportunities for leadership as in a large college, but far fewer students. Hence, in a small college there are comparatively many more opportunities for individual development. After all is not this the chief end of college life?

4. The world is beginning to sense the importance of religion in the de-

velopment of human personality. Science, literature, music and art make their contributions, but after all man is predominately religious. The spiritual side of his personality needs training, development, and guidance. Such advantages should be offered in college or during the period in life when young people are expected to attend college. In the small church college such advantages are offered under inviting circumstances. No one need be embarrassed in the least because of enrollment in classes of religion. It is interesting today to note how European countries are turning to religion in search of solutions for their many perplexing problems. By experience they have learned that the things of the world literally pass away; whereas, they were abundantly supplied with the things that the world has to offer, they are now without, poor and poverty-stricken. Many of the things that perish have gone from them. They realize that they must get hold of the things that endure, that the possession of these enduring values will make possible for them the remaining necessities of life. It is the literal fulfilment of the injunction of Christ himself: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." The college, whether large or small, that fails to administer to the spiritual life of its students, is missing its opportunity and depriving the students themselves of one of the most significant advantages that could possibly come to them in their days of preparation. The Christian Church has done a commendable thing in establishing Elon College and in continuing its contribution to society by supporting the College. We need to support it more generously that it may do its job more commendably.

CONTRACT AWARDED.

The contract for the erection of the building for the new heating plant for the College has been awarded to the H. Frank Mitchell Construction Company of Burlington, North Carolina, at a sum not to exceed \$38,000. Mr. Mitchell assures me that there can be savings to the College out of this figure with certain changes that can

be made, subject to the architect's approval. These changes, he assures me, will not lessen the durability or availability nor will they detract from the appearance of the building.

This contract is for the building alone. It does not include the coal bin or the smoke stack. These items must be contracted for separately. I should remind you that the College has already purchased two 200 h. p. boilers at a cost of \$10,400 f.o.b. Elon College, two Detroit stokers complete and installed for a sum of \$6,000. This makes a total cost of contracts let to date of \$54,400. The remaining work to be done: cost of installing the furnaces, purchase and installment of necessary equipment such as valves, etc., materials to convey the heat and hot water from the new heating plant to the present point of distribution on the campus and installation of the same, the coal bin, and the smoke stack, should not exceed \$40,000, making a total of \$94,400. This is less than was originally estimated. The writer's opinion is that the above items can be secured and installed at a figure less than that named.

The Building Committee and the Board of Trustees realize that this is a most expensive time to build and install heating facilities. We wish that this work could be postponed. Present equipment will not pass inspection. We are compelled to make these improvements. There is no other alternative. The College has about \$45,000 that can be applied to the cost of the heating plant and facilities, which means that we must raise at least \$50,000. The architect's fees are not included in the figures given. This is quite an undertaking. The cooperation of the church, alumni, and friends of the College will be needed. It is not a question of getting one or two people to foot the bills; the responsibility is ours. It rests upon every individual who is interested in Elon College and the general cause of Christian Education. Practically all states are putting huge sums into their programs of higher education. The church schools must make necessary improvements and needed additions. They have no source from which to expect funds other than their own constituency and public spirited individuals who may be interested sufficiently to join in the support of the church-related and privately endowed college. Other churches are rallying to the support of their institutions of higher learning. I know that the Congregational Christian Church will

(Continued on page 11.)



A LETTER FROM THE JACKSONS.

American Board Mission,
Shaowu, Fukien, China,
July 1, 1947.

Dear Friends of the Southern Con-
vention:

Another month has slipped by since we last wrote to you, and a long month it has been. We now know what the "rainy season" means—day after day of hard rains, flooded rivers, mould on shoes, books and even on our clothing. We've been told that it's about over now and we're surely thankful. The rain has certainly made things grow. My garden contains corn, tomatoes, sweet potatoes, string beans, okra, parsley, beets, carrots, etc. We bought a year-old bull calf which we plan to butcher this winter (and incidentally, at this moment he is making a real contribution as a lawn mower). We were given three rabbits and three chickens, so you see we are really in the farming business for sure.

During the past month a young adults organization began with over thirty teachers, business men and other professional young people—the future leaders of Shaowu. They meet each Friday night in our home. First, there is a short worship program followed by a discussion. Last week they animatedly discussed the "meaning of salvation" for over an hour. Then comes a period of recreation—sometimes we have slides, sometimes games and again music on the vic-trola. Both young people's groups have organized choirs which are di-rected by Dorothy with the able as-sistance of Silas Chiang, a teacher in the school. They plan to sing alter-nately in the South Gate and in the East Gate Churches. A Bible School begins this week in the South Gate Church each morning from 9:00 to 12:00 for six weeks. Over one hun-dred children have indicated that they want to attend. I am to teach a short course on beginning English, Dorothy will teach art and some sing-ing.

It is amazing what can be done here with so few materials. When I think of the crayons, paints, pictures, books, and other materials available in America and see how little they have

here, I marvel that they are able to do so much.

Another thing which impresses me more and more about the Chinese is their eagerness to learn. Dorothy vol-unteered to teach high school students English three mornings a week for the summer and twenty have already joined the class.

We recently celebrated a very en-joyable holiday called the Dragon Boat Festival (the fifth day of the fifth month—Chinese calendar). On that day teams of young men com-pete with each other rowing very pic-turesque dragon boats on the Min River. The story of the festival goes back to ancient times. It seems that there was a very honest and honorable official who refused to take graft and who tried to help the people. How-ever, he was too honest and when he became discouraged, he jumped in the river. The people all loved him so they got out boats and went out to look for him. Every year, the dragon boats are taken out and go up and down the river supposedly looking for the official. The festival re-minds us very much of our fourth of July with the fireworks, special food, etc. The spirit of the occasion re-minded us also of the tournaments we used to enjoy so much in Waverly.

Incidentally, we made the local newspapers as a result of our activi-ties on that day. The Chiang family invited us to a delicious dinner after which we went down to the river to watch the race. We found a bamboo raft and rowed out in mid-stream so we could better see the activities of the day. The next issue of the local paper carried in its "gossip" column the following:

"So-and-so family entertained 'Al-lied Nations' friends on a raft during the dragon boat races. They all seemed to be having a very enjoyable time. Foreigners and Chinese were like one family." As a matter of fact we felt very much like one fam-ily and we realize more each day that we all belong to a great family, chil-dren of one God, our Father.

The price of rice has tripled in the past two months. The ministers are finding it quite difficult. There's no use trying to do any planning in ad-

vance as far as finances are concerned whether for churches, institutions, or individuals. Ten thousand dollars a month from now may only be equal to \$1,000. Yet, in spite of it all, everyone carries on with a cheerful spirit, and a minimum of complain-ing.

We really enjoy reading THE CHRISTIAN SUN and we are eager to hear the news of our Southern Con-vention Churches. We note with in-terest the progress individual churches are making. We are thank-ful to read about the fine way you are contributing toward our work here. As we see the contribution of each

(Continued on page 13.)

MISSIONARY OFFERINGS.
REPORT FOR JULY 11-17, 1947.

Sunday Schools.	
Auburn—E. N. C.	\$ 35.13
Beulah—V. Va.	.75
Mt. Carmel—E. Va.	5.27
Portsmouth—E. Va.	17.90
Total	59.05

Churches and Individuals.	
Berea (Norfolk)—E. Va.	\$ 100.00
Beulah—V. Va.	8.94
Brown's Chapel—W. N. C.	52.65
Johnson's Grove—E. Va.	9.00
Reidsville (Miss Summerville)— N. C. & Va.	320.00
Reidsville (Mr. & Mrs. C. H. Mueller)—N. C. & Va.	696.00
Winchester—V. Va.	28.44
Winchester—V. Va.	20.94
Cypress Chapel—E. Va.	96.95
Happy Home—N. C. & Va.	2.65

Total \$ 1,335.57

Church Extension.	
Concord—V. Va.	\$ 18.78
Graham (Prov. Mem.)—N. C. Va.	17.50
Leaksville—V. Va.	16.07
Randleman—W. N. C.	11.64
Union (N. C.)—N. C. & Va.	53.63
Union (Surry)—E. Va.	11.41
M. W. Andes & J. L. Griffin	2.50

Total \$ 131.53

Shaowu.	
Albemarle—W. N. C.	\$ 100.00
Berea (Norfolk)—E. Va.	150.00
Carolina—N. C. & Va.	2.22
Concord—V. Va.	18.78
Graham (Prov. Mem.)—N. C. & Va.	17.50
Leaksville—V. Va.	16.08
New Hope—V. Va.	24.00
Randleman—W. N. C.	11.65
Union (N. C.)—N. C. & Va.	53.63
Union (Surry)—E. Va.	11.42
M. W. Andes & J. L. Griffin	2.50
Dr. A. H. Hook, Seattle, Wash.	1.00

Total \$ 408.78

Total for period July 11-17	1,934.93
Previously acknowledged ...	30,281.77

Total since September \$32,216.70

Respectfully submitted,
Wm. T. SCOTT,
Superintendent.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

NEW CONVENTION PRESIDENT.

May I present to you Mrs. O. H. Paris, newly elected president of the Woman's Southern Missionary Convention of the Congregational Christian Church. Most of us know her well, but for those who don't, the following article, written by Mrs. W. E. Wisseman, will introduce her to the women of the Convention:

MRS. O. H. PARIS—OUR NEW PRESIDENT.

To one who does not know Mrs. Paris, a true appraisal of her worth would sound like flattery—for she is truly a remarkable person. For many years she has been active in the conferences and the Convention. She has served as president of the North Carolina Woman's Conference, as well as in many other offices of the Conference. She has served on the Mission Board of the Convention, the Board of Publications, and the Board of Superannuation. At the last session of the General Council, she was elected a member of the national committee on evangelism.

But perhaps the best test of a person's ability and character is the test of his or her actions in the home church. For the past twenty years or so Mrs. Paris has been a member of our Greensboro Church and her opportunities for service have been unlimited. Perhaps her greatest contribution has been as president of the Woman's Auxiliary. Three different times she has been chosen as president for a period of several years each time. She says her secret is in knowing how to appoint good committees. The women of her Auxiliary would say it is her own willingness to work and her gracious and lovely way of making them want to work with her.

As superintendent of the Adult Department of the Sunday school, she has contributed much to the progress of the Sunday school. She has served on many committees and boards of the church itself, for her wisdom and her courage to stand up for what she believes to be right have won for her the confidence of all.

Mrs. Paris is a graduate of our college—Elon—with the class of 1915. Before college days her home was Bellevue's Creek, N. C. Mr. and Mrs. Paris have one son, Oscar, a high school junior. They live at 747 Park Avenue, Greensboro, N. C.

It seems particularly fitting in writing these words about Patt Preston Paris to pay tribute through her to one who has helped more than any other to make her what she is today—her father, Mr. A. W. Preston. For Pat's mother died when Patt was a wee lass, leaving seven children for the father to bring up alone. That he did his job well is evidenced today in the Christian homes these children have built.

GRAHAM R. WISSEMAN.



MRS. O. H. PARIS.

We salute you, Mrs. Paris, as our new president, and pledge to you our utmost in cooperation and devotion.

CAREY ANDES.

DENDRON.

The Woman's Missionary Society of the Dendron Christian Church will be an honor roll society, having met the requirements of the Standard of Excellence and sponsoring missionary education and giving among the young people under the leadership of Mrs. Thurman Williams, the children being led by Mrs. Owen Whitmore, and the Cradle Roll by Mrs. Garland Morris. A St. Patrick's Day dinner was held for the young people with Rev. J. E. McCauley as guest speaker; and an Easter Sunrise service was held with the groups from the other churches. One of the most interesting studies on India was given by a young man who had spent over two years there in the Service, showing pictures, curios, and souvenirs he had sent home while there.

On the second Sunday in January movies on India were shown with the

societies from New Lebanon and Wakefield being guests. The World Day of Prayer was observed with the New Lebanon Society and the other denominations of the community. The pastor of the church, Rev. J. M. Roberts, gave a review of the Divine Fatherhood and Mrs. Carroll Beale of Wakefield reviewed the Portrait of a Pilgrim, with the study on India being reviewed by Mrs. M. B. Joyner and Mrs. Garland Spratley. The members of the group expressed the opinion that the Year Book is the best the societies have ever had to use.

MRS. L. T. WILLIAMS,
Secretary.

SHELTON MEMORIAL.

The Missionary Society of Shelton Memorial Congregational Christian Church, Portsmouth, has had a very interesting program this year. On the night of January 7, Mrs. Frank Morgan reviewed our study book on India. We invited the First Christian and Elm Avenue Churches to meet with us. Mrs. Morgan gave a splendid talk. The collection was sent to the Jacksons.

The Spring Missionary Rally of Norfolk District met with us in April. Miss Pattie Lee Coghill gave most interesting talks, especially on her trip to India.

On May 2, we sponsored a "Fellowship Day" program, which was well attended. The First Christian (Disciples), Park View Baptist, and Park View Methodist Churches participated and all the women seemed quite enthused and voted to make it an annual affair. The meeting was followed by an informal tea.

On June 5, Rev. and Mrs. Morgan were our guests at our regular monthly missionary meeting and on that occasion Mr. Morgan reviewed "The Divine Fatherhood."

We have received the clothing and grease container, which the other churches in Park View will help us fill.

We are enjoying our little adopted girl at Elon Orphanage. We send her boxes of toys and clothing at regular intervals.

MARY T. SHAFER,
President.

FINANCIAL REPORT.

The following is financial report for the third quarter of the Woman's Mission Board of the North Carolina Congregational Christian Conference for quarter ending June 15, 1947:

Women's Societies.

Albemarle	\$ 20.00
Asheboro	 9.50

(Continued on page 14.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

A WISH COME TRUE.

Gordon Crump jumped up and down in his excitement. His mother was taking sister Helen to a birthday party this afternoon at three o'clock but on the way there she was going to take him to Jerry McGill's home. Jerry's mother had asked Mrs. Crump to let Gordon come and get acquainted with Jerry. There were not many boys and girls living close to Gordon's home so he was all excited at the prospect of having a new friend.

Finally Helen's gift with its wrapper of bright paper and big bow of ribbon was all ready for the trip. So were Gordon and Helen. Down the driveway their green car rolled out by the flower and vegetable garden, then through a cool wooded drive with baby rabbits scurrying to get out of sight. When they passed Beaver Lake they saw bright bathing umbrellas with bathing-suit-clad children playing in the sand beneath them. Soon they were climbing the hill to Jerry's house, up, up and then a sudden turn into the driveway. Mrs. McGill came out to greet them and soon Jerry came running to be introduced.

"Gordon, you stay here and get acquainted with Jerry, and then I shall be back in about ten minutes to take you both riding out to Uncle Irving's," promised Mrs. Crump.

"Come out into our back garden and see our 'Bashful Dwarf' by our fish-pool, Gordon," invited Jerry. Away they scampered around the house and down the steps into the back lawn. There stood Mr. Bashful on the edge of the pool blushing the same color as the bright fish that swam in the water beneath his nose!

"Come into the garden. There is a St. Francis Shrine out there by the rose bush. My see-saw and my swing are out this way, also."

By the time that Mrs. Crump had returned the two boys had taken a turn at swinging, see-sawing and riding in the wagon. They were ready to sit in the car and ride for a while.

"I think that we shall be back within two hours," Mrs. Crump said, as they started down the hill.

"We shall be watching for you! Have fun!" called Mrs. McGill.

On the way to Gordon's Uncle Irving's they had to go through a tunnel. Before they got to the entrance of the tunnel Jerry said, "Gordon, do

you know about making a wish as you drive through the tunnel?"

"No, I don't. What are you supposed to do?" asked Gordon.

"Just as you enter the tunnel you make a wish. If you can hold your breath until you get through the other side, your wish will come true!"

Both boys made wishes and then started holding their breath. Mrs. Crump drove a little faster than usual through the tunnel so that they wouldn't have to hold out so long. Hurrah! They both were able to hold their breath all of the way! "Now don't tell what you wished for, or it will not come true!" cautioned Jerry.

"Oh, I'll not tell you until it does come true!" replied Gordon.

Soon they were turning into Uncle Irving's driveway. Mrs. Crump blew the horn to let them know she had arrived. No one was at home! They tried each entrance but no answer. The car was out of the garage, so Mrs. Crump said, "Well, boys, I guess they have gone riding as we have this afternoon. Don't be disappointed now. We'll go to another interesting place." Soon they were on their way to the city again. Just before she got to the tunnel this time Mrs. Crump turned off the highway to the left. A big sign said: "City Recreation Park!"

"What do you know, Gordon," exclaimed Jerry! "That was my wish! I wished that I could go to the Recreation Park!"

"Well, Jerry, I did not hear your wish, but I am glad that I am helping to make it come true!"

Gordon and Jerry had a wonderful time in the Park. On the way home Gordon made Jerry promise to come visit him the very next week.

EASY MONEY,

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Come on, Jerry, ask your mother! She'll give you the money."

The coaxing tones of a small boy's voice came to me through the open doorway of the children's room of the city library, where I was shelving some books. Two boys, engaged in earnest conversation, were sitting on the front steps.

"It's no use to ask my mother,

Jack," the other one replied. "I've spent my allowance for this week."

"So have I," Jack responded, "but Mom always gives me extra money when I need it. Why don't you ask your mother to give you enough for the movies just this once? It's a good show, and this afternoon may be your last chance to see it."

"Then I'll just have to miss it," Jerry Walton answered with conviction. "My folks make me keep to my allowance."

"I'm glad my folks aren't like that," Jack Stafford concluded in superior tones. "I'll go over and get Boyd Heathman to go with me; his mother gives him plenty of money."

A moment later a sober little boy came into the library and began turning the pages of a new magazine. I longed to go over to him and hand him the price of admission to the theatre, where I knew a fine picture was being shown that afternoon—a story of pioneer days in the West that was good for boys to see. However, I was sure his parents were wise in insisting that he keep his spending within his allowance, so I resisted the temptation. The fact that Jerry Walton is the son of good friends of mine made it all the more imperative that I should not interfere with their sensible arrangements. But I could provide him with a substitute for the picture show.

"We've been receiving some good books this month, Jerry," I told him. "Would you like to see them?"

"Yes, thank you, Miss Mallory," the boy answered. He came over to my desk and was soon interested in the display I was preparing. "That picture looks like one of those in front of the Rialto Theatre," he said, pointing to a book jacket that carried a likeness of a big covered wagon against a background of dark blue mountains.

"You didn't see the show at the Rialto?" I inquired, wondering what the boy would say about his enforced self-denial.

"No, I spent my allowance for other things this week," Jerry replied ruefully.

"Did all your friends go to see it?" I asked.

"Yes, some of them get extra money when their allowances are all spent. Mother does not like to have me do that. She explained to me that having an allowance now is just like having my own income when I grow up. She says that if I keep within my allowance now I'll know how to keep within my income later. That way I shall always be free from debt.

(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, Editor.

ATTENTION, BOYS AND GIRLS.

I was just looking at my calendar and as I write this I observe that our date at Camp Hanes is only a little over twenty-three days off—the exact days dependent upon your age. I understand that much preparation has gone into the planning of a "bang-up," first-class young people's summer conference. Its complete success, however, will be dependent upon you. We can't have a good camp without good young people. So, if you have any "yen" whatsoever to attend, you better be making preparations to do so.

"First come, first served" is the cry for now, because we aren't planning to limit the number attending from the various churches. So you had better send in that registration today. Get a registration blank from your minister or write me and I'll send you one. You are asked to send in a partial payment with your registration blank (for the Senior Conference, young people entering grades 10, 11, 12, or those out of school, \$5; for the Junior High Conference, boys and girls entering grades 7, 8, 9, \$4). The remainder of the amount you will pay upon arrival at Camp Hanes (Senior Conference, \$11; Junior High Conference, \$7).

If you register and then discover that you can't attend, write Miss Betty Chicoine, Elon College, N. C., before August 5, for a refund.

The Senior Conference is from August 12 to 18. You will arrive on the morning of the 12th, register, get your cabin assignments, unpack, and so on. Your first meal will be lunch on August 12. Your last meal will be breakfast on August 18.

The Junior High Conference is from August 18 to 22. You will arrive on the morning of August 18, register, get your cabin assignments, unpack, and so on. Your first meal will be lunch on August 18, your last meal will be breakfast on August 22.

Miss Chicoine says: "Be sure to bring the kind of clothes in which you can have a good time out of doors. You'll want to dress a little more formally than slacks and shorts for the evening meal and the program following (dresses for the girls, etc.)

—but as for the rest of the time, we are in camp. Be sure to bring comfortable shoes, too. Bring your own bedding. A flashlight will be helpful. Bring your Bible, some writing paper and stamps—you will want to write home. If you play a musical instrument, bring it along. (Your writer would not suggest that you bring your piano, it might be a little too heavy.) Bring a little extra money, probably, to buy books, special postcards, or to give 'an offering for others'."

Summer Camp will include: Getting up, Quiet time, Eats, Fun, Planning, More fun, Sleep, Swim, Friends, Consecration, Worship. Everything for you to have a swell week of Christian fellowship. Here's hoping I'll say "hello" to you very soon.

* * *

LIBERTY SPRING YOUNG PEOPLE'S MISSIONARY SOCIETY.

The Young People's Missionary Society of the Liberty Springs Congregation Christian Church has had a very successful year under the leadership of Mrs. Wesley Harrell. We have our regular monthly meeting Tuesday night after every second Sunday.

We had a thank offering program in the month of November with a large number present. This year we have a membership in the C. M. A. We gave a Christmas program in December and invited the public to attend. All the members took part in the program.

Miss Betty Chicoine was invited to come to our church to talk to us about our work for the year. We invited the young people of Bethlehem and Cypress Chapel to meet with us. There was a large crowd present.

We purchased Volume IV of the Society Kit. It has helped to make our programs and entertainment more interesting. We raised and sent away \$15.00 for the War Victims and Reconstruction Committee.

On Easter Sunday morning the young people gave a Sunrise Service. The attendance was gratifying. Both members of the society and the church were present.

We voted to send \$10 to the Franklinton Institute to buy shades. We

are confident that when we close out this year's work we will have accomplished much good for the church, ourselves and the Kingdom.

REPORTER.

CONTRACT AWARDED.

(Continued from page 7.)

likewise support its institutions. Elon College is looking to its constituency for help in this time of need.

APPORTIONMENT GIVING.

It is a source of satisfaction and encouragement to have the churches and Sunday schools of the Convention continue to manifest their interest in their college by giving financial support through their respective organizations. We are doing pretty well this year. We are a little ahead of any previous year. This fact is greatly appreciated since the financial demands upon the College continue to increase. A bill for the printing of the catalogue came this morning from the Central Publishing Company, Richmond, Virginia. The publisher, Mr. John T. Kernodle, stated that the cost of materials and printing had increased from twenty-five to thirty per cent over last year. This is not only true with printing companies but it is true with practically all companies or concerns with which the College deals. It is not only necessary for the Sunday schools and churches of the Southern Convention to continue their support of their college but it is essential that such support be materially increased.

The College is most appreciative of every dollar contributed for its support.

Previously reported \$5,140.67

Churches.

Eastern Va. Conference:	
Berea (Norfolk)	30.00
Damascus	45.00
Johnson's Grove	5.00
N. C. & Va. Conference:	
Hebron	11.50
Va. Valley Conference:	
Livville	15.79

Sunday Schools.

Eastern Va. Conference:	
Portsmouth, First	9.33
Va. Valley Conference:	
Bethel	1.82
Leaksville	6.05

Total \$ 124.49

Grand total \$5,265.16

Luther Burbank was right when he said: "If we had paid no more attention to our plants than we have to our children, we would now be living in a jungle of weeds."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

PARENTS AND THEIR CHILDREN.

LESSON V—AUGUST 3, 1947.

MEMORY SELECTION: *Raise up a child in the way he should go, and even when he is old he will not depart from it.*—Proverbs 22:6.

LESSON: Ruth 2; Proverbs 1:8-9; 2:3; 4:1-6; 6:2-23; 10:1; 13:1; 15:5; 17:1; 6; 19:18; 22:23-26.

DEVOTIONAL READING: Proverbs 23:22-26.

Dad and Mother Do Know Something.

"My son, hear (listen to) the instruction of thy father, and forsake not the law of thy mother. My son, keep the commandment of thy father, and forsake not the law of thy mother. Bind them continually upon thy heart, tie them about thy neck." Dad and mother may seem a little behind the times, may act like "old fogies," may at times seem to be "wet blankets" and to take joy out of life. There is a period in a young person's life when he or she thinks that they know more than dad or mother, when he or she knows best. But come to think of it, mother and dad have lived a little longer than the youngsters; they have learned some things by observation, and more things by experience; and they really do know something, indeed they know a great deal. Therefore their instruction and their commandments ought to be heeded. Mark Twain once said that one of the most amazing things he ever heard of was how much his father had learned between the time he (Mark Twain) was sixteen and the time he (Mark Twain) became twenty-one. The writer of these *Notes* here bears glad witness to the instruction and counsels and commands of a mother and father who never had much, in fact but very little, "book larnin," but who did have a lot of common sense, and who tried to bring their children up in the nurture and admonition of the Lord.

And, of course, mothers and fathers not only know something; they care a lot. They usually love their children more than they love themselves. They want their children to profit by their mistakes, to avoid the pitfalls and the by-paths that play havoc with so many lives. Wise is the young person, and happy, too, who heeds dad's and mother's instruction and advice.

The Hidden Springs of Action.

"When thou walkest, it shall lead thee; when thou sleepest it shall watch over thee, and when thou awakest, it shall talk with thee." Psychologists and psychiatrists are discovering more and more the power of the unconscious and the sub-conscious. The writer of Proverbs knew this long ago. Let a young person put ethical ideals and principles in the heart, and even when he sleeps, they will be working toward the formation of strong character. And they will be as lamps and as lights by day and by night.

Peace or Civil War?

"Better is a dry morsel, and quietness therewith, than a house full of feasting with strife." Life in some families is practically a civil war. There is tension, dissension, strife and even fighting. And sometimes this is true of homes that have much, of homes that seemingly have everything. The trouble often lies in the fact that the family has too much. Things, not ideals, are dominant. On the other hand there are homes which do not have much of this world's goods. Food is simple, toys inexpensive and few, clothes not elaborate, furniture simple, the children earn the money for themselves, have to work on holidays, but in such homes there is a wholesome atmosphere, there are high ideals, there is the spirit of cooperation, there is mutual appreciation and loyalty, there is wise discipline, there is a sane and sound religious faith. Here is home in the finest sense of the word. Thank God for the humble homes of the world. Fine furnishings do not make a home. A home is primarily a thing of the spirit.

The Glory of Grandchildren.

"Children's children are the crown of old men." I like to see a man walking or playing with his children. But there is a special appeal in a grandfather and his grandchildren. Grandchildren are indeed the "crown of old men." To have reared sons and daughters and then to have them go out and establish their own homes and to bear children—that is one of God's greatest blessings to men. The grandparents who read these *Notes* will be their own interpreters of this particular passage.

Discipline or Delinquency.

"Spare the rod and spoil the child"—so runs the ancient adage. "He that spareth the rod hateth his son." "Withhold not correction from the child"—quotations could be recited almost indefinitely concerning the place of discipline in rearing children. To be sure "the rod" does not mean brutal beating—it may not mean even what we call a whipping. But lack of discipline means delinquency, sooner or later. Delinquency on the part of parents results in delinquency in the life of children. Mr. J. Edgar Hoover, who ought to know something about delinquency declares, "Our high crime rate, particularly among juveniles is directly traceable to a breakdown of moral fiber—to the disintegration of home and family life . . . law enforcement needs the help of the home, church and school." Generalizations are dangerous, but one suspects that the reason there is more delinquency today is because there is less discipline in the homes. Lack of discipline, or discipline unwisely administered, brings a nasty fruitage and exacts a heavy penalty. One wonders sometimes if it is not modern parents, instead of today's children who need a good spanking.

According to His Way.

"Train up a child in the way he should go—'according to his way'—and when he is old, he will not depart from it." There are, of course exceptions, but they only prove the rule. The early years are formative and determinative. Instill in a child while he is young those basic attitudes, those ideals; train him in those habits, which are elemental in good character, and it will be hard for him to get away from them. But there is something else in these words quoted above. "According to his way" is the true translation. Parental training. (Continued on page 13.)

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MINISTERS OF JESUS CHRIST.

(Continued from page 5.)

more he studies the more certain he is that that which he surely believes is what all men need to believe. Yet a theological colleague on the same faculty, equally committed to the will of God and to Jesus Christ, formulates his convictions in utterly different terms with equal assurance. Such formulations necessarily involve philosophical and metaphysical terms, and with such language the common man is not acquainted. But the pastor must understand them. In such terms the profound meaning of the gospel must be interpreted to the trained mind. Yet he, the pastor, must ever be conscious of the fact that intellectual acceptance of man-made systems does not alone make him a better Christian. It may enable him to be a better minister to some in his parish, but it is also possible that he so lives in another thought world that he is no longer a good minister of Jesus Christ to the common man.

So it is, too, with the Christian educator. He is committed to Christ and his gospel. But he sees how poorly we succeed in our work of Christian nurture with children, young people and adults. He knows that the work of the ministry is not confined to mature minds that at every age level children and young people need to grow in the understanding, experience and expression of the Christian religion. So he is ever seeking surer methods of achieving this result. He turns to specialists in secular education, and faces the danger of following them instead of the Great Teacher. He experiments in the hope of finding wiser methods and the method may be exalted above the end. In his effort to help people to learn how to think he may be too little concerned with what they think. In recent years Christian education has given much emphasis to method; it has given too little place to Christ, the gospel and the Christian faith.

The social activist falls into a similar temptation. He knows, as Amos and Hosea did, that God cannot look with pleasure upon the human scene, that there is "no place where earth's sorrow is more felt than up in Heaven." He sees widespread suffering due to the sin of man. He observes the acquisitive motive prevalent all about him, the pride of clan and race and class and nation and creed. Are not all victims of injustice objects of the concern of God the Father? Can those who name the name of Christ rest content or impotent in the face of misery and shame? If the forces

of evil are wise in strategy and strong in unity, must not the forces of righteousness go forth with wisdom and strength to fight the battle of the Lord? Can anyone read the gospels and insist that social justice is not a necessary fruitage of Christian faith? So it is easy for the activist to confuse the deeper meaning of the Kingdom of God with the perfect state. It is easy for him to identify the will of God and the gospel of Jesus with secular movements which may bring greater justice or temporary relief to part of our population.

The sin to which all such earnest workers are prone is that of enthusiastic pride of opinion, of substituting their own convictions about the Christian gospel, about the way in which God's will shall be accomplished for the truth which was in Jesus Christ. For Christians the decisions of councils and the opinions of experts do not have the same authority as Christ does, they are not part of the gospel. Our central loyalty is not to Paul or Calvin or Luther or Niebuhr or Jefferson or Marx or Dewey. We are disciples of Jesus Christ and his gospel is that which we are called to preach and teach. We study to know what some trusted thinker thinks about what some other thinker thought about some one else's interpretation of the gospel—and we pray that Christ may not be obscured in the process. We try to learn how others have communicated the Christian faith and we seek by experiment and experience to become better teachers—but we pray that we shall never forget that in all we do we serve as ministers of Jesus. We examine and evaluate proposals for healing the wounds of society and dedicate our energies to the expression of Christian brotherhood—and we pray that in it all, we shall serve Christ our Lord and do only that which is the will of God.

God grant that we may always be good ministers of Jesus Christ, that it may be said of us, as Paul wrote of himself: Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

ing is not worth much if it is a matter of forcing children into a groove which parents select for them. A child must be trained with the due consideration for his individual capacities, "according to his way." It is wrong even to bring undue pressure on a child to have him enter the

ministry. All too many square pegs in round holes are due to unwise insistence on the part of well-meaning (and sometimes of selfish) parents, in choosing a vocation for their children.

This scripture offers a word of encouragement to parents. Do your best to train your children in the way they should go. And God will honor your efforts. You cannot be responsible for the youngsters after they have gone out of the home. But you can go a long way toward controlling their lives after they have gone from the home, by what you do while they are still in the home.

When She Is Old.

"And despise not thy mother when she is old." She may not be as attractive as she was when dad married her, or when you were a child. Hard work and care and sickness and suffering and concern for you, have taken their toll. Perhaps she does not wear fine clothes, because she has gone without so that you might be better dressed. She may look old fashioned, and she may not be as well-educated as your friends or as sophisticated as the gang you go with. But do not despise her, do not hold her in low esteem, do not call her "the old woman" or "the old lady." You owe more to that woman than you will ever be able to pay. Honor her, love her, respect her.

A Partial, But Satisfying Payment.

"The father of the righteous will greatly rejoice . . . let thy father and mother be glad, and let her that bare thee rejoice." You cannot repay your parents, at least not many of us can, in money. But if we live good lives, if we render faithful service, if we honor them by word and work, they will feel amply repaid.

LETTER FROM THE JACKSONS.

(Continued from page 8.)

church, I have the urge to sit down and write a personal letter to each of you, but with our language study and other activities there is so little time, so please consider this letter as a personal note of thanks to churches, Sunday schools, missionary societies and individuals alike for your generous support of our work. We hope we may be able to make your gifts really count in changed lives and a more Christian China.

Sincerely yours,

DICK & DOROTHY JACKSON.

God never alters the robe of righteousness to fit the man, but the man to fit the robe.

The Orphanage
CHAS. D. JOHNSTON, Supt

Dear Friends:

Our Burlington Church people are always doing something nice for the Christian Orphanage. Sometime ago Mr. Vitus R. Holt appealed to the Loyal Men's Bible Class to donate a Bendix washing machine, one that does the work while you look on, to the Christian Orphanage. He started off with a sizeable check, and in a few minutes the class had donated enough money to buy the washing machine. A few Sunday's ago he made a plea for a refrigerator for one of the buildings. (We need three.) When he took his seat Mr. John Barnwell said he and his wife would donate one, and it will be delivered in the near future.

Our Burlington Church has all these years been very much interested in the Christian Orphanage, and has always given it loyal support. Just last week, Mr. Donnell Tate sent us two nice second-hand suits that had been worn very little. We had a grown boy who needed a Sunday suit, and one of these suits was a perfect fit for him. It looked as nice as if it had been tailored for him, and saved us from buying a new suit. Our Burlington people back up their their interest with their money, and other donations which are the same as money to us.

We had a very pleasant visit from the Bethel Sunday school last week, the largest group we have had lately. We took a great deal of pleasure in showing them through the buildings and the dairy barn. They complimented the appearance of the buildings and barn very highly, and especially the ladies complimented us on the cleanliness of the buildings. They said with our number of children, they hardly saw how it could be done. We were happy to have these good people, and hope many other Sunday schools will pay us a visit.

Rev. Snyder has had two of his Sunday schools to visit the orphanage, and he said the other day when was here with the Bethel Sunday school that Mt. Zion Sunday school would pay us a visit in the near future.

One of the men in the Bethel group said after looking over the buildings, barn, and dairy, that we had everything in fine shap, and he did not have a single criticism to make. We have been working on the repairs for three months, and except for the jobs that we have not been able to get done, we are about through.

We cordially invite you to come and look over the orphanage. We think we have one of the nicest orphanage plants in the State, and the finest group of children you will find in any orphanage.

CHAS. D. JOHNSTON,
Superintendent...

REPORT FOR JULY 24, 1947.	
Amount brought forward	\$6,588.03
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Auburn	\$ 20.22
Beulah	5.58
Wentworth	12.36
	38.16
Eastern Va. Conference:	
Portsmouth, First	\$ 9.67
Union (Surry)	12.00
	21.67
N. C. & Va. Conference:	
Happy Home	\$ 8.64
Reidsville	54.00
	62.64
Western N. C. Conference:	
Ramseur	\$ 14.15
Shiloh	34.00
	48.15
Va. Valley Conference:	
Beulah	\$ 1.25
Winchester	21.74
	22.99
Total	\$ 193.61
Total this year from churches	\$6,781.64

FINANCIAL REPORT.	
(Continued from page 9.)	
Asheville	80.00
Auburn	5.00
Bethel	13.83
Bethlehem	5.00
Beulah	6.00
Burlington	242.31
Carolina	3.00
Church of Wide Fellowship	25.00
Concord	5.00
Durham	45.75
Elon College	100.45
Erskine Memorial	30.00
Flint Hill (R)	19.00
Fuller's Chapel	10.00
Greensboro, First	85.00
Greensboro, Palm St.	17.50
Haw River	6.25
Henderson	18.76
Hines' Chapel	80.82
Hopedale	25.00
Ingram	29.00
Liberty, Vance	27.50
Mebane	8.00
Mount Auburn	65.55
Bount Bethel	15.00
Mount Zin	5.00
New Hope	6.40
New Lebanon	18.00
Pleasant Grove, Va.	6.25
Pleasant Hill	4.50
Pleasant Ridge (G)	10.01
Pleasant Ridge (R)	5.00
Raleigh	37.50
Ramseur	6.00
Randleman	12.00
Reidsville	40.00
Salem Chapel	5.00
Sanford	30.00
Shallow Ford	7.50
Shallow Well	25.00

Smithwood	2.50
Turner's Chapel	12.00
Union, N. C.	49.66
Union, Va.	12.00
Youngsville	10.00
	\$1,302.54

Young People.	
Durham	\$ 20.02
Greensboro, First	15.03
	35.05

Willing Workers.	
Durham	\$ 7.24
Durham, Juniors	7.76
Elon College	2.43
Greensboro, First	15.66
Ingram, Va.	2.00
Sanford	6.00
Turner's Chapel	3.65
	44.74

Cradle Roll.	
Asheboro	\$ 10.01
Burlington	21.04
Durham	7.39
Greensboro, First	5.97
Turner's Chapel	5.31
	49.72

District Rally Offerings.	
Alamance & Guilford-Rock-	
ingham-Forsyth	\$ 32.88
Chatham - Lee - Moore &	
Randolph	12.37
Durham-Wake & Vance-	
Warren	36.60
Halifax	15.50
	97.35

Total Receipts	\$1,529.40
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Disbursements.	
Pattie Lee Coghill, Speak-	
er for Rallies	\$ 25.00
Frances Query, Religious	
Education Consultant for	
North Carolina Council	
of Churches	50.00
	\$ 75.00

Mrs. W. V. Leathers, Treas-	
urer, Woman's Mission	
Board, Southern Con-	
vention, for:	
Shaowu Mission	\$ 88.00
Life Memberships	70.00
Memorials	80.00
World Day of Prayer ...	22.83
Carroll County Mission ..	3.65
Missions in India	21.00
Committee, War Victims	
& Reconstruction	32.88
Missions (Gen. Fund) 1,136.04	
	1,454.40

Total Disbursements	\$1,528.40
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Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.

Not the truth of which one supposes himself possessed, but the effort he has made to arrive at truth, makes the worth of the man. For, indeed, it is not by the possession, but by the investigation, of truth are his powers expanded. Possession makes us easy, indolent, proud. If God held all Truth shut in his right hand, and in his left nothing but the ever-restless instinct for truth, and should say to me, Choose! I should bow humbly to his left hand, and say, "Father, give."—Lessing.

A LETTER FROM DR. SAUER.

(Continued from page 3.)

ward, in her international position. That, however, does not alter the very urgent fact (for us) that "Red Russia is preparing for war" behind her curtain. Yet, as Christians, we could not simply let this anti-God setamroller roll over ourselves and our neighbors. So many were driven to the consequences of war by these realities—realism which at first persuaded many idealists, who then, later as the character of the evolution revealed itself more clearly, had to deny it for themselves.

America should have more sympathy with Germany, which in 1933 hoped for the help of God and expected it. And it were a tragedy, if it were true, as the President of the Juristic Chamber, Mautner has recently written, that Russia is planning by the "Spruchkammern" (Juristic system—I take it JFCG) to eliminate German intelligence altogether, by raising charges of "Old Fighters" (the name of the first Nazi, who, after their victory, had the highest honors under Hitler—JFCG). And then, with the collaboration of democratic forces, to create an intellectual desert between the West and Russia; and that would be done by wholly legal means! Then Russia might march into that territory without drawing the sword. Thus, Mrs. Roosevelt's criticism of Niemoeller, that he was merely defending the church, is not validly taken. We, I also, become very quickly vocal, as we smell betrayal from Hitler and, God knows, we did what we could; and, certainly, it took courage. Thus I—and I cite as merely an example—in the service in my church, May 1, 1933, when the mass meeting of men had come to the first "Labor Day," preached of the voyage of St. Paul, Acts 25, and the storm, and said that a journey begun without God will be, at first, a good journey; but then storm will come after which we shall be glad that we may save our souls without the Ship of State. And no one dared to attack me. I pleaded further: Back to God, all the way—back to Christ. And so I preached until it became wearisome, for they pretended not to hear. Or when I, when Mueller had become Reich-bishop, wrote a statement against the German Christians to the Ministry of the Interior, and that while the right-hand supporter of Mueller had already become the expert for church affairs in the Kultus-Ministry. I then expected daily my deposition. We do not try to make political capital out of such things as these. We

did them standing alone, we did them before God. But we have the right to ask: who in the world has the right to cast the first stone at us, of those who did not sit in the same hell with us. And then the question must arise whether this demonic attempt is not symptomatic, as having merely appeared first in Germany, whether the European spirit has not been subjected to slow poisoning for the last centuries? Ought we not make objective studies of that, as physicians do and then deduce factual consequences, and pursue this quest with energy?

Subjectively there are inhibitions in Niemoeller that may appear doubtful to us, whether he is the bearer of the New. He is a Westphalian "Schaedel" ("skull"—hard-headed, I take it—JFCG), of great character, a heart, I am sure, full of zeal for God's work and house, and in my last letter, which you have probably meanwhile received, I spoke of my respect for this genuine man, but expressed my doubts as to "jegliches Gehrim" (of his ultimate wisdom). That is a hard saying. But Niemoeller is not a theologian, and he appears to me to incline towards oversimplified solutions, a way out which causes, in this complicated world, a series of problems, in the place of every one that is thus solved.

If the newspaper report from Pittsburgh gave correctly his addresses—as there given by Niemoeller: it would mean that Niemoeller would have to proclaim the oekumenical church:—that would have to be the theological consequence! And when he speaks thus as the representative of the foreign section of the German Church (for he cannot in the position he holds speak as a private person—when he goes abroad, in this office)—there are all sorts of problems thrown up.

I personally would not be displeased at such an eventuality. Such problems are truly Congregational, and in them is a good deal of good, new liberalism. But one must, also, understand why then the confessional Lutherans—here with us—"bei Kopf stecken"—oppose. I shall probably get into this problem more from now on. I have been appointed delegate from Nassau for the Oekumenical Church—for 1948. When I was notified of my selection, I had just finished two-thirds of the preliminary work for a volume in European Culture-Philosophy, toward the question of the World Church in the space of today. It seems to me that I shall be able to deliniolate these elements very satisfactorily.

That which I have found in your Congregational materials, as to the spiritual witnesses of your church, has caused me to want to elucidate further the Protestant type, in my oekumenical studies. We Germans tend to universalize our Protestant character. I seem to feel, here, a stronger "Tat-Glauben"—confession-by-deed. That makes me think seriously. And I concur, here, with Langner's impressions, who speaks of the personal responsibility which is present in your churches but not so in our territorial churches. But one must not minimize the significance of the character that, in the course of history, has been developed in our type of church, and what this signifies in value for the world, provided that the clergy is at its best. For the clergy's independence of the will to rule on the part of the contributing laity is also an advantage, however great the disadvantage of a professionalization of the professional clergy may be.

Would it be possible to have correspondence of your boys and mine. We have here the higher school of the Rhine, and such exchange of letter might give excellent values.

Very cordial greetings,

(S)—H. S.

FOR THE CHILDREN.

(Continued from page 10.)

And then I'll learn how to save enough money to have a home and other nice things of my own."

"Your mother is right about that, Jerry," I assured him. "It's a good feeling to be free from debt. If you don't need to spend all of your allowance some weeks, how about putting a little of it away and saving it for extra things—like this Saturday's afternoon show?"

"I do save part of my allowance, Miss Mallory," Jerry replied. "But this week I needed to buy materials for a model airplane I wanted to make. That took all my savings; but the plane will be worth it. May I take this book out?"

"Indeed, you may, and I know you'll enjoy reading it," I told him as I stamped his card and placed it in the new book he had selected. "There will be many more books here at the library and many more good shows at the Rialto."

"I know that, Miss Mallory, and thank you."

As Jerry smiled and left the room, I wished very much that his friends' mother could realize, as Jerry's mother did, that no little boy should be allowed to grow up in an unreal world of *easy money*.

A True Shepherd

Meditation Used in the Vesper Service at Deering, 1947

By KILBURN K. HOLT, Staples, Minnesota

If sheep could talk, and a wise and a foolish were conversing, I imagine that the foolish sheep might boast, something in this manner:

"I know where the crystal brook bubbles out of the fern-bordered spring: I shall not want for clear, refreshing water.

"I know every sun-kissed knoll and dew-drenched hollow of lush and tender grass. I shall not want for fresh, abundant food.

"I know where the giant oak lifts her leafy arms over the corner of the pasture. I shall not want for cool and fragrant shade.

"I know where the door to the sheep-fold stands open wide. I shall not want for safe and ready refuge. I am a knowing sheep. I shall not want."

Then might the other sheep answer on this wise:

"O foolish sheep, who hath bewitched thee?

"Suppose the summer sun drinks dry your babbling brook? Where then will you quench your panting thirst?

"Suppose dread drought, disease or pestilence lays bare and brown your soft, green slopes? What will you do then, famishing for food?

"Suppose the sudden lightning strikes black the sheltering tree? Where then will be your shade?

"Suppose the gaunt, grey wolf leaps over the sheep-fold fence? Where then will you flee for your life?

"O silly sheep, I have a much better reason than you for knowing that I shall not want: I have a sure shepherd!

"If the spring dries up, he will find me another.

"If the pastures are stark and sere he will lead me to newer, sweeter grass.

"If the tree is felled, he will bring me to the shadow of a mighty rock within the weary land.

"And if the wolf comes, he will lay down his life, if need be, for his sheep. I have a good shepherd. I shall not want."

We who are the people of God's pasture and the sheep of His hand are prone to argue in the first fashion; aren't we? We say:

"I am keen of mind and skillful of hand. I shall not want.

"I have sound investments and a comfortable bank balance. I shall not want.

"I have influential connections and loyal friends. I shall not want.

"I have a steady job, and I have my health. I shall not want."

O foolish soul, who hath bewitched thee?

Clear minds can snap, and artful hands can lose their cunning.

Stocks can drop and banks can fail.

Authority can shift, and friends can prove false.

Positions can be lost, and health can become a memory.

And when these are gone, what will you fall back upon?

It is not the favorableness of our circumstances, but the surety of our shepherding which is our pledge of security. He Who said, "I am the Good Shepherd" is alone He Who, when material and temporal good deserts, still promises "life abundant and eternal." Blessed is the man who can say:

"THE LORD IS MY SHEPHERD, I SHALL NOT WANT . . ."

HISTORICAL SOCIETY. 1956. *Elon College Library*
Southern Convention of Congregational Christian Churches.
1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, JULY 31, 1947.

NUMBER 30.

I Love Thy Church, O God



The first church of Evanston, Illinois, is a fine Georgian building in red brick and limestone on the town square. This church of 1,500 members has been a great force in the Chicago area for many years. Its pastor, the Rev. Dr. Hugh Elmer Brown, was for some time President of the Board of Home Missions of the Congregational and Christian Churches.

Therefore, when we build, let us think that we build forever. Let it not be for present delight nor for present use alone. Let it be such work as our descendants will thank us for. And let us think, as we lay stone on stone, that a time is to come when these stones will be held sacred because our hands have touched them, and that men will say, as they look upon the labor and the wrought substance of them, "See, this our Father did for us."—John Ruskin.

Elon College Library 3X

NEWS AND VIEWS

Pattie Lee Coghill is spending her vacation at her home in North Carolina.

Rev. O. D. Poythress of South Norfolk was the World Day Service speaker at the Campostella Heights Methodist Church last Sunday at 9:30 A. M.

The Rev. Elmer S. Freeman of Menasha, Wisconsin, has been added to the staff of the Commission on Evangelism and Devotional Life, according to an announcement by Dr. W. C. Timmons.

The choir of the Rosemont Church, Norfolk, presented a musical program last Sunday evening. The program featured choice selections learned by the choir during the season. The choir, under the direction of Mrs. Dorothy Gallup, has completed one of its fullest and best years.

STANDARDS FOR PARSONAGES.

By WM. KINCAID NEWMAN, Sec'y,
Church Building Department.

The following standards are recommended to churches contemplating the erection or purchase of parsonages:

1. The parsonage, if not on the same plot as the church, should be located within easy walking distance.

2. If adjacent to the church, the architectural style should be harmonious with that of the church.

3. The parsonage should be of a quality equal to or slightly better than the average homes in the community around it.

4. The parsonage should have a good yard.

5. The personage should have a large living room suitable for committee meetings and small social gatherings. This should be arranged to inconvenience as little as possible the parson's family. Thus the living room

A. Should not be connected with dining room by an open arch;

B. Should not be a thoroughfare;

C. Should not be entered directly from the front door but by a hall preferably so arranged that people can enter the front door and go through the hall to other parts of the house without passing through the living room.

6. The parsonage should have a large hall cloest so that wraps of visitors could be accommodated. Also a downstairs lavatory.

7. There should be a pastor's study the accessibility or inaccessibility of which should be determined by the facilities provided in the church building and by community customs, i. e., whether it will be used chiefly for the consultations or for studying.

8. There should be suitable space into which the pastor's family may retreat when the pastor is having committee meetings, etc.

9. The parsonage should have at least three bedrooms.

EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION.

"Living Together" was the theme of the Eastern Virginia Sunday School Convention, which held a one-day annual session at the First Congregational Christian Church, Richmond, Va., last week. The president, Mills E. Godwin, Jr., assistant commonwealth's attorney of Nansemond County, presided with dignity, and a spirit of progressive good will that made the meeting a success from the opening gavel. The church is fortunate in having such a talented, consecrated, and capable young man devote time and talent to both its local and larger aspects.

The attendance was large, considering Richmond is at the outer edge of the Convention, geographically. Dr. E. B. Gatten of the host church made the welcome address, to which the Rev. J. Everett Neese of Bayview, Norfolk, made response. The business session included reports by Secretary W. H. Baker of Newport News, and Treasurer Miss Mary Lee Folk of the Bethlehem (Nansemond) Church; and the appointment of committees by the president. Mrs. Emily Harrell Lynch prepared an address on "Why I Go to Sunday School," which was read in her absence (on account of the illness of her husband) by Mrs. I. W. Johnson. Superintendent W. T. Scott was unable to make his address on "Your Sunday School and Its Future" because he was detained on urgent duties elsewhere. Dr. H. S. Hardeastle discussed "Our Sunday School Literature," and the writer presented "Worship In Our Sunday Schools." Thus was brought to a close the morning session.

After a most delicious dinner served by the ladies of the host church, the afternoon session was opened with an address by Mrs. Ayler J. Holland, of Holland, Va., on "Why a Good Sunday School Member Also Attends Church Service." Miss Elizabeth Chicoine, field director of the Southern Convention, was unavoidably detained, and her address on "Sunday School and Recreation for Youth" was omitted. There followed a business session which included the election of officers for the coming year as follows: Mills E. Godwin, Jr., president; Rev. H. E. Crutchfield,

(Continued on page 6.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

SOUTHERN CONVENTION 1947 DATES TO REMEMBER.

- August 6-7—Valley of Virginia Conference session at Mt. Olivet (R), near Elkton, Va.
- September 2—Valley Women's Missionary Conference at Antioch, near Harrisonburg, Va.
- October—North Carolina Women's Missionary Conference at First Church, Burlington, N. C.
- October—Eastern Virginia Women's Mission Conference (place to be announced).
- October 21-22—Eastern North Carolina Conference session at Turner's Chapel, near Sanford, N. C.
- October 29-30—Eastern Virginia Conference session at Christian Church, Suffolk, Va.
- November 5-6—Western North Carolina Conference session at Congregational Christian Church, Albemarle, N. C.
- November 11-12—North Carolina and Virginia Conference session at Bethlehem Church, Altamahaw, N. C.
- December 2—Eastern Virginia Christian Missionary Association at Christian Church, Suffolk, Va.

The churches should elect their delegates in order that the local churches may be represented at these annual sessions. Important matters pertaining to the life of the denomination are discussed and voted upon at the annual conference sessions. This year this is especially important because the question of the proposed merger between the Congregational Christian and Evangelical and Reformed denominations will be voted upon.

WM. T. SCOTT.

REPORT ON THE WESTERN NORTH CAROLINA CONFERENCE COURT CASE.

The case brought by certain of the members of the Pleasant Cross Christian Church and other interested parties to determine the right to the use and possession of the church property in Randolph County has been tried in the Superior Court of that County. The trial of this case which consumed the better part of two weeks resulted in a jury verdict finding that this church's relationship with the West-

ern North Carolina Christian Church was connectional in nature and that those members of the church who had retained an affiliation with the conference constituted the congregation of this church and were entitled to the use and possession of the church property.

Notice of appeal in this case to the Supreme Court of North Carolina was given by the defendants who

claim the right to the use of the church property, and pending the hearing of the appeal, the receivership order was continued in effect under which the two groups were allowed by the court to use the church property on alternating Sundays.

It was indicated that by reason of the length of the trial and the amount of evidence involved a hearing in the Supreme Court on the appeal would not be possible before the spring of next year, and under the court's order, the church property will be made available to both groups for services until the final determination of the case on appeal.

WM. T. SCOTT.

"Greatest Story Ever Told" Radio's Greatest Achievement

There may be a great many things wrong with radio, depending on what critic you read, or what programs you like or dislike. But there's one thing with radio that's right—very right. That is "The Greatest Story Ever Told," a coast-to-coast dramatic presentation based on the teachings of Christ; a radio program that, early in 1947, boldly came on the air with tradition-breaking innovations which no one dared try before, and which have proved to be exactly what a large segment of the radio audience wanted, and what this world of ours needed.

"The greatest Story Ever Told" first went on the air on the ABC network on Sunday, January 26, with nothing more than simple announcements that here was a program which dramatized the teachings of Christ; a religious program, presented with all the reverence and piety that the best talent could offer, yet given with dramatic impact that would make good radio listening.

This, of course, was not the first time a religious program was offered on the air. Others had been on before, though perhaps not on such an extensive network, and not produced with such a large cast of actors, large orchestra, and a choir. Furthermore, never before had any program used the voice of Christ on the air. Nor had any other regularly sponsored program ever gone on the air without any commercials whatever. Only the sponsor identification of the Goodyear Tire and Rubber Company, required by Federal Communications Commission rules, was used.

But behind this opening program was a great deal of effort, a great deal of thinking, and a great many fervent prayers that such a greatly need-

ed program would get the reception it deserved.

Five months before that opening night, executives and directors of the Goodyear Tire and Rubber Company were asked to listen to a recording of a new program as part of the presentation made to them by their advertising agency. When the half-hour recording was played to them, hardly anyone stirred for that full time. No one even so much as lit a cigarette. When the recording was completed, the opinion was almost unanimous that this was a program worthy of Goodyear's sponsorship.

One question came up, however. The first program, based on the parable of the Good Samaritan, was excellent. Could other programs of equal merit be produced?

Fulton Oursler, senior editor of the *Reader's Digest*, and one of the country's leading religious authorities, who was responsible for the original program, was sure that this high standard could be kept up. He went to work, together with the Kudner Agency representatives, and prepared and recorded a second program. This was presented to Goodyear executives, and convinced them that the high quality of the program could and would be maintained.

One other point came up here. The program was of a nature that would hardly lend itself to any commercial product-promotion. To follow the voice of Christ with a plug on Goodyear tire would spoil the entire effect of the program. It was decided, therefore, that no commercial would be used on the program. Goodyear felt that this would be definitely a public service offering, without any commercial attached to it.

(Continued on page 11.)



A PASTORAL INSTALLATION

The Congregational Churches have a form of pastoral installation which has much to commend it. One of the central and important items is the statement of faith presented by the minister who is being installed. This custom requires the minister to review and formulate his Christian beliefs, and it gives to the congregation and the public a succinct statement of theology which is up to date.

The Old South Church in Boston has installed Dr. Frederick M. Meek as its eighteenth minister. Dr. Meek's Statement of Christian Experience and Belief has been published by The Pilgrim Press under the title: "This Is the Church."

What were some of the formative influences in the life of the new minister at Old South? His testimony is interesting, revealing and eloquent. "I begin with those people from whose life my life came, the two people who incarnated for me Christian faith and life at their feet. My father and mother provided by influence and example, by love and sacrificial deed; the impetus and background for my work in the ministry. Both of them stood in a long succession of devout laymen and laywomen who were the successors of Priscilla and Aquilla in their communities. My father is a Scot, affectionate, sensitive, with the spirit of a devout mystic, a one-time elder in the old kirk of Scotland. As a child I learned from him tales of Covenanting forbears. I listened to the metrical version of the Psalms sung in the most melodious voice I have ever heard. And today at ninety years of age he is with me. I would offer him for canonization.

"My mother was English, affectionate, brave, cheery, devoutly religious. I think she walked with God. She read much to me. She told me Bible stories in entrancing fashion. From her I learned of many of her family and their associations with the early history of English Methodism. From as early as I can remember we had morning and evening prayers together. And I discovered not many years ago that no day went by without the Hannah of our household praying that her son might minister in the house of God.

"We were fortunate in having as pastors a succession of men who were family friends and frequent visitors in our home. I learned from them many of the results of religious thought and scholarship, and naturally and normally liberal Christian thinking was my training received from them."

After describing some of the difficulties encountered in his early ministry, Dr. Meek adds: "There were two causes which contributed chiefly as the channels of God's moulding. While recovering from an illness I read and pondered the entire series of the Yale Lyman Beecher Lectures on preaching—something proving much more valuable to me than my entire divinity course and graduate work. But more

important than this were the companionship and the understanding and the faith of the one who later became my wife. Her faith in me and in my call to the ministry kept alive my own faith in that call. To the validity of that call we both held in spite of opportunities to go in business, into teaching, into college administration, during a time when the door of pastoral preaching ministry seemed closed, and I knocked in vain. And when, through the efforts of two friends in Maine, I went to my first pastorate in Biddeford, Maine, she became my wife. And from her and all our children I have learned more about what the New Testament means than all my teachers. This is simply part of the record. And it is also a great argument against the celibacy of the clergy!"

The document offers a frank statement of one minister about the nature and work of the church, the threat of communism and of Roman Catholicism, the shaping of Christian theology, and the witness of the ecumenical church. Many valid criticisms and correctives of Congregationalism and Protestantism are offered. One example must suffice for this editorial. "The Protestant Church teaches practically no Christian spiritual or ethical disciplines, yet it expects its people to live as Christian in the midst of a pagan society whose standards are constantly being pressed upon the Christian minority. Here is the interference of neglect for which the Protestant Church must answer in all abject penitence. It is not possible for Protestant Christianity to remain strong and virile without training in the disciplines and even in the asceticisms which are demanded by Christian discipleship. That training will include the disciplines of prayer and the use of money, the disciplining of social customs and the disciplines for individual living. All too many catechumens, whom we later accept into full communion in our churches, know little or nothing of the fact that there are ways of life and thought which must be forsaken and resisted for Christ's sake. For too long both clergy and laity have refused to believe that Christians are a different and a separated people. Only those people who are disciplined for the sake of their cause will succeed in filling its demands. There are Christian disciplines which alone make the spirit possible. This area of teaching and practice is more neglected than any other area within the Protestant fellowship." Be sure and read "This Is the Church."

R. L. H.

MRS. TODD RESIGNS.

After a number of years of faithful service, Mrs. Aubrey C. Todd has found it necessary to relinquish her duties as Editor of the Children's Page. The fact she has been able to accomplish this weekly stint of labor in addition to her duties in the home and in the parish has been a source of amazement to this writer.

Her copy has been promptly, thoughtfully and efficiently prepared. She has endeavored to lead her readers into a better understanding of childhood; its interests, motivations and achievements. A host of grateful

parents and children are indebted to this versatile priestess of the parsonage for her protracted labor of love. Her successor has not been selected..

R. L. H.

Crossroads of American Foreign Policy

Statement Prepared by the Commission on a Just and Durable Peace, and Adopted by the Executive Committee of the Federal Council of the Churches of Christ in America Meeting in New York City, July 1

By the providence of God and the circumstances of history, the American people are now given a world opportunity and responsibility of unparalleled scope. If we as a nation measure up to the task set before us, a better world order than mankind has known can come into being. If we fail, the whole family of nations will suffer untold tragedies before any comparable opportunity may arise. Such are the stakes of American policy today.

We deal here with that policy as regards (I) relief and reconstruction, (II) relations with the Soviet Union, (III) relations with the United Nations, (IV) moral bases underlying these relations.

I.

The United States should contribute largely to the relief and reconstruction of a dislocated world—

Christian precept and enlightened self-interest call for United States' economic aid to a degree not yet understood or accepted by our people. When men are ill-nourished, ill-clothed, ill-housed, the material problems of mere survival dominate to the detriment of intellectual and moral growth and there cannot be an adequate realization of man's God-given possibilities. Also the United States cannot safely or happily be an island of abundance in a sea of privation, or permit its productive power to be curtailed in the face of widespread need.

The United States should, and consistently with its own economic health can, largely aid in relief and reconstruction. The amount of that aid is measured not alone by the dollars which our government appropriates, but by production and delivery of needed goods. An adequate program may involve a consideration of basic domestic policies in relation to such subjects as taxation, public debt, tariff, labor and management relations, and price policies. Whether or not the over-all program seems in its immediate consequences to affect adversely certain features of our

economic life, the duty is inescapable.

What the United States can do, while large in itself, is small in relation to the magnitude and probable duration of the need. Our aid ought, therefore, to be apportioned thoughtfully with regard not merely to immediate human needs but to the revival of productive processes in the shattered economies of the world. There are in the world many maladjustments due to such evils as excessive nationalism and the use of boundaries as barriers to the healthy movement of goods, peoples and ideas. Where resources are so limited that a choice has to be made, it seems to us legitimate to favor those who are intelligently striving to help themselves and to help others. Relief ought not, however, to be used as a tool for fostering political alliances or coercing or inducing others into following our particular political or economic pattern.

Aid should not be limited to money and goods. Modern experience has found many new ways to increase productivity and to multiply the results of human effort. Americans, out of the abundance of their vitality, resourcefulness and technical skill, can do much to hasten the attaining elsewhere of self-sustaining economies and to end abnormal dependence on outside economic aid.

While mass relief through governmental action is necessary, the American people ought not to look upon that as relieving them of personal responsibility. Governmental relief is anonymous and carries no personal message of sympathy. Our people should seek out and use the many available ways of providing personalized help, not merely in terms of money and things, but in return of intellectual and spiritual fellowship. That is good for the givers as well as for the recipients. It stimulates a revival of hope and expresses the spirit of reconciliation and good will without which political or economic action will prove inadequate. The churches' program of relief and re-

construction makes a special contribution.

II.

The hope of peaceful relations with the Soviet Union lies in making clear to all that the basic international issue is the simple issue of the police state as against a free society—

The most difficult international problem is to establish working relations with the Soviet Union.* The inability of the Foreign Ministers at Moscow to agree on any major matter, the enunciation of the "Truman Doctrine" in relation to Greece and Turkey and the further penetration of Soviet political power into Europe, notably in the government of Hungary and in some influential political parties and labor unions in France, Italy and Germany, have intensified the tension between our nations.

We believe that one cause of this increased tension, and a cause which it lies within our power to control, is failure to demonstrate that the American people stand for a basic moral and political principle and not merely for self interest. The critical and supreme political issue of today is that of the free society versus the police state. It is not the economic issue of communism versus capitalism or the issue of state socialism versus free enterprise. As to such matters, it is normal that there should be diversity and experimentation in the world. By a free society we mean a society in which human beings, in voluntary cooperation, may choose and change their way of life and in which force is outlawed as a means to suppress or eliminate spiritual, intellectual and political differences between individuals and those exercising the police power. The police state denies such rights. In the Soviet Union such denial is sought to be justified by Marxian communism. As we pointed out in our earlier statement, that doctrine "in its orthodox philosophy stands clearly opposed to Christianity. . . . Its revolutionary strategy involves the disregard of the sacredness of personality which is fundamental in Christianity."

The same statement went on to say that if American initiative is to prevail it must carry world-wide conviction on two basic facts: first, that "our nation utterly renounces for itself the use internationally of the methods of intolerance;" and, second,

(Continued on page 13.)

*This matter was dealt with by our statement on "Soviet-American Relations" of October 11, 1946. Subsequent events have emphasized the significance of that statement and, we believe, its validity.

CONTRIBUTIONS

SUFFOLK LETTER.

It is almost a "church event" when a minister gets a new automobile. Yesterday I bade my old car goodbye, and stepped into another Chevrolet. When a person has ridden nearly 90,000 miles in an automobile, had it to stand up under the crushing blow of a bread truck thus saving his life, and never for once called on it in vain he can understand something of the feeling of Charles A. Lindberg when he called the Spirit of St. Louis "We."

Not soon shall I forget the afternoon we were towed into the Burwell Motor Company's service department in Jacksonville, Florida, in January, 1940. It seems that our former Chevrolet had had sudden and unexpected contact with a boney bovine quadruped, which broadside battered the old car beyond recognition, but did not hurt any of the passengers. It was in just such a time as that that seeing the highly polished, beautiful blue, show-car in Burwell's sales window my wife said: "Oh, Truitt, if we could only drive out in that!" Some of the readers of these lines will guess that, knowing the lady that made the remark, we could and did! Since that day that deluxe sport model sedan, having picked us up in a time of need—a crisis—took us thousands of miles into some forty-four States, and never once failed us. It was love at first sight, and my family says—"at last sight, too." For it was on that automobile both John, Jr., and Ann, learned to drive. Ann was nearly ten, and John was eight when it became "our car"

At one time or another many of the men and women of the Suffolk Church have ridden in it. It has led the procession of many funerals, carried the pastor upon thousands of calls, and has run unnumbered errands of mercy and help. It has hauled ministers, delegates, and church officials all told over thousands of miles. It has gone from the Atlantic to the Pacific and back again. It has traveled from Maine to Florida, and from Mexico to Massachusetts. It has taken gas in Amarillo, Texas; and spent the night in Albuquerque, New Mexico. It has been parked on the rim of the Grand Canyon, waited atop the Boulder Dam, and responded to the touch of its mistress as it rounded the last height of Pinke's Peake. It has followed the trail

through Yellowstone National Park, and done the road from Suffolk to Elon before breakfast.

Mostly it has been sedate and well-mannered. Once with five ministers from Eastern Virginia it did the "shoe-li-lou" enroute to a meeting in South Hill, Virginia. But while it turned completely around on a fast highway it never left the pavement, and did its daring little dance-step quite in time to avoid making any discomfort for the fastly moving traffic. I am glad it didn't try that one ever again! Never did it fail us. Like the lady in Proverbs 31:13: "She will do him good and not evil the days of her life." And those of us who were so faithfully served for so long by its noble performance will never forget how beautiful "she" looked in the show window more than seven long years ago!

JOHN G. TRUITT.

VIRGINIA VALLEY CENTRAL CONFERENCE.

The Virginia Valley Central Conference will meet with the Mount Olivet (R) Church, between Harrisonburg and Elkton, Va., August 6-7 (Wednesday and Thursday). Roy A. Larriek of Winchester is president of the conference and has announced that this will be the 99th annual session. The opening session will begin at 10:00 A. M., Wednesday morning with a devotional service in charge of the host pastor, Rev. S. E. Madren. Delegates and visitors will be enrolled and welcomed, appointment of committees and announcements will follow. The annual sermon will be delivered by Rev. S. E. Madren whose topic will be "Values That Do Not Fade." The Conference theme will be "Abiding Values."

Rev. W. T. Scott, superintendent, will also speak at the morning session. At 2:00 P. M., Wednesday, the Rev. Paul Helm, pastor of the Evangelical and Reformed Church of Harrisonburg, Va., will address the conference regarding the proposed merging of the Evangelical and Reformed Church with our denomination as the United Church of Christ.

Kiser T. Rothgeb is also scheduled to speak Wednesday afternoon, representing the laymen of the Conference. Reports will be given throughout all the sessions regarding the work accomplished during the past year,

Wednesday at 8:00 P. M. Miss Elizabeth Chicoine, Field Director of Young People's Work and Christian Education will address the Pilgrim Fellowship Conference. The whole conference will unite in worship with the Pilgrim Fellowship at the evening hour of worship. Miss Isabelle Sheetz is the president of the Valley Pilgrim Fellowship.

Thursday's session will begin at 10:00 A. M. At the morning session Rev. L. E. Smith, President of Elon College, will address the conference. "Uncle Charlie" Johnston, Superintendent of the Orphanage at Elon College, will speak during the afternoon session.

Mr. Larriek reports that even though the Conference apportionments have been increased considerably this year encouraging reports are coming in to indicate that this will prove to be one of the best years in the history of the Conference, with every church reaching its quota.

The president of the Conference also states that next year, the official "One Hundredth" Session will be celebrated and it is expected that a number of churches in the Conference will ask for this special session.

Visitors east of the Blue Ridge Mountains will follow the Spotswood Trail through Elkton toward Harrisonburg about five miles to the Mount Olivet (R) Church.

ROBERT A. WHITTEN.

EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION.

(Continued from page 2.)

vice-president; W. H. Baker, secretary; Miss Mary Lee Folk, treasurer. The Convention voted to meet next year with the Holy Neck Church at 10:00 July 20th. Dr. Will B. O'Neill of Holland brought the closing address on "Living Together."

The Convention missed the presence of the host pastor, the Rev. Robert Lee House, who was attending a Pastors' School at Deering, New Hampshire; but Mrs. House, and many faithful workers saw to it that the church was in every way ready to show its traditionally fine hospitality. Both the church sanctuary and the modern educational building were in inviting readiness—the flowers were lovely and the special music was generous and inspiring. Reports from the schools indicated progress, and the addresses sent the delegates back to their local church schools with renewed determination to do even better another year.

JOHN G. TRUITT.

**A LETTER FROM THE JACKSONS.**

American Board Mission,
Shaowu, Fukien, China,
June 5, 1947.

Dear Friends:

Greetings from Shaowu! We have at last moved into our new home, and in spite of long daily sessions with the language, we have begun to get into things a bit.

You have no doubt been reading in the newspapers about the soaring inflation in China. It is a most complex and baffling problem. The price of rice (the index to all other prices) has quadrupled since we arrived here. A peck of rice is now \$32,000 (\$2.73 U.S.). This means untold hardships to our ministers and those on salaries. To the poor, and there are millions of them, it means starvation unless some method is found to get something to eat. The main roads and rivers are reported full of bandit gangs taking things into their own hands. An American Catholic priest, thirty miles from Shaowu, was kidnapped and is being held for three billion dollars (about \$3,000 U.S.). To add to the difficulties of these times, the communists have declared all China to be in a state of insurrection (since they are probably losing ground in the North). This past week an eleven o'clock curfew went into effect. It is rumored that several communists were arrested in Shaowu, but we have heard of no further evidence of trouble.

Everyone has been very friendly to us, Christians and non-Christians alike. America and Americans are generally regarded as friends and the United States incidentally is believed by some to be the most favored spot this side of heaven. All students want to go there to study. American products are in great demand and it often surprises us what we can find for sale on the street with "Made in U.S.A." on it. The church in North Fukien is small and struggling. Its pastors are able, energetic, self-sacrificing men, doing the best they can in spite of many difficulties. Many of the leaders of the community are professing Christians. But still the rank and file of people—the shopkeepers, most of the government officials, the coolies

—comprising the vast majority of the people, are untouched by the church. Their religion, where they have it, is a strange synthesis of Confucianism, Taoism and Buddhism. If someone is ill, they go to a Taoist priest for some powerful charm or prayer (for a sum of money, of course) to drive the evil spirit away. If a member of the family dies, a Buddhist priest can pray them out of Hell. Images of local gods (pusas) are found in wayside shrines, with the sweet smell of incense bearing up to the god the petition of the worshipper, which may be a desire for children, health or wealth. Once a year it is customary to go to the cemetery to clean off the graves and offer the proper sacrifices to their ancestors, according to good Confucian practice. Thus religion for the poor, the illiterate peasant, worker or shopkeeper is something to stay away from for the most part except when trouble comes. The other evening we saw a Taoist priest performing a rite designed to save the life of a very ill child. The father had appealed for help. First, the child's clothes were weighed, then the priest offered certain chants and prayers. Later the clothes were weighed again—if they had gained in weight, it was a sign that the child's spirit had returned.

The more educated class of non-Christians has little to do with these superstitions. Some of them are the officials who are now lining their pockets while their country goes down in a ruinous inflation. Others are ordinary citizens who apparently feel no urge to improve their community or the lot of their fellowmen.

These factors, together with a small and struggling church, you can see present a very discouraging picture. Add to this inflation the utter poverty of so many millions and the lack of roads and communication, and the picture is dark indeed. Pondering upon these apparently unanswerable problems, I have read during the past two weeks the Book of Acts and the Commentary by Dr. Foakes Jackson (Moffat commentaries given me by my fellow ministers of Eastern Virginia). From my study of Acts, I have been able to get something of a

new perspective. I have lived again with the small handful of disciples behind the closed doors in Jerusalem. I have read with renewed hope the story of Pentecost when the Holy Spirit turned these frightened men into pillars of strength. I have compared the times described by Luke with the conditions here (and there is a great similarity). I have been inspired to see how effective a small group of people guided by the Holy Spirit eventually made great inroads upon the greed, idolatry and pride of that early civilization. It was a slow, gradual growth, to be sure, but nevertheless real; and today, America, in her laws, her institutions and in the social conscience of her people, is reaping the fruits of the labors of those early Christian disciples.

So, in spite of the darkness of the present hour, I believe this small group of earnest and sincere Christians
(Continued on page 14.)

MISSIONARY OFFERINGS.
REPORT FOR JULY 18-24, 1947.

Sunday Schools.

Newport News—E. Va.	\$ 24.00
New Hill—E. N. C.	17.81
Total	\$ 41.81

Churches and Individuals.

Murlington—N. C. & Va.	\$ 5.00
Greensboro, First—N. C. & Va. .	16.81
Happy Home—N. C. & Va.	9.60
Mt. Carmel—E. Va.	12.00
Newport—V. Va.	22.00
Total	\$ 65.41

Church Extension.

Bethel—V. Va.	\$ 40.00
Concord—N. C. & Va.	15.16
Leaksville—V. Va.	10.53
Liberty Spring—E. Va.	2.57
Mt. Lebanon—V. Va.	1.00
Mt. Olivet (G)—V. Va.	18.05
Tryon (Ersk. Mem.)—N. C. & Va.	35.00
Wakefield—E. Va.	30.80
Windsor—E. Va.	33.50
Total	\$ 186.61

Shaowu.

Bethel—V. Va.	\$ 40.00
Burlington—N. C. & Va.	7.54
Concord—N. C. & Va.	15.16
Greensboro, First—N. C. & Va. .	29.89
Leaksville—V. Va.	10.54
Liberty Spring—E. Va.	2.58
Mt. Lebanon—V. Va.	1.00
Mt. Olivet (G)	18.05
Timber Ridge—V. Va.	1.50
Tryon (Ersk. Mem.)—N. C. & Va.	35.00
Wakefield—E. Va.	30.80
Windsor—E. Va.	33.50
Total	\$ 225.56

Total for period July 18-24 .	\$ 519.39
Previously acknowledged ..	32,216.70

Total since September \$32,736.01

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

CHRISTIAN



Shown above is the picture of the original orphanage building. The corner stone for this building was laid in the year 1897 and its doors in 1907 for the admittance of children, and as the first inmate.

This building has been recently thoroughly repaired where needed have been painted on the inside. The building is beautiful. The Christian Orphanage has two other buildings, the Dining Hall and the Recreation Hall. Visitors are always welcome,



ORPHANAGE

the building, known as the "Main Building." The building was completed in the year 1906. It opened with a little girl by the name of Lela Mae Canada came in

l. It is painted white on the outside, and the rooms in the building is now in first-class condition and it is very comfortable for children, the "Baby Home" and "John-

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

What are you doing for your vacation? I hope that many of you who are in Junior High School are going to our Young People's Camp, Camp Hanes, near Winston-Salem. Many of you are attending Vacation Church Schools during your vacation. Some of you who live in cities are taking advantage of the "Y" Day Camps. Boy and Girl Scouts have had their summer camps and camporees. Some of you are on farms and having all the usual work and fun of farm life.

If all goes well, when you read this letter our family will be attending a Summer Conference at Pleasant Hill, Tennessee. There will be other children there and Oliver is looking forward to making new friends. Rebecca is almost too small to look forward yet, but she loves other children and I hope that she will make some new friends also. Our theme for the Conference will be, "Making the South the Kind of Place Where Children and Young People Can Grow Up in Freedom." Many learned leaders will be there to help make it a fine conference and I am looking forward, very eagerly, to meeting them and to finding out their ideas for making the theme come to pass in this part of our world!

This will be my last letter to you as Editor of this page. There are many reasons why I am having to give it up. I will not bother you with them. I haven't done a very good job of writing and editing for you. I have not had enough time for it. But I have enjoyed trying to write for you. Some day when I have learned a lot more I hope I shall be able to write other things for children! I know that your next editor will be a splendid one and that you will help him or her to keep your page of THE CHRISTIAN SUN sparkling with interesting things for children. I shall always think of you with love and an earnest prayer that you may grow into Christ-like men and women.

Sincerely,

DOROTHY TODD.

"Keep me from vain affections and wandering thoughts. Help me to join heartily in the praises and the prayers of Thy people."—*Selected.*

GETTING ALONG WITH PEOPLE.

By EDITH GABRIEL.

Issued by the National Kindergarten Association.

"How many times must I tell you boys to keep away from that fence and leave those posts alone?" almost shouted Mr. Simmons as he walked toward a group of six boys, two of whom were in the act of climbing the fence that separated his yard from that of the Kerr family.

"We only wanted to get our ball; it fell on your side of the fence," explained Stephen, the eldest of the three Kerr boys.

"In that case—as I've told you more than fifty times—you may come around by the gate. Isn't that fair enough? I've straightened that fence three times already, and still you climb up there and loosen those posts so much they'll hardly stand any more repair. Don't let me have to tell you again."

The boys said no more, but they walked to the other side of the yard where the fence was higher. And before long, being somewhat troubled by Mr. Simmons' complaint, they stopped playing and went to sit on the side porch.

"That Mr. Simmons is an old crab," remarked Peter Gray. "I suppose he thinks we should play out in the street and get run over."

"He needn't get so bad tempered about it," added Jerry Tompkins. "He shouted as if we were deaf."

Just then Mrs. Kerr came to the side porch. "Game over, boys?" he asked.

"No. We couldn't finish. That grouchy Mr. Simmons scolded us about his old fence," answered Stephen.

"What happened?" asked his mother.

"Oh, our ball went over into his grounds, and we were going for it, and he holloed at us," continued Stephen.

"For going into his yard? That is called 'trespassing.' Many people won't allow that," replied Mrs. Kerr.

"I know what trespassing is. He didn't say anything about that part of it," said Lloyd Travis. "He doesn't want us on his fence because we loosen the posts. He says we should go all the way around and come in by the gate."

"Well, now that is different. I can see his side of it. Can't you, boys? Lloyd has made it quite clear to me. Mr. Simmons doesn't object to your coming into his yard to get your ball; he asks only that you stay off his fence. He could refuse to grant you the privilege of coming into his yard. I think he is very reasonable, don't you? Perhaps he is giving you that privilege, Stephen, because we are neighbors—for we all know that neighbors must get along together."

"Mother, you're right again," said Stephen. "Do you know boys, Mother is always right. She certainly gets the *right of way* in our family!" Mrs. Kerr and the boys all laughed.

"We must keep on good terms with our new neighbor, Mr. Simmons," continued Mrs. Kerr seriously. "He may be a very nice man. We can't tell how nice he is until we know him better."

"It must be quite a job to keep repairing the fence," mused Richard Kerr. "He's only been here two months and has had to mend it three times."

"I guess it's 'up to us' to talk with him and say we're sorry," added Peter.

"That would be a pleasing gesture," said Mrs. Kerr, "but just to say 'We are sorry' will not do much good unless you try to prove it."

"We can tell him how much we appreciate the privilege of getting our ball, and that we realize the trouble we've made him," said Lloyd.

"Yes, and we'll say that hereafter we'll go around through the gateway for our ball," added Stephen.

"Fine, boys! That is the thing to do," encouraged Mrs. Kerr.

Half an hour later, when Mr. Simmons saw Mrs. Kerr near the house, he stepped over to speak to her. "Mrs. Kerr," he said, "it would have made you very proud if you could have heard the conversation carried on with me a while ago. You certainly play magic with your boys—and not only yours. You reach out and line up all the boys who come in contact with yours."

"They may as well learn early how to get along with people," replied Mrs. Kerr, smiling. "Most of us are in this world a long time."

A common expression of childhood is, "See what you made me do." But when we become older, it is well for us to put away childish things and acknowledge wherein we ourselves are at fault.—*Exchange.*

Cleverness is serviceable for everything, sufficient for nothing.—*Aniel.*

News of Elon College

By PRESIDENT L. E. SMITH.

A VISIT TO CHURCHES.

From June 16 to June 20 the Woman's Board of the Southern Convention conducted a school of missions. The school was held at Elon College. Dr. and Mrs. I. W. Johnson attended. On the third day of the school, Dr. Johnson was taken ill. He and Mrs. Johnson left immediately for Suffolk, Virginia. Dr. Johnson spent ten days in Lakeview Hospital. His case was diagnosed as virus pneumonia. He has recovered from the attack but his physician has forbidden him to preach until September. He hopes by that time to be entirely well and to go on with his work as he has been doing for a half century and more.

On invitation I drove to Suffolk Saturday, July 19, and was with Dr. Johnson for his services on Sunday. At the eleven o'clock service I preached at Oakland Christian Church. Dr. Johnson has served Oakland Church for nearly fifty years and has made an enviable record as pastor and minister. Oakland is one of our strongest rural churches. It has an excellent Sunday school and a church membership comprised of a very fine type of citizen. In the afternoon at three o'clock I preached at Liberty Spring, another of Dr. Johnson's churches. Liberty Spring is likewise a very strong rural church, one of the strongest in the Southern Convention. Seldom do you find a finer group of men in any church of equal membership. These men attend Sunday school and in every way look after the interests of their church. Both Oakland and Liberty Spring have good church buildings with excellent equipment for organized Sunday school work and worship services. They both have large, beautiful auditoriums for worship. The equipment of these rural churches surpasses many of our city and town churches. They, together with the church at Berea, Nansemond County, stand as a monument to their pastor's services, sacrifices, and devotion to the cause of Christ through these churches.

Since I have been at Elon College as president, these churches have responded to the cause of the College through conference apportionments and special campaigns. In the All or Nothing Campaign and the Staley-Atkinson-Newman Memorial Cam-

paign all three of Dr. Johnson's churches have paid their suggested quotas, not in pledges but in cash. It was a pleasure to serve them on Sunday. This was the first time in fourteen years I have left the College and gone to a local church for church services and a church service only. I have gone on many occasions and to many of our churches and spoken on Sunday but always in interest of the College. It was a pleasure to render this service not only as a spiritual opportunity and religious privilege but as an expression of interest for the splendid support that these churches have given our institutions and convention enterprises.

It is my hope and prayer that Dr. Johnson may soon regain his usual health and strength and be permitted many more years of service.

APPORTIONMENT GIVING.

When an individual, Sunday school or church make a contribution for any particular purpose, they expect the money to reach its intended destination and serve the purpose or purposes for which it is given. For more than a half century our friends, Sunday schools, and churches have been making contributions to Elon College. They have a right to know something of the progress of the College and the part their contributions have played in such. I can only speak personally for the last fifteen years during which time the Sunday schools and churches of the Southern Convention have made regular and sizeable contributions to the College. The College has recovered from a grievous, burdensome debt. It is now free of any financial obligations to any one. Its student body has increased from 231 to more than 800, total enrollment for nine months. Its faculty has increased from 22 to 38 members. Its annual budget has trebled. The audit for the College year 1946-47 will show a completely balanced budget with a comfortable surplus. This growth has been made possible by the co-operation and loyal support of the Sunday schools and churches of our Convention.

We now come to the necessity of another definite step forward. Facilities must be improved and greatly increased. Necessary improvements and expansions will be expensive. All

contracts for the heating equipment and installation of such have not as yet been let, but these facilities will be far more expensive than originally anticipated. Just as soon as the actual cost of the heating plant is determined, all facts will be given to the public with the hope that there shall be sufficient funds to meet the cost of this particular and necessary improvement.

The College is most appreciative of all contributions given.

Previously reported \$5,265.16

Church.

N. C. & Va. Conference:
Burlington 2.00

Sunday Schools.

Eastern Va. Conference:
Newport News 22.25
N. C. & Va. Conference:
Ingram 1.16
Va. Valley Conference:
Dry Run24

Total \$ 35.65

Grand total \$5,300.81

GREATEST STORY EVER TOLD.

(Continued from page 3.)

This reasoning followed the belief of Mr. P. W. Litchfield, chairman of the board of Goodyear:

"It seemed to us that many people felt the lessons taught by the Prince of Peace should become more a part of our thinking and action than has been the case in recent years. We consider it the duty of all large business corporations, not only to their stockholders, employees and customers, but for the good of the general public, both nationally and internationally, to render any services we could along these lines and that it would be a justifiable expenditure.

"One Person two thousand years ago, confined by transportation to a radius of eighty miles, during his short lifetime, traveling on foot or on the back of domestic animal, reaching only those within the sound of His voice, left such an impression on the hearts of mankind throughout the world and over many centuries, that we thought it would be a worthwhile contribution to society if this same lesson could be brought, through the power of modern radio, to a world-wide audience who today are so much in need of it."

The production of the program presents its own problems. Because of the intimate nature of the performance, there is no studio audience. All the actors are leading radio performers, selected each week to play the particular characters needed in that week's story. In order to avoid any

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

PURITY OF HEART AND LIFE.

LESSON VI—AUGUST 10, 1947.

By W. E. WISSEMAN, *Guest Editor.*

PRINTED TEXT: Proverbs 4:23-5:4;
James 1:13-15.

MEMORY SELECTION: *Keep thy heart with all diligence; for out of it are the issues of life.*—Prov. 4:23.

The Heart—A Fountain.

The heart symbolizes the whole being, thinking, feeling, willing. It embraces the whole inner nature. The heart is the fountain from which are the issues of life. The fountain must be pure if the stream is to be pure. It is important that we keep our hearts with diligence or to express it in another way—guard them with diligence. Guard everything—riches, property, health, body—in which you have a legitimate interest—but above all things that have to be guarded, keep or guard your heart. Paul—“The peace of God stand guard over your hearts.”

The heart is active and therefore should be occupied with whatsoever things are honest, true, just, pure, lovely, and of good report. It is impossible to keep things from growing in the heart. Therefore it is necessary that we cultivate it, otherwise noxious weeds will occupy it. Eight principles must be cultivated. We must see to it that affections are set on things eternal.

Whatever is in the heart will express itself outwardly. True righteousness is both outer and inner. The outer form must have inner content else it is hypocrisy and not religion. Jesus said, “Blessed are the pure in heart, for they shall see God.” It may be impossible for any of us to be absolutely pure, but we can want to be, we can pray to be, and in proportion as we succeed, we shall find that satisfying vision of God which guarantees abiding happiness. Selfishness, insincerity, dishonesty, envy in the inner life obscures the vision of God. The reason why many of us are not happier than we are is because there is some lurking insincerity, some hidden impurity, which destroys our fellowship with God.

The first and most ready expression of the state of the heart is in our conversation. Vigilance over the heart is vigilance over the mouth inasmuch as “out of the abundance of the heart the mouth speaketh.”

“Speech is the index of the mind.” “As a man thinketh in his heart so is he.” The heart may become a cesspool from which come forth so-called “dirty stories,” curse words, bitter words of criticism and gossip.

The Eyes and the Feet.

The eyes should be fixed steadily and unswervingly upon a goal ahead. Look right on to the goal in front: be so intent on reaching that, and on attaining the prize which awaits the winner, that there will be no temptation to depart from the straight course. We keep a straighter path by fixing our eyes on the object toward which we walk than by watching the steps we take; how much more so than by looking about us on every hand. The writer of Hebrews suggests the highest goal upon which a man may fix his gaze—“looking unto Jesus the leader and perfecter of our faith.” The writer suggests the removal of every obstacle which may impede or render insecure the way of the moral life and thus avoid every false step. Weigh your conduct in the balance. Before acting, consider the consequences and nature of the act. See that your conduct is correct; let all thy ways be definite and fixed.

Unholy Passion and Hallowed Love.

The writer of Proverbs sets the lewd woman over against the virtuous wife. One represents unholy passion, the other, hallowed love. The lewd woman is a personification of lust, represented as a seducing harlot, to whose embraces man yields, and the result is the birth of sin, which in its turn gives birth to death. The inner life is corrupt and expresses itself outwardly. The ideal woman is a perfect housewife—a chaste helpmate of her husband, upright, God-fearing, economical and wise. She can be trusted—always intent upon doing good and not evil. It is a “poetical description of the virtuous woman, a rare find. Her value is more than rubies. She is capable and industrious, watchful over all the family interests, honored by her husband and children and respected by all. She is a godly influence in the community.”

The Source of Temptation.

(James 1:13-15.)

False Theory—

Men are prone to ascribe the authorship of temptation to God. That theory is as old as the Garden of

Eden. Our first parents blamed God for the first sin. The same excuse has been adopted in various forms ever since. Systems of philosophy have done so. Pantheism says that man is only a model of the divine existence and that good is God's right hand, while evil is his left. Fatalism teaches that all events—good and evil—come to pass under the operation of a blind necessity.

Materialism in our day regards the vilest passions of bad men and the holiest aspirations of believers as alike only products of our physical organism. The same theory prevails in common life. Some believe that their misdeeds are necessitated by the Divine decrees. Some trace their sins to their circumstances blaming God for surrounding them with evil influences.

A right and a left, a good and an evil are possible alternatives always, and to free creatures that which is possible may become actual. God cannot constrain them to well-doing, or they would cease to be free. In the case, then, of allowing for temptation in the very constitution of a moral world, God may be said to be its source, its author. A position of trust involves temptations. Man is placed in a position of trust by God, and the trust necessarily involves the possibility of a betrayal of trust. But may we therefore say that God tempts us to do wrong? The employer puts the employee in a position of trust. Temptations are involved. Does the employer tempt the employee to do wrong and betray the trust?

True Theory—

God is not the author of temptation. “Say not thou, it is through the Lord that I fell away: for thou oughtest not to do things that he hateth. Say not thou, he hath caused me to err; for he hath no need of a sinful man.” (Ecclesiastes 15:11-12.)

Temptation originates within the heart of the sinner himself. A man sins only when he is “enticed” and drawn away by his own lust. “Lust” includes, besides the appetites of the body, the evil dispositions of the mind, such as pride, malice, envy, love of ease. Any appeal from the outside can be successful only with the consent of the will. Every man is personally responsible for his sins. Lust is ever striving to captivate the will. Lust conceives when it obtains the consent of the will or disarms its opposition—from it all a living sin is born. And death is the fruit of sin. Sin kills peace; it kills hope; it kills usefulness; it kills conscience; it kills the soul.

CROSS-ROADS OF AMERICAN FOREIGN POLICY.

(Continued from page 5.)

that "persistence internationally by the Soviet Government or the Soviet Communist Party in methods of intolerance, such as purge, coercion, deceitful infiltration, and false propaganda shielded by secrecy, will not in fact make its faith prevail and will jeopardize the peace."

We believe that our nation has failed to carry conviction on those two basic propositions, particularly the first. There exists abroad a widespread impression that we ourselves are using, or are prepared to use, methods of coercion to impose on others our particular form of society. That impression is largely due to unfriendly propaganda; also our practice in some instances has not always made our position clear. The peoples of the world are confused. Without doubt, they overwhelmingly prefer a free society of tolerance, although many prefer state socialism to free enterprise. However, they feel caught between the two greatest and most vigorous powers of the world, each of which, they assume, is seeking to impose its will by coercive methods of intolerance. As a result, there is no impressive and decisive alignment of the moral and spiritual forces of the world. The disunity or neutrality encourages Soviet leaders to persist internationally in their own methods of intolerance and they are winning support from among the many who feel that they are offered a choice only between rival imperialisms.

In order that moral power may be potent for peace and in order that the United States may not be isolated and endangered in the world, our nation must stand plainly for something so simple that all can understand and so clearly right that all men of good will will agree. That goal is a world of free societies wherein all men, as the children of God, are recognized to have certain basic rights, including liberty to hold and change beliefs and practices according to reason and conscience, freedom to differ even from their own government and immunity from persecution or coercion on account of spiritual and intellectual beliefs. We recognize that at home our people have not eradicated some kinds of intolerance, especially in race relations. There is, however, a profound difference between a free society, in which there can be appeal to the conscience of man to bring about self-correction, and a police state where no dissent is allowed.

Our people, by word and deed, at

home and abroad, ought to make clear that they stand on the principle of a free society as against a police state. Then we shall have brought into clear relief the issue on which turn the great decisions of our time. We shall have put in proper perspective the issues of communism, state socialism, capitalism, free enterprise and other forms of social or economic life, admitting the right of all to experiment and seek by fair and tolerant methods to propagate their beliefs in the world. When our nation's position is clarified in this respect, the American people will have identified themselves with a great principle which attracts the loyalty of men generally. On this principle the will of so many throughout the world could be consolidated as to make obvious the futility of attempting to extend generally the police state system. Then there would be reasonable basis to hope that the attempt would probably be renounced if only as a matter of expediency. Fear and distrust would then give place to an atmosphere in which the nations could work together for a just and durable peace.

III.

The United States should avail itself more fully of the great possibilities of the United Nations—

Our nation should not become so absorbed in dealing directly with international problems that it ignores the United Nations as a means for promoting that consolidation of moral force which is indispensable to peace. We are glad that the legislation implementing the "Truman Doctrine" recognized that the United Nations might hereafter assume the burden of maintaining the integrity of Greece and Turkey. Our nation should, however, avail itself more adequately of the great possibilities of the United Nations. The General Assembly of the United Nations has already shown that it can focus the moral judgment of mankind so as to influence the policies of governments. No nation has yet presented a program or argued a case before the General Assembly without paying deference to public opinion as registered in that Assembly. The United States ought to place greater dependence on this demonstrated moral power of the world assembly and, as a member, to submit proposals which will stimulate that power.

The Assembly has established several agencies for human betterment, in most of which the Soviet Union has so far not accepted membership. We do not believe that that abstention

will persist indefinitely if these agencies actually become effective and creative bodies, doing good deeds in the world. It is probable that the Soviet Union will stay aloof from them only as long as they are relatively impotent. By invigorating these agencies out of the physical, mental and spiritual resources which the American people possess in great measure, our nation can do much to make these agencies into instrumentalities for unity in the world.

IV.

It develops primarily upon our Christian people to assure policies which rely upon moral rather than merely material power—

Our people need to do much more than they are doing to demonstrate their conviction that the greatest forces in the world are moral forces and not material forces, and that with God all things are possible, even peace. We utterly reject the idea of the inevitability of war and we oppose all national policies which have that presupposition. A casual observer of American conduct might conclude that our national affairs are operated on the assumption that war is so probable that it is not worth while to take a chance on the possibility of peace. There is increasing discussion of military establishments, military bases and new weapons of destruction. Hysteria is growing at a time which is so critical that calmness of judgment is indispensable. That hysteria suggests a sense of weakness and lack of Christian faith.

It is time that the American people made clear that, whatever may be their views about the military aspects of national defense, they do not put primary reliance upon material defense. Our chief reliance is on a moral offensive. Therefore, we have emphasized some of the ingredients of a positive foreign policy which we believe stems from positive Christian principles.

The positive foreign policy we emphasize will require strong spiritual foundations both at home and abroad. Herein lies a major challenge to the churches, now drawing closer together in a world-wide fellowship. No policy, in a free society, can be permanently stronger than the faith of the people. Dynamic international policies must reflect a dynamic faith if they are to endure; they must reflect a righteous faith if they are worthy to endure.

"We have committed the golden rule to memory; let us now commit it to life."—*Edwin Markham.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Several weeks ago we wrote to the 20th Century Baracca Class of the Suffolk Christian Church, and asked them to donate one refrigerator for one of the buildings here. On Tuesday, the 22nd, we received the following letter. I quote:

Suffolk, Va.,
July 21, 1947.

Mr. Chas. D. Johnston, Supt.,
The Christian Orphanage,
Elon College, N. C.

Dear Mr. Johnston:

Following your request of a few days ago to our Baracca Class of the Suffolk Christian Church in which you state: "We need refrigeration in all three buildings." On receipt of your request we appointed a committee of three members of the class to consider the matter and report back to the class on the next Sunday, which was yesterday, the 20th. After hearing the committee's report and recommendation, the Class voted in less than two minutes to purchase a General Electric refrigerator promptly and forward same to the orphanage by express prepaid. This is being done today, Monday, 21st. With very best wishes, we are

Sincerely yours,

20th Century Baracca Class,
By: S. W. Kelley, Pres.

On the same day we received by pre-paid express, the refrigerator. Another class has under consideration the purchase of a refrigerator for the other building. The Suffolk people raised the money in less than two minutes as Mr. Kelley says in his letter. I think that record will be hard to beat. It reminds me of more than twenty years ago when I went before this same class and made an appeal for a thousand dollars to help pay for a heating plant for the Baby Home, and when I took my seat Mr. Woodard asked his class for a \$1,000. In just a few minutes he had the \$1,000 in hand.

The Baracca Class of the Suffolk Christian Church knows how to do things in a big way, and will do, if given a chance. This is the second time I have called on them, and in both instances they have answered the call.

People get a lot of joy out of giving to help little dependent children. I feel sure that the Baracca Class of the Suffolk Christian Church got a real joy out of making this contribution. We miss a lot of joy in life because we fail to do things that will bring joy to our hearts. If we would remember others more and self less, we would get many more joys as we go through life.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 31, 1947.

Amount brought forward	\$6,781.64
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
New Elam	14.61
Eastern Va. Conference:	
Newport News	10.00
N. C. & Va. Conference:	
Burlington	1.00
Va. Valley Conference:	
Newport	13.40
Ga. Conference:	
United, Coumbus	24.38
Total	\$ 63.39
Total this year from churches	\$6,845.03

LETTER FROM THE JACKSONS. (Continued from page 7.)

tians in China, with God's help and in His own time, will eventually replace the paganism and materialism inherited from the centuries, with a Christian interpretation of life. I believe that they will someday succeed in incorporating in the institutions and morality of this nation the ideals without which life becomes merely a struggle to survive. Although the problems of sustaining life are great, it seems to me that China's problem basically is a spiritual problem, and our Christian faith is a faith in the eternity and supremacy of spiritual values.

A great potential hope lies in the children, who, tomorrow, will be the leaders of a new China. I wish you could have gone with me the Sunday before last to see the beaming faces of seventy or eighty small children in the South Gate Church Sunday School eagerly listening to Pastor Huang explain the lesson. I wish you could attend the recently organized young people's society meeting held in our home every Sunday afternoon and join with us as we worship and play in Christian fellowship. I wish you could talk with one of the five young men who want to study for the ministry (if financial help can be given them). I think you would agree with me that, though the present picture has its dark side, the future is in the hands of God, and He

is already at work calling disciples to witness for Him.

In re-reading Acts, I noticed the sense of urgency with which those early disciples went about their task. I can feel also that sense of urgency here. This is not the time to fold the hands and do nothing. The future of a nation, the future of 450,000,000 people, the future of the world is at stake. On the one hand, it is thrilling to have some small part in the moulding of a new China; on the other hand, it is a frightening thing to realize the amount of responsibility it entails.

I had meant this to be a short friendly letter, but it has turned almost into a sermon. Please forgive me. Concerning personal affairs, we are both well, fascinated at every turn by so many novel and interesting experiences, becoming connoisseurs of Chinese food, and learning each day a new respect for the Chinese people and culture.

Out here, letters mean a great deal to us, so write to us. I wish this could be a personal letter, but postage and time don't permit. Please accept this as conveying our personal greetings to you all.

Cordially,
DICK & DOROTHY JACKSON.

PLEASANT RIDGE VACATION BIBLE SCHOOL.

Rev. W. T. Madren writes: "The Pleasant Ridge Church of W. N. C. Conference conducted a successful Vacation Bible School the week of July 6-13. The school was well attended. Many Perfect Attendance Certificates were given. The workers were all from the church. The school ended with a Sunday School and Bible School picnic, which was enjoyed by young and old, and a very nice commencement program."

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Book Reviews

THE CHURCH BUILDING GUIDE. Elbert M. Conover. The Interdenominational Bureau of Architecture. 297 Fourth Avenue. New York 10, N. Y. \$1.50.

Elbert Conover has brought competent church architecture within reach of the small or average congregation. A church building program need be no longer a wild guess or a leap in the dark. His book is designed to make available to ministers, church boards and others interested in the results of the experiences gained in working with church building committees, architects and craftsmen in thousands of projects of planning new buildings and improving, embellishing and furnishing church buildings throughout the land.

This book is a Godsend; a "know-how" book for ministers, architects, students of religion and architecture, devout laymen, and all who are concerned for the work of building, improving and using the church building for worship, religious education, fellowship, recreational activities and for human service. The book is generously illustrated with photographs and plans.

R. L. H.

* * *

THE CHURCH AS EDUCATOR. Conrad H. Moehlman. Hinds, Hayden and Eldredge. New York. 1947. 184 pp. \$2.00.

An officer of a leading religious education organization said in the reviewers study that there was no hope for the Church in America until trained religious educators had been substituted for the pastors.

The author does not put it that way. But he includes, by implication, the Church, her creeds, and the Sunday school. He eulogizes science, the public school, and the American Way. "Science is forward-looking . . . Religion is backward-looking . . . The concept of Christianity is in basic disagreement with the American way of life." And a colleague, trained in religious education, now serving as pastor of a large church, wonders aloud whether Communism were not superior to Christianity.

These things, brethren, make one wonder. Have we lost the sense of the Church, despite her failures on the human side? Are we enamored of the false progress made by science and mechanized power—despite the apocalyptic failures and abysmal hell

that these have created to the point where they threaten the existence of civilization? Where is God? Has man made himself God? Are we blind, not to see that the public school, which has received far too much flattery by the way of imitation among us, is in great trouble herself; of which a highly placed teacher said but a night since: "Our high school has become nothing more than a housing project for given hours of the days of the school-year."

There is greatly needed a return to religion. And this the author makes clear by what he says and by that which he does not say.

JOHN F. C. GREEN.

GREATEST STORY EVER TOLD. (Continued from page 11.)

commercialism from this standpoint, no pictures are taken, no connection between actors and the parts they play is permitted. The actors take their parts very seriously, and the greatest problem, according to Director Marx Loeb, is not to have them play their roles reverently enough, but to have them play them naturally enough, to act the part as actors, rather than Biblical characters, and thus overdoing it.

The orchestral and choral music, likewise, is, in its fashion, "anonymous." Musical director William Stoess prepares music which is religious in nature, but yet not the recognized music of any particular religious group. Occasionally there are exceptions, as in the case of outstanding hymns which have come to be accepted as representative music by all faiths.

Since the subject is one that might very easily offend various groups of people an advisory board composed of three clergymen representing various faiths approves each script. Such care in selection and treatment of programs has resulted in high commendation from all religious groups, even in cases where highly controversial subjects were treated. Mr. Oursler continues to select the themes and supervise the preparation of the program.

Before the first presentation of the program on the air, private hearings were held all over the country before religious, civic, and educational groups. Comments invariably were enthusiastic, with many suggestions that aided in improving the program. A "closed circuit" broadcast, to which additional community leaders were invited by the two hundred stations in the network, was also held before the first program was aired.

The response to the program was amazing. It was expected that many people would enjoy it. Everything in the preparation and production of the program was aimed to make the program not only inspirational, but also entertaining, still keeping within the limits of the respect and reverence due the subject. But criticism was expected. For example, the matter of using the voice of Christ on the air was a point that was discussed for a long while before it was decided to use it.

Surprisingly, no such criticism was forthcoming. Almost unanimously, everybody who heard the program marked it as one of the greatest things in radio.

Dr. Harry Emerson Fosdick said, "This program may help save the world from chaos. It can do what preachers cannot do—it can take the message of the brotherhood of man and the Fatherhood of God beyond the pulpit, and outside the churches into the hearts of the people."

Even more praise came from the professional entertainment world. The *New York Times* radio critic called it "one of the most significant ethereal achievements in recent years." "Variety," the "bible" of the entertainment world, in giving the program a special award, called it "an unselfish endeavor toward utilizing radio in the public interest, a gesture that well nigh stands alone."

Religious, civic and educational organizations have been wholehearted in their support. Publications reaching these groups have been enthusiastic in their support of the program. Priests and ministers have urged their congregations, from the pulpit, to listen. Other organizations have mailed cards and letters to all their members urging them to tune in. Some of these mailings were as high as 300,000 letters.

The program has been shortwaved to all parts of the world by the State Department, and has also been translated into Spanish for Latin American broadcast. Sunday schools have used the programs as part of their study training.

The program continues to gain in popularity, and in ways to serve the public welfare. The sponsor is continuing it through the summer, instead of taking the usual summer vacation period, since there is as much need for the teachings of our Master in the summer months as any other time. "The Greatest Story Ever Told" is certainly an important religious influence for our nation.

Christ In the Open Air

Excerpts from the address given by Mrs. Samuel G. Catli
(Manila, P. I.) at International Sunday School Convention

The Philippines has had before the war 5,000 Sunday schools with an enrollment of 170,000. You may be inclined to think that there are 5,000 church buildings in the islands to house this number of schools. Before the war we had only a total of 2,000 church buildings. But the war came and has wiped out more than half of our church buildings. This did not discourage us in our work because we have them mostly out in the open—in the meadows, or lawns and usually under the trees with their ever spreading branches as roof and the ever green trees and bushes as walls. For chairs, the green grass provides soft and feathery cushioned seats. Others are conducted in street corners or in some private homes. Every church has its own Sunday school before or after the usual morning worship. In the afternoons we have what we call the "open air" Sunday schools where the young people of the church separate themselves in groups of threes or four and go out to different directions. One of the thrills of this program is when all the teachers come together in the evening to relate their experiences and problems and each one share each others burdens.

Our present world conditions demand for us to mobilize, to strengthen and to improve all our Sunday school forces. . . . If we have not started yet, let us not wait for our buildings or for our equipment to postpone the organization of our Sunday schools. Our children are waiting for us to bring them to the Sunday schools and still others are waiting for us to bring the school to them. Let us not wait any longer otherwise we will loose our grasp on them. If our schools at home are not as modern and as well equipped as others, we should never be discouraged. What we need is to strengthen them. The process of improving them may take some time. We should never stop to brood over them. Go on working as much as you can. The day will come when your dreams of making it like what it should be. And, of course, as living individuals, we want to grow, to improve our work. Let us not be content with what we are but let us keep improving them. We want our schools to possess all that Christ offered when he said, "Suffer the little children to come unto me for theirs is the kingdom of heaven."

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, AUGUST 7, 1947.

NUMBER 31.

Essential Christianity

By WILLIAM E. McCORMACK, D.D.

Christianity must never be equated with moralisms about social behavior. It may be that, but it is vastly more.

For example, honesty is a Christian virtue but it is hardly as important to the individual as the more fundamental consideration concerning the dependability of God and his august plan for the affairs of men. The concepts of honesty grows out of the prior concept of God.

Jesus was always trying to get men to see God. His advice upon the lesser customs was always relative to the picture he possessed of God, his Father.

Frequently a critic of Christian people will rest his whole case upon some imagined offense usually in the field of courtesy. Christian people will do well to strive to cause no offense by a zealous care about their manners, but certainly their deeper motives, their essential loyalties to abiding principles of living are more important.

Jesus said, "I am the way, the truth and the life." His words have little significance when thought of in behavior patterns. They are great words, filled with the deep meaning of his singularly devoted life. His followers may well seek to discover their hidden message.

The profound truths of Christianity are the world's great need. We cannot offer the world's set of nice ways of getting along together. We cannot pretend to better manners and more pleasant personalities than others simply because we are Christian. We must constantly emphasize our earnest loyalty to God, our creator and our perfecter.

There are no simple, easily mastered rules of the Christian life. The whole business of being Christian is immensely difficult. We shall need to make our habits of thinking conform to our ceaseless hopes and our farseen faith. In truth we may behave better, but belief is basic to better behavior if that belief takes in God and the brotherhood of man.

We need to return to Bible study and to stretch our minds to understand what the meanings are that have given so much to the elevation of character and the improvement of society. A purely secular point of view hardly possesses the soul to save humanity.

Mrs B F Frank

2-1-48

NEWS AND VIEWS

Rev. Andrew P. Slabey's new address is 134 North Market Street, Mt. Carmel, Pa.

Rev. Aubrey C. Todd has resigned as pastor of the First Congregational Church, Asheville, effective August 1.

Rev. J. Frank Apple, pastor of the Henderson Church, assisted in special services at Apple's Chapel Church last week. Rev. J. L. Neese is the pastor.

Rev. J. Howard Smith is supplying the Seventh Street Disciples Church in Richmond during August. He will speak over radio station WLEE in Richmond each Saturday at 5:45 P. M. during the month.

Miss Elizabeth Chicoine, Field Worker for Christian Education and Young People's Work, has been ill for the past two weeks, but she is reported much improved and hopes to return to her work soon.

We are indebted to Mr. Lemuel Peterson, Director of Public Relations, International Council of Religious Education for releases covering the 21st International Sunday School Convention, Des Moines, Iowa, July 23-27.

Our sympathy is extended to Mrs. L. E. Smith of Elon College in the death of her brother, Mr. Miller M. Brunk of Sebring, Fla., and Mountain Home, near Hendersonville, N. C. Mr. Brunk passed away August 1 after a brief illness.

Word has been received that the Happy Home Church, near Reidsville, suffered damages by fire the past week. It has not yet been determined how the fire started. The entire fellowship extends to the congregation its sympathy.

The United Church, Raleigh, is within \$2,100 of its goal for liquidating its building indebtedness, and with the exception of \$590.87 the full amount is covered by pledges. Congratulations to the United Church and its pastor, Rev. Frederick B. Eutsler.

The Henderson Church has participated in union Sunday night services this summer with the Baptist, Methodist, and Presbyterian churches. The

services have been well received and attended, and there has been a variety of services including two held outdoors, those conducted by Young People and also by laymen. The final service will be held at the Congregational Christian Church and will be an organ recital.

Has your church or Sunday school made a special offering for the Shaowu Mission? Rev. and Mrs. Richard L. Jackson are doing a good work as our witnesses at Shaowu. They are depending upon us for financial support. At the present time we are short approximately \$3,000 of the \$10,000 goal for this year. Please send your gifts at once to the Southern Convention Office, Elon College, N. C. The Mission Board year closes August 30.

The Young People's Summer Conferences for North Carolina and Virginia Youth of the Congregational Christian Churches will be held at Camp Hanes, near Winston-Salem as follows: Senior Young People—August 12-18; Junior High Young People—August 18-22. Registrations should be sent to Miss Chicoine immediately. See the Young People's Page of this issue for instructions as to the camp and how to reach it by car and by bus.

DENOMINATIONAL DAY AT MASSANETTA.

Tuesday, August 12, will be Evangelical and Reformed-Congregational Christian Day at the Massanetta Springs Bible Conference. Dr. I. W. Johnson will preside and Rev. R. L. House will be the speaker. Other speakers throughout the day include Drs. Adam Burnet, Ernest Trice Thompson, Frank W. Price, and Peter Marshall. Quite a number of our ministers attend this conference regularly. It is customary for many of our people throughout the Valley of Virginia to attend the Conference on this occasion.

GYPSY SMITH, 87, EVANGELIST, DIES OF HEART ATTACK.

Gypsy Smimth, world renowned British evangelist, died of a heart ailment aboard the liner Queen Mary on Monday of this week at the age of eighty-seven. The death of the man who was born in a Gypsy tent and

made the world his field for active evangelism was announced when the giant ship reached port after her first postwar commercial voyage.

He visited the United States more than thirty times, circled the globe twice, worked in South Africa and spent three and one-half years in France during World War I. When American troops were leaving for home after the armistice, Gypsy Smith was in Paris to preach farewell them.

Mrs. Smith who accompanied the noted evangelist, said her husband had made the trip for his health, and that he had hoped to preach during his visit in the United States.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

SOUTHERN CONVENTION 1947 DATES TO REMEMBER.

- September 2—Valley Women's Missionary Conference at Antioch, near Harrisonburg, Va.
- October—North Carolina Women's Missionary Conference at First Church, Burlington, N. C.
- October—Eastern Virginia Women's Mission Conference (place to be announced).
- October 21-22—Eastern North Carolina Conference session at Turner's Chapel, near Sanford, N. C.
- October 29-30—Eastern Virginia Conference session at Christian Church, Suffolk, Va.
- November 5-6—Western North Carolina Conference session at Congregational Christian Church, Albemarle, N. C.
- November 11-12—North Carolina and Virginia Conference session at Bethlehem Church, Altamahaw, N. C.
- December 2—Eastern Virginia Christian Missionary Association at Christian Church, Suffolk, Va.

PLANS MADE FOR BUILDING SUPERINTENDENT'S HOME.

Several years ago at a session of the Southern Convention a trusted and longtime servant of the Convention introduced the idea that it would be an advisable thing the Convention to obtain a home or parsonage for the Convention Executive Officer—then the Promotional Secretary and since then designated Superintendent.

Three years ago the Executive Board appointed a committee to secure a lease or option on the T. C. Amick home at Elon College then occupied by the Superintendent. The committee reported to the Convention at the 1946 session held at Waverly, Virginia, indicating uncertainty as to the availability of the Amick house. The Convention thereupon voted that the committee be continued and that the matter of decision be referred to the Executive Board with power to act.

The Executive Board made several unsuccessful attempts to obtain a house and thereupon voted to authorize a committee of seven to proceed with plans for the erection of a Superintendent's home at Elon College. The committee is composed of Rev.

Jesse H. Dollar, chairman; Mr. George D. Colelough, Rev. W. Millard Stevens, Mr. D. R. Fonville, Mrs. W. W. Sellars, Mr. George T. Gunter, Mr. H. W. Johnson, Mrs. John G. Truitt, and Rev. S. E. Madren. The house plan has been adopted and placed in the hands of contractors with request bids for construction by September 1. As soon as the cost has been determined your committee will prepare plans for financing. It is hoped that construction of the building will begin in the fall.

The Woman's Missionary Convention has designated its 1947-48 "Thank Offering" for this worthy project, several churches and ministers have indicated their hearty support, and the Congregational Christian Church Building Society has pledged itself to the support of this undertaking.

The project for providing a home for the Superintendent of the Convention is in line with the practices of many forward looking conferences within the denomination including Florida, the District of the Southeast, Pennsylvania, Rhode Island, Connecticut, Vermont, New Hampshire, Indiana, South Dakota, Washington, Southern California, and others. It is the growing practice of the local churches within the Southern Convention to provide parsonages for pastors, and it is fitting that the Convention should provide a parsonage for the Superintendent who is the servant of the Convention, its enterprises and churches when and where needed and desired.

The committee earnestly solicits the cooperation and support of this worthy project. At present it is necessary to provide money for rent and by owning the Superintendent's home the funds now spent by the Convention on rent will become a capital and permanent investment.

JESSE H. DOLLAR.

BETHLEHEM CHURCH GOLDEN JUBILEE PROGRAM.

A Golden Jubilee program will begin at the Begonia Church (Bethlehem), Disputanta, Va., on Sunday morning, August 10, at 11:00 o'clock, Mr. Slabey, chairman. This service will be chiefly in Slovakian with sermons by Rev. John Prucha of Cleveland, Ohio, who preached there 50 years ago, and the Rev. A. J. Moncol,

also of Cleveland, and an old friend of the church. Special music will be furnished by the choir and others.

A church dinner will be served in the Recreation Hall at 1:00 P. M. Guests will be served first and then the members. A table is reserved for ministers and honored guests.

At 3:00 P. M. there will be an English service with special music and messages from Dr. Wm. T. Scott, Superintendent of the Southern Convention, Rev. R. L. House, Rev. D. D. Nash and other visiting ministers and guests; recognition of charter members; brief history of Begonia Church; and a word from the deacons and trustees.

On Wednesday, all day, there will be a church picnic with all the fried chicken and other good things that go with it, including "kolache"—the delicious Czechoslovak pastry—home-made cakes with fillings of poppy seed, nuts, plums, and cheese, ice cream and soft drinks. After lunch there will be brief speeches for those who want to listen, and games and play on the fine new playground for those who love clean sport.

TEACH CHRIST AS WORLD REDEEMER.

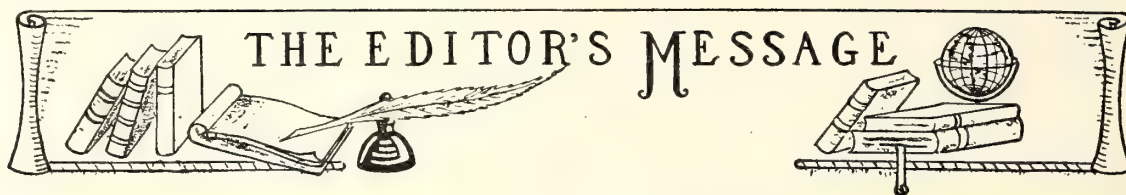
Excerpts from Address
By DR. BELA VASADY.

The threefold mission of the Ecumenical Church:

The prophetic missions of the Church. Over against a philosophy of despair expressing itself in Europe in the forms of an agnostic nihilism, a fatalistic acquiescence, or in a final self concentration to produce a new collectivist—secular religion at the expense of the dignity of human personality—the Church must preach the Gospel, the "good news" about Christ the Redeemer. The people of Europe are sorrowful people. But over against "the sorrow of the world" that leadeth to despair and death the Church must point to the "godly sorrow" that "worketh repentance unto salvation." A third world war can be avoided only if all the churches in the world, the churches of the victorious and of the vanquished countries become spiritually one in the practice of this "godly sorrow."

2. *The redemptive mission of the Church.* The hunger march of death is still on in Europe. People must be raised (lifted) above the "Kaput-level of existence." Material aid provided by the American churches through Church World Service and through individual love packages is

(Continued on page 15.)



A PROPHETIC SUCCESSION.

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God."

John the Baptist was a strong link in the human chain of redemption. He was a voice, but that voice was articulate and authentic. He was a fearless preacher. He learned to endure hardness. By precept and example he brought judgment upon soft religious living. He stands in the great stream of preachers who were imprisoned for their faith. He was one with Christ, not only in blood relationship but also in the fellowship of suffering.

Horace Bushnell once wrote, "The school of John the Baptist will be succeeded by the school of Christ, as dew comes after a fire." Jesus preached repentance; but repentance was not the end of his preaching, it was the beginning. The great end was the realization of the Kingdom of God. This should be the continuing motif of current preaching, the mainspring of Christian living.

History contains no greater succession than that of prophets and preachers. Their name is legion, the luminaries and the lesser lights. When Elijah had completed his ministry, the Lord provided an Elisha upon whom the mantle fell. Paul lavishes his precious wisdom upon the aspiring and promising Timothy. The procession continues. Young men are separated unto the gospel ministry. God appears reluctant to declare a moratorium on preaching. A brief glance over the roster of General Council preachers during recent years reveals an imposing galaxy: Leonard Bacon, Richard Storrs, Frank Gunsaulus, Alexander McKenzie, Charles Jefferson, Ozora Davis, Raymond Calkins, Parkes Cadman, Carl Patton, Albert Palmer, McIlyer Lichliter, and James Fifield. The list of Lyman Beecher lecturers at Yale indicate that God has not left himself without capable witnesses in our generation. Our hope and confidence in the future may be expressed in the noble lines of Davis Wortman:

God of the prophets, bless the prophets' sons;
Elijah's mantel o'er Elisha cast,
Each age its solemn task may claim but once,
Make each one nobler, stronger than the last!

Anoint them prophets! Make their ears intent
To thy divine speech, their hearts awake to human
need;
Their lips made eloquent to assure the right
And every evil break.

Make them apostles! Heralds of thy cross,
Forth may they go to tell all realms thy grace;
Inspired of thee, may they count but loss,
And stand at last with joy before thy face.

R. L. H.

"The shadow of the sword can only be blotted out by the shadow of the Cross."—Selected.

HIGHLIGHTS OF THE TWENTY-FIRST QUADRENNIAL SUNDAY SCHOOL CONVENTION.

From every state of the Union, from the seven Canadian provinces, from three possessions of the United States and from five other countries, 4,225 Sunday school workers came to Des Moines for five full days, July 23-27, to participate in the 21st Quadrennial International Sunday School Convention as a demonstration of their "unity in the task of teaching for Christian living." Several thousand others from the city and from hundreds of Iowa communities registered for single sessions of the Convention, for which the theme was "Live Christ—Teach Christ."

Together representatives from more than fifty Protestant denominations in the United States and Canada—men and women Sunday school teachers, superintendents, ministers, youth representatives and professional Christian educators—have faced the realities of world problems today and have been challenged and inspired to rededicate themselves to practical living and teaching in the footsteps of the Master.

Harold E. Stassen, president of the International Council, struck the keynote of the Convention when he declared at the opening session:

"The moral foundation which is established (in the United States) will determine in the years ahead whether the great power that we develop in America carries with it a continuous concept of service, whether our remarkable strength carries with it the essential spirit of humility, whether the abundance that results from our great productivity carries with the essential humanitarian friendliness and whether within and without our country our policies reflect the basic truths of the Brotherhood of Man and the Fatherhood of God."

Twenty-nine denominational meetings were held simultaneously for three hours on three days of the Convention, each attended by Sunday school workers from the respective denominations. In addition, those meetings were attended by many denominational leaders from Iowa. Plans were presented at each meeting for participation in the denominational program "to interpret the conviction that the most compelling urgent in the world is Christian teaching."

Training for leadership also was an important subject at the Convention. Dr. Charles J. Turk, of St. Paul, Minnesota, president of Macalester College, stated that "we must spend more money on school buildings, we must train teachers more carefully, we must unceasingly struggle for a better curriculum and we must learn how to pay appropriate honor to Sunday school superintendents and teachers."

Mr. Stassen was reelected president of the Council for a second term. Six vice-presidents were re-elected and five new ones elected. Dr. Roy G. Ross was re-elected as secretary.

Nearly 10,000 Sunday school workers gathered in

the Drake University stadium to take part in the final consecration service of the Convention. Included on the program were a worship pageant and a message by Dr. Paul W. Quillian, pastor of the First Methodist Church, Houston, Texas. Eight hundred singers and some 180 other persons participated in the pageant. Written and directed by Dr. Harold E. Pflug, professor of Christian education, Eden Theological Seminary, Webster Groves, Mo., the pageant combined choral music and congregational responses with scenes portraying Biblical events as well as present-day expressions of religious action.

A call for united action in Christian teaching was made by Dr. Gerald E. Knoff, associate general secretary of the International Council of Religious Education, in a service held in the afternoon in cooperation with the World's Sunday School Association.

"No local church is strong enough to attack alone the strongly entrenched evil, the stubborn indifference, and the self-centered materialism of a typical American community," he said. "Nor is any denomination able to challenge these forces in our two nations. The experience of more than a century has shown we attack them only by cooperative effort or we attack to meet defeat."

A Statement of Objectives, adopted by the officers of the International Quadrennial Convention and accepted by the Convention Friday morning declared:

"We will resist within our borders the ideology of atheistic communism and all other Godless materialisms, which, believing in no God, talks of justice and equality but unjustly condemns those who fall into its power through the gross inequality and suffering of slavery in the police state; denies the foundation of truth, and employs falsehoods for the destruction of all inner integrity of its followers; and, with materialism as its only standard of value, ends in base tyranny."

A supplementary statement, adopted by the Convention Saturday, stated further: "It is necessary to give our witness of opposition to every ideology that draws men's loyalty away from God's universal will. There are many such 'evil forces' which we must oppose in addition to atheistic communism. We commit ourselves in constant effort to win men's hearts from secularism which denies God's part in all of life; from racism which denies the brotherhood of all men; from militarism which holds war as inevitable and places trust in naked forces instead of the disciplines of peaceful change; and from that ma-

terialism which puts possessions before service and holds things as more sacred than human welfare—a materialism often so glaringly displayed in our own economic system."

LEMUEL PETERSON.

BIG ADVANCES IN COUNCIL WORK IN LAST TEN YEARS.

This year's convention brings to a close a very significant decade in the history of religious education of the North American continent.

Under the outstanding leadership of Dr. Roy G. Ross, general secretary of the International Council of Religious Education, which is the over-head interdenominational cooperative body in religious education for the United States and Canada, significant strides have been made in every field of endeavor.

This progress is best seen in the expansion of the International Council. The budget from 1937 to 1947 has increased 300 per cent. With this development in financial resources the departments of the Council have increased from eight to 19 and the staff members from 10 to 24, with officer personnel up from 29 to 80.

Most important event of these 10 years was the publication last year of the Revised Standard Version of the New Testament. For eight years, under the guidance of Dr. Ross and Dean Luther A. Weigle, the outstanding Bible scholars of this country worked on this revision. They are still at work on the Old Testament, which will be published about 1950.

Other significant developments have been the increase of weekday church school pupils to two million in 2,200 communities of 46 states; the expected enrollment of over five million pupils in vacation church schools this year; and the development of 634 state, provincial, county, and city councils of churches and religious education.

An outstanding contribution to American religious life is the planning of Bible lessons for some fifteen million church school pupils through the committees of the International Council. The International Uniform Lessons, used in one hundred denominations, are this year 75 years old. The cooperative planning of these lessons has given a great impetus to interdenominational work.

Whereas the budget of 1937 was only \$161,673.33, the budget of 1947 is \$531,477.92. The growth in income has been provided by sizeable increases in appropriations from denominations and constituent councils.

THE BIBLE IN TEACHING.

Excerpts from Address

By DR. ERNEST TRICE THOMPSON,
At International Sunday School
Convention.

No nation in all history was ever founded by people so dominated by the Bible as our own. Today, every test reveals, the experience of chaplains, who came in contact with a cross section of American manhood in two world wars, confirms the fact that this book which lies at the foundation of our national greatness, and on which alone we can build safely for the future, is largely an unknown book to the rising generation of America.

The Bible is the indispensable foundation on which Protestantism depends: it lies back of much of our national greatness; it is still our best seller; and yet in spite of its widespread distribution and its unique position, it is being read less and less by educated men and to our rising generation it is largely an unknown book.

All of this raises a question in our mind. Will the Bible continue to lose its influence or can it recover its position in our modern life? If it is to be the latter, and the future of Protestantism and the future of America depend upon the answer, then, I believe we will agree that first of all there must be a revival of Bible teaching in the home, in the church, and in the schools.

First, there must be a revival of Bible teaching in the homes—more fathers and mothers who will seek to transmit the faith to their sons and daughters; more families, with appropriate changes to suit our modern times, like that described by Robert Burns in *The Cotter's Saturday Night*, where the Bible is read, and prayers are offered in the intimacy of the family circle.

"From scenes like these," sang Burns, "Old Scotia's grandeur springs, That makes her loved at home, rever'd abroad."

It is from families like these that the greatness of America has sprung; it is families like these on whom its future greatness depends.

There must also be a revival of Bible teaching in the church. That means more Biblical instructions, more Biblical exposition from the pulpit; and it means more adequate Bible teaching in the church school.

The brief period allotted to instruction, the irregular attendance, the small proportion of children enrolled in the Sunday school make it

(Continued on page 6.)

CONTRIBUTIONS

SUFFOLK LETTER.

The latest and best news I have read in a long time is expressed in the following language: "Ye are of God, beloved . . . because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God: God is love. In this was manifest the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. . . . If we love one another God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he is us, because he has given us of his Spirit." (I John 4:4-12.)

That is good news! What wonderful news is contained in those eight verses of Scripture! They have come to be one of my favorite passages. What peace and strength they would give me if written indelibly upon my mind and my heart, and steadily put to practice in my ways. Many of our churches have many empty pews. Numbers of our members are elsewhere at the time of worship. If any sizeable number of the members of any church really took seriously the beautiful words in those eight verses the pews could be filled. In most churches there are enough members to more than fill its sanctuary. I cannot think of a church in Suffolk but that would be filled about twice over if all came.

Taking the words of those eight verses seriously one would have to look on God as a loving heavenly Father, and could ask oneself: What would an infinite, loving, heavenly Father do for us? Why, being a father he would make us like himself; he would see to it that were given opportunity to come to our fullest and best; he would give us nurture and growth; he would protect us and

care for us; he would counsel us and advise us; he would love us and enjoy us; and he would honor us. I know that because I am a father myself, and these things are some of the sure things I have in my own heart for my children. I know that again because Jesus came and expressed it in his life, and teachings, and in his death and resurrection.

Feeling humble and repentant before God in the light of those eight verses, I say to myself, I should cooperate with God in all those things. God is trying to make us joyous and happy and strong, we should cooperate with him; God is trying to speak to us, to feed us, to nurture us, we should cooperate with him; God is trying to care for us and protect us, in all the many ways, and in all the few simple ways, we should allow him and help him; God is trying to give us good fatherly advice, to teach us, counsel us, to tell us the way and help us, we should listen. God would like to enjoy us, and have us in his fellowship, and to honor us. We should let him.

Such would help us to love one another; would cause us to be strong as individuals, or churches, or conferences; would give us grace and strength to do valiant battle for the Lord against the enemy without, rather than bowing in defeat to the enemy within. Let us multiply our strength by loving God and one another.

JOHN G. TRUITT.

THE BIBLE IN TEACHING.

(Continued from page 5.)

clear to us all that the Sunday school cannot meet the educational needs of the church. Bible teaching in the home, Bible teaching in the church and in the Sunday school must be supplemented by Bible teaching in the public schools. It is encouraging to note that this movement is spreading today in almost every state of the Union. Two million boys and girls are now receiving weekday religious education in more than two thousand communities, which is more than double the number four years ago. In my own state we have a homogeneous population, a settled population, a well churched population, and yet I note that 48 per cent of the children reached by weekday religious education in the public school have no

contact with ever with the Sunday school.

The Bible, I say, is a human book, written by real men, about real men, and about the fundamental problems which men face in this age and in every age.

We believe that there is a God who has revealed Himself to man in His words and in His deeds, a God who has spoken His final message to men in the life and death and resurrection of Jesus. We believe that the Bible is the Word of God because in it God's word comes to us; because we experience His saving power in Christ; because here as no where else in all the world, we came in living contact with God who is Father, Son and Holy Spirit.

Why do people continue to come to church and to Sunday school, week after week, year after year, in spite of all the attractions of our modern age, in spite of the week and inadequate presentation of the Word which they find in the Sunday school? It is because consciously or unconsciously they wish to find God, to be lifted up for a moment at least out of themselves into that spiritual realm, which at times enchants them with its beauty and sustains them with its power, to hear some message from God's Word, some authentic Word of God that will speak to the real needs of their soul.

Why do men continue to read this book, written some parts of it thousands of years ago, in spite of all the modern literature which floods from our press, and the messages which flood the air? Many reasons might be given, but in the last analysis it is because the God who created the heavens and the earth and the sea, the God who thundered at Sinai, who inspired the prophets and who sent His Son, the God in whom we live and move and have our being still speaks through its pages to those, but only to those, who are willing to hearken to His voice.

And that is why we teach the Bible. Not that men may appreciate its literature, or understand its history, or even that they may know its doctrines, but that they learn to know Him whom to know aright is life eternal; that each man may hear for himself that voice of the living God, who calls us in ideals, warns us in remorse, who comforts us with His pardon, and who sustains us with His power; that each man may hear that voice and respond to it, so that His kingdom may come, His will be done increasingly on earth, even as it is in heaven; and that finally we and all whom we love may be reunited with Him throughout all eternity.

News of Elon College

By PRESIDENT L. E. SMITH.

VETERANS IN COLLEGE.

Frequently the question is asked, "How are the veterans getting along in college?" "Are they working or are they idling their time away?" Many of these veterans now enrolled in Elon College were students here before they entered the armed services of our country. The comparison of their efforts and grades before the war and their present achievements is most revealing. In practically every instance the student is more diligent, more cooperative, and, of course, is doing much better work.

There are different reasons for this double diligence on the part of these one time members of the armed forces of our country. They are three to five years older. Time for them is slipping away. Life is becoming more serious. Many of them are married and have children. Their responsibilities are increasing. To enjoy the benefits under the G. I. Bill of Rights they must make passing grades. To fail would mean the loss of all such benefits. Then, too, they want to complete all requirements for graduation as soon as possible that they may get started in business or profession according plans and preparation.

The majority of the veterans seem most grateful for those privileges that their government is making possible for them. They, in turn, would do their best to prepare themselves for helpful and productive citizenship. When we think of the tragic experiences through which many of them passed and the blessings and privileges that have come to our country and that we now enjoy, I am sure that we all feel that they have earned everything that the Government is doing for them or may be able to do for them in the future.

Elon College is very glad to have the privilege of cooperating with the Government in the matter of our veterans' education and is very happy to have a large number of them as members of our present student body.

The distressing fact that there are so many veterans applying for admission to Elon College now that we cannot admit. We simply do not have room for them, nor do we have the faculty for larger numbers. It is most disappointing and distressing to turn them away. To say, "No, we

cannot admit you." Here is where we, all of us, have a responsibility. What are we going to do with it?

APPORTIONMENT GIVING.

All of our Sunday schools and the majority of our churches in the Southern Convention are self-supporting; that is, they contribute sufficient money to meet all current and necessary demands for their schools and churches. When these schools and churches start to receive money with which to meet their local demands, the College would beg of them to think of its interests. The majority of these churches and Sunday schools had a part in the founding of Elon College and have had a part in its support through the years. I trust that they have a pardonable pride in the present status and achievement of their college. The College still needs and deserves their support, a more generous support than it has enjoyed in years that have passed and gone. This increased demand on the part of the College is evident when we consider the great increase in operating expenses in all business concerns, all professional schools, and all training institutions. You have to pay more for supplies, for labor, for everything that is required for the proper conduct of the College. If our friends and supporters would be thoughtful enough to consider these facts, I am sure they would be more generous of the College. Obviously increase resources for the on-going of the College must come from some source. The College has been accustomed, and rightly so, I think, to look to the Church and her organizations for the necessary support. I am sure that our Sunday schools and churches will be glad to make more generous contributions for the support of their college as they may find it possible.

The College is most appreciative of every dollar received. These contributions help us to keep our program of Christian education going.

Previously reported \$5,300.81

Sunday Schools.

N. C. & Va. Conference: Liberty 2.40

Va. Valley Conference: Antioch 5.79

Churches.

Eastern N. C. Conference: Pope's Chapel 5.00

Va. Valley Conference:

Mt. Olivet (G)	11.33
New Hope	25.00
Winchester	14.63

Total \$ 64.15

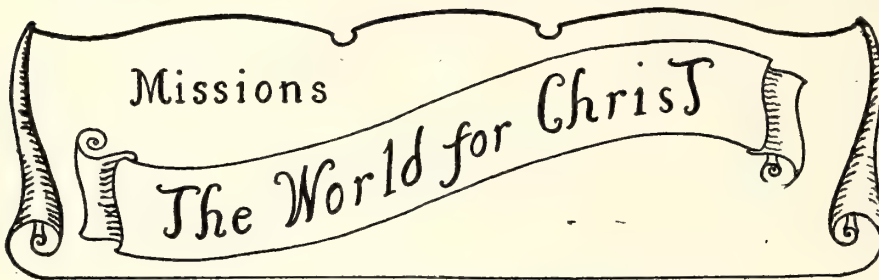
Grand total \$5,364.96

A TELEGRAM FROM GENERAL GEORGE C. MARSHALL.

I have hoped until now to be able to find a favorable occasion for a public appearance in support of the effort of the United Service to China in raising funds. But this has proven impossible of arrangement. Therefore the telegram.

The tradition of friendship between Chinese and Americans is centuries old. It is based upon the firmest of foundations. Americans like Chinese; and Chinese like Americans. Over the past century this friendliness has expressed itself in many ways but primarily in cultural relations. We have learned something of the great wisdom and culture of China through the large number of professors and students of that country who have come to America. We have sent to China innumerable emissaries of American culture as missionaries, educators, doctors and business men; in fact, we have expended large sums of money in China in contribution to missions and to various foundations. This has been a very wise expenditure for our good as well as for the good of China. Today the Chinese people are suffering tragically from the disorganization resulting from eight years of warfare against the Japanese and the turbulence of the civil war which has followed. They are in desperate need of assistance and I for one hope very much that through the United Service to China Organization material assistance can be rendered. In 1941 a group of farsighted Americans organized United China Relief. Its purpose was to make effective the assistance which the American people desired to extend to the Chinese during the period of great hardship and difficulty arising out of the war. For six years private contributions to United China Relief enabled that organization to establish many worthwhile projects. The refugees were fed, clothed and sheltered; medical attention was given to the civilian population; children received expert care; aid was given to students and teachers; plans for carrying out the program were prepared by expert workers in the field and carefully reviewed in the United States by leaders of business, education, medicine

(Continued on page 15.)



BIBLE-LADEN "MORNING STAR" LEAVES BOSTON.

Carrying a cargo of Bibles, the 163-foot missionary schooner *Morning Star VI* sailed from Boston Sunday, July 27, to the Marshall and Caroline Islands, whose natives have welcomed five similar ships from this port since 1856.

Officials of the American Board which also sent out the earlier *Morning Stars*, dedicated the craft in a pre-sailing ceremony at Lewis Wharf.

At the *Morning Star's* wheel was youthful Skipper Price Lewis, Jr., of Holland Patent, N. Y., a recent Dartmouth graduate and wartime Navy officer.

The ship will pick up a new crew in Honolulu, then sail for the Micronesian Islands where it will be used to transport missionaries around 5,000,000 square miles of Pacific Ocean.

God's Little Ships Do Essential Work.

Early in the work of Congregational missionaries in Micronesia it became clear that a ship was imperative. Transporting supplies and Christian workers among the thousands of islands required low cost shipping. Over five million square miles of ocean presented a big parish. The American Board told the story of need to the church, and the first *Morning Star* was purchased.

Morning Star Set Sail.

A cold wind searched every nook and cranny of Boston's crooked streets one November night in 1856. Park Street Congregation Church was lighted from top to bottom. A farewell service blessed the first Skipper, Captain Samuel G. Moore, and all the people who shared in the launching of the courageous missionary ship.

The next morning it sailed from Boston harbor for Micronesia. Off Cape Cod she was caught in a terrific storm. She dropped anchor. In the morning two large boats near her had been driven ashore but the little *Mornings Star's* anchor had held fast. After month's of hazardous sailing she reached the South Seas. Between 1856 and 1904 four more *Morning Stars* were purchased, blessed, and sent to these Islands.

The need for this ship is urgent. "By sail" is the most economical and most dependable way of carrying Christian workers, students, and missionary supplies from one island to another. As *Morning Star VI* brings to these many islands the Christian message and teaching, she will become an effective means of maintaining peace in the Pacific; for those island peoples live on the strategic cross-roads of civilization.

Morning Star VI cost \$35,000.00. Gifts of \$1.00, \$5.00, \$10.00, \$25.00, \$100.00 received individual receipts in the form of special Morning Star Certificates.

Conditions are still primitive, although improved over early days. The islands are numerous. The distances are great. The cost of coal and diesel oil are far too expensive to fuel a missionary ship. Moreover, the island people are excellent sailors. With an auxiliary engine for getting into lagoons on calm days and keeping off reefs in a storm, *Morning Star VI* sails easily and swiftly. Thus sail boats continue to be the least expensive and most satisfactory means of transportation. With the Apostle Paul we say, "Setting sail therefore."

Send Back the Missionaries.

In the fall of 1946 the United States Navy Department sent Admiral Wright and additional personnel on an inspection tour of the Marshall, Caroline, and Palau Islands to find out what these newly liberated people wanted. What should be done for their well being? Wherever they went the first request was, "*Send back the missionaries.*"

The islands had their own way of giving military rank. Whenever a chaplain was in the group, the people flocked to him as the leader. The gold Cross of Christ on his uniform meant more to them than the braid of an Admiral. The men on the Navy Commission soon came to the point where they could tell, on stepping ashore, whether or not Christian missionaries had been there in advance with health, education, and faith. "By their fruits shall ye know them."

Admiral Wright declared, "I cannot get away from the idea that if mankind were foolish enough to have

another war and wipe out western civilization with atom bombs, it might be that right in these Islands would be found the roots of a new Christian civilization that will be better than what we have been able to build up to now."

On one island the people had built a new coral church.

"Why a new church?" visitors of our U. S. Government asked.

"To be ready for the missionaries," came the answer.

"But the missionaries haven't been here for twenty-five years."

"They will come back," replied the Christians confidently.

Rev. Eleanor R. Wilson and Dr. Clarence S. Gillette are back already. More will follow soon. Our Christian schools will train the youth of the Islands as teachers and church leaders. The churches will be strengthened and community life lifted. Practical training in crafts, agriculture, trades and Christian faith will be given.

MISSIONARY OFFERINGS.

REPORT FOR JULY 25-31, 1947.

Sunday Schools.

Antioch—V. Va.	\$ 7.85
Dry Run—V. Va.	10.00
Durham—N. C. & Va.	13.85
Timber Ridge—V. Va.	13.00
Wake Chapel—E. N. C.	17.08
Total	\$ 71.78

Churches.

New Hope—E. N. C.	\$ 30.00
Pope's Chapel—E. N. C.	10.50
Winchester—V. Va.	28.71
Total	\$ 69.21

Church Extension.

Bethlehem—N. C. & Va.	\$ 61.75
Liberty—W. N. C.	3.66
Pfafftown—N. C. & Va.	26.20
Pope's Chapel—E. N. C.	10.00
Sanford—E. N. C.	75.00

Total \$ 176.61

Shaowu.

Bethlehem—N. C. & Va.	\$ 61.75
Liberty—W. N. C.	3.66
Pfafftown—N. C. & Va.	26.20
Pope's Chapel—E. N. C.	10.00
Sanford—E. N. C.	75.00

Total \$ 176.61

Total for period July 25-31 \$ 484.21

Previously acknowledged .. 32,736.01

Total since September \$33,220.22

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

"Sire, it is the lot of the Church in whose name I speak to receive blows, not to inflict them. But may it please your majesty to remember that the Church is an anvil which has worn out many hammers."—*Theodore dore Beza to the King of Navarre.*

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

QUOTATIONS FROM THE SCHOOL OF MISSIONS AND PASTORS' SCHOOL.

Mrs. E. E. McClintock:

We have our women's organizations in the church so that we may reach as many women as possible.

The five areas of work for Women's Work are: Worship, Education, Serving, Giving and Fellowship.

Points to consider when planning money-raising activities:

1. Should not provide an escape from real sharing.

2. Should not tinge on gambling.

3. Should not undercut local merchants in sales.

4. Should not only raise money, but have in it real fellowship value.

5. When you have several circles, do not overbalance program with money-raising activities—have clearance.

What kind of women should we be? We should have:

1. Great spiritual depth.

2. Understanding hearts.

3. Real concern for spreading the work in our community, conference, and convention. "Foreign missions depend on home missions."

4. World vision.

Dr. F. E. Reynolds:

Have we ever tried in our church life the program of the Kingdom as outlined in the Sermon on the Mount?

If we knew Jesus' authority, we would know Him and His faith for our day and generation.

The Kingdom of Heaven is the way of living under the sovereignty of God.

Our relationship with God is conditioned by our relationship with other people.

Miss Ruth Seabury:

The power of the congregation is Christianity's unique gift to the world.

A congregation is never an audience.

The Work of the Devotional Life Committee (As suggested by Mrs. McClintock):

1. To keep at hand and see that it is circulated literature to be used in homes. Write to: Commission on Evangelism, 287 Fourth Ave., New York City.

2. Carefully planned devotional service at every meeting.

- a. A table of devotional material at every meeting.
3. Work with Family Life Committee on family religion.
4. Encourage church attendance.

TREASURER'S REPORT.

The following is the Treasurer's quarterly report, Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches, first quarter, first year of bi-ennium 1947-1949:

RECEIPTS.

N. C. & Va. Conference:

Women	\$1,324.89
Young People	35.05
Juniors	44.74
Cradle Roll	49.72

\$1,454.40

Va. Valley Central Conference:

Women	\$ 216.35
Young People	30.00

246.35

Eastern Va. Conference:

Women	\$1,151.80
Young People	192.05
Juniors	100.00
Cradle Roll	76.36

1,520.21

\$3,220.96

DISBURSEMENTS.

Home Mission Genral

Fund

Home Mission, Young

People

Carroll County Missions

Franklinton Center

\$1,155.20

Foreign Missions, Gen-

eral Fund

Foreign Mission Young

People

Thank Offering, Shaowu

Missions in India

Children's Work in India ..

Milk Fund in India ..

Pastor's salary in India

for one year

1,399.20

\$2,554.40

Committee War Victims & Re-

construction

32.88

Check to Dr. Scott

\$2,587.28

Check to United Council Church

Women: \$22.83 World Day of

Prayer, \$6.90 May Fellowship

Offering

29.73

Check to Mrs. Leathers, Treasur-

er, Life Members & Memorials

—13 of each

260.00

Total Disbursements

\$2,877.01

Cash in Bank

343.95

\$3,220.96

MRS. W. V. LEATHERS,
Treasurer.

FINANCIAL REPORT.

The following is the Quarterly Report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference for quarter ending June 30, 1947:

Balance on hand last report \$ 224.59

RECEIPTS.

Women's Societies.

(On Apportionment.)

Antioch	\$ 10.05
Berea (Nans.)	20.00
Berea (Norfolk)	15.00
Bethlehem	50.00
Christian Temple	87.50
Cypress Chapel	30.00
Cypress Chapel (Agnes	
Brittle Circle)	15.00
Damascus	25.00
Dendron	15.00
Eure	12.00
First, Norfolk	18.75
First, Portsmouth	13.00
First, Richmond	10.00
Franklin	75.00
Holland	40.00
Liberty Spring	50.00
Little Creek	6.25
Mt. Carmel	16.70
Newport News	25.00
New Lebanon (For Mar.	
31, 1947)	15.00
New Lebanon	6.00
Oak Grove	7.50
Oakland	18.75
Rosemont	42.65
Second, Norfolk	8.00
Shelton Memorial	10.00
South Norfolk	15.00
Suffolk	150.00
Suffolk (Staley Society) ..	63.70
Union (South.)	11.40
Wakefield	13.00
Waverly	12.50
Windsor	22.50
Windsor (Miss. & Aid So.) ..	7.00
Hopewell	4.95

941.90

Young People.

Antioch	\$ 4.00
Berea (Nans.)	9.00
Bethlehem	25.00
Burton's Grove	7.50
Christian Temple	21.00
Cypress Chapel	15.00
Dendron	6.05
Eure	4.00
First, Portsmouth	2.50
First, Richmond	2.00
Franklin	6.25
Holland	4.00
Holy Neck	10.00
Liberty Spring	15.00
Little Creek	2.50
Mt. Carmel	6.00
Newport News	8.00
Oak Grove	2.00
Oakland	8.75
Rosemont	2.00
Spring Hill	10.00
Suffolk	15.00
Union (South.)	5.00
Windsor	1.50

192.05

Juniors.

Bethlehem	\$ 6.00
Christian Temple	7.45
Cypress Chapel	5.00
Dendron	1.00
Eure	1.00
First, Portsmouth	3.00
First, Richmond	50

(Continued on page 12.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

COOPERATIVE ACTIVITIES FOR CHILDREN.

Excerpts of Address

By DR. AGNES SNYDER,*
Ass'n of Childhood Education.

Were it possible in one sweeping view to get a picture of the ways the children of the world are trying today to meet their physical, social and spiritual needs, and were the observers sensitive to the significance of what they see for the future of the world, there would be those among them so shocked, so overcome with despair that they would be unable to act.

But there would be others who, after shock would be filled with pity and righteous anger to the point where no other life's concerns would ever again take precedence over the needs of children. For they would have seen children dying of hunger in the streets of countries devastated by the war their elders waged, children boring like animals into rubble seeking a place to rest, children ruled in home and school by adults who know no other relationship with children than that of dominance—submission, children whose spiritual strivings are stifled in a psychological atmosphere of hopelessness, scepticism, fear, and loss of faith in self, in others, and in God.

In our own country they would have seen often in the same town extremes of poverty and wealth, children deprived of all that makes for normal satisfaction of needs, while around the corner other children pampered with luxury, their physical needs over-satisfied, but their social and spiritual needs so little satisfied that they grow up callous to the sufferings of those so near.

There is ample testimony in the many private and public agencies existing to meet the needs of children that there are many who have the needs of children at heart. The weakness lies in the separateness of these efforts; the correction in co-operation among agencies designed to meet the many aspects of the

physical, social, and spiritual needs of children. Beginnings, however, are being made along the lines of co-operative action for children. These are on a community, a national and an international basis.

It is of particular importance in meeting the spiritual needs of children that religion and education should join hands. Such cooperation imposes, however, knotty problems in a democracy such as ours composed of many people of many lands and of many creeds, a democracy rightly committed to the divorce of church and state.

The solution of this problem calls for immediate cooperative action of leaders in religion and education. The existence of the problem must be permitted to prevent the reduction of the existing inequalities in educational opportunity. A solution can be found by a sincere effort to understand differences in point of view and motivation. And no effort is too great when upon it depends the ability of children to understand the deeper meanings of life. For when the spiritual as well as the physical and social needs of children are met then, and not until then, will we know the full measure of human potentiality.

CONFERENCE ON CHILDREN.

Regional Children's Work Conferences will be held in 1948 in 29 cities of the United States and Canada as the outgrowth of the International Children's Work Conference held in Des Moines July 20-23, according to Mrs. Mabel Garrett Wagner, director of children's work of the International Council of Religious Education, Chicago.

Based on studies made by the Des Moines conference, where the urgent need for world-wide Christian teaching of children was constantly felt, the regional conferences will give opportunity for study by children's workers in their home areas.

The importance of religious education of children was brought out here by Dr. T. Z. Koo of Geneva, Switzerland, who stated that "as educators of children and youth, we have an opportunity to build the foundation for one world and for lasting peace."

"It is the contribution we make through religious education which will aid in the upbuilding of a free democratic society in which person-

ality stands as the highest product of life," he said.

Study groups met for intensive discussion of subjects including faith, understanding and religious education of children; common tasks for the church, the home and the community; leadership and spiritual growth of teachers; church growth and fellowship, and the role in world peace.

Summaries of group discussion disclosed an emphasis on understanding each child as an individual, better training of teachers and Sunday school workers, and a program for teaching parents their role as religious educators in the home. Cooperation between church and home was repeatedly stressed. Constructive Christian approach to teaching children foundations of peace and a oneness with the rest of the world is imperative, it was felt.

ENCOURAGE YOUR CHILD TO STAND ALONE.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

"I once heard an eminent minister say, in effect, that if we wish to live happily and at peace with ourselves and the world, we must be bigger than anything that can happen to us," remarked a friend whom I was consulting on a child-development problem.

"That's a pretty order," I answered.

"A pretty big order," my friend agreed, "but if we keep this in mind, we shall make a continuous effort to teach our children to stand on their own feet."

"How would you say that this can be accomplished?" I inquired.

"Well, I believe every parent has to think out *ways and means*. Allowing children to plan and bring to a realization some of their hearts' desires, instead of always depending on Father and Mother, will help them to gain self-confidence. Now and then they should be obliged to go without the thing which they specially wish to have. Someone has said that the life of a child is a series of weanings from things on which he has learned to depend.

"A young mother said to me, 'I'm expecting another baby, so Bobby is being weaned from his many *only-child* habits. He has too often held the center of the stage, and he has been much too dependent on me. I'm making him understand that now I must depend on him a little. Although he misses the two or three former at-

(Continued on page 15.)

*Dr. Snyder was in Germany from July 1946 to January 1947 as senior specialist in general education of the Education and Religious Affairs Branch, Internal Affairs and Communications Division, OMGUS. Her work took her throughout the United States Zone visiting teacher training institutes and elementary schools connected with them.

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, Editor.

MORE INFORMATION ABOUT THE YOUNG PEOPLE'S SUMMER CAMP AT CAMP HANES.

How to get there by car: Upon leaving Winston-Salem go to Rural Hall, after leaving Rural Hall go one mill and take the first paved road to the right, go for 10 miles, turn left at highway marker, go three miles to camp (Sand Clay Road).

If coming by bus or train come to the town of King just north of Winston-Salem and we plan to meet buses and trains arriving during the day.

If coming from Eastern Virginia by car the easiest way would be to come by way of Danville, Reidsville, N. C., and then to Winston-Salem.

Post office address is: John W. Hanes Memorial Y. W. C. A. Camp, R. F. D. No. 1, King, N. C.

What to bring: 2 sheets, pillow, pillow cases, 2 blankets, bath towels, clothes for play, and bathing suit.

The following are good if you have them: camera, tennis racket, a musical instrument, and flashlight.

You will need your Bible and if you should like to take part in the arts and crafts handwork each camper is required to pay a small fee for the materials he uses.

Opportunity will be given to the campers to make contributions to some worthy cause at the Sunday School Services.

A camp store will operate for the convenience of the campers. Stamps and postcards, pure candy, craft material, etc., may be purchased.

Senior Camp—August 12-18. First meal will be served at noon on August 18. ~

Junior Camp—August 18-22. First meal will be served at noon on August 18.

We are having some of our finest Southern Convention leaders at Camp this year—all five of the Conferences are represented. We are most fortunate to have with us as missionary guest, Miss Jennie Jacobs from China. Miss Jacobs delayed her sailing date back to China so that she could be with us at Camp Hanes. She is a fine person and it is inspiring to know such a person as she is.

It is not too late to change your plans so that you can come to the

summer camp. Be sure to let me know immediately so that you may be sure of your place at Camp Hanes.

For those of you who have wanted to know about bus schedules to Camp Hanes, here are some of the times of the new schedule:

Buses for Camp Hanes.	
DANVILLE (Greyhound Station)	
Leave	Arrive King
7:00 A. M.	11:12 A. M.
11:10 A. M.	2:57 P. M.
3:50 P. M.	6:42 P. M.
RICHMOND	
Leave	Arrive King
2:30 A. M.	11:12 A. M.
6:30 A. M.	2:57 P. M.
11:00 A. M.	6:42 P. M.
NORFOLK	
Leave	Arrive King
9:45 P. M.	7:12 A. M.
7:30 A. M.	6:16 P. M.
WINSTON-SALEM TO KING	
6:45 A. M.; 10:45 A. M.; 1:50 P. M.; 2:30 P. M.; 3:45 P. M.; 5:45 P. M.; 6:15 P. M.; 10:10 P. M.	

I am looking forward to seeing you.

ELIZABETH CHICOINE.

TRAINING FOR MARRIAGE AND FAMILY—THE AMERICAN WAY.

By GRACE SLOAN OVERTON.

It was not until about 1927 that we began to hear much about the philosophy and the psychology of marriage and of family living. The scholars began to see that economic security was not enough to secure the family. Divorce increased, parental neglect was apparent, and generally the moral tone of society was not improved. It began to dawn upon the scholars that the family after all was primarily concerned with the personalities within it and that as an institution it was dependent also upon the way these personalities reacted to each other and that the family itself was a "unity of interacting personalities." The changing culture had not only changed standards and methods of making a living, but it had also made a difference of how the members of the family felt toward each other and what they demanded of each other.

With this understanding came the recognition for the need of studies of the more personal nature and for the need of more intricate and refined

adjustments between the actual personalities which made up the family group itself.

In America we hold that a good marriage is a happy marriage. Our folkways demand that a married couple should be united by mutual affection and that they should be sexually faithful. This means that our very conception of marriage is essentially personal; and we know that these personal adjustments must be fairly satisfactory if the marriage is happy enough to assure family success. This adjustment of married couples implies far more in America than in a society in which having large families and giving total loyalty to governmental institutions are the chief demands upon marriage. If America wants to keep her more democratic and spiritual form of marriage, she must assume her social responsibility in training for it.

Every boy and girl in America needs to be taught to accept the fact of sex and its life giving potential and to accept his and her own sex and its differing shares in paternity and what it demands of them now and in the future. Colleges today need to be training personnel to do this kind of teaching and guidance. While there is still pressure against this type of training the fact is that more high schools are ready for it, than there is, at present, trained personnel available.

There needs to be training in the skills of pre-marital living. The pre-marital living of the young is no longer in accord with the inherited pre-marital folk-ways of the earlier American culture. The earlier America was a rural culture and still under the dominance of the taboos and ancestral thoughts of a more isolated culture. Girls were safeguarded by more remote living and well defined conventionalities governing their behavior. There were not the stimulations toward romantic thoughts; nor was there the numerous opportunities for the fraternizing of boys and girls. The places to go, the habits of dating, the topics of discussion, the social patterns were all different and required different skills than now.

The case of chastity needs to be restated. There is still need for it; but old reasons alone are not adequate for today. Girls need to be quite frankly taught what they have at stake. They are potential wives and mothers. There needs to be a new definition of what is expected of the American girl and boy in their relationship with each other.

Since neither girls nor boys have
(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

SOUND ADVICE AGAINST STRONG DRINK.

LESSON VII—AUGUST 17, 1947.

STANLEY C. HARREL, *Guest Editor.*

MEMORY SELECTION: *Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.*—Proverbs 20:1.

LESSON TEXT: Proverbs 20:1; 23:19-21, 29-35; Ecclesiastes 10:17.

DEVOTIONAL READING: Proverbs 23:15-21.

An Ancient Evil.

It is easy to fall into the assumption that the problems which confront the modern world are the most difficult which man has ever faced. One needs only to read his Bible in order to learn that there are no new sins; and that the evils which destroy men in our day were well known to the ancients. Noah had scarcely gotten settled after his debarkation from the ark before he went on a spree. By the time Proverbs were collected and written in book form the Hebrews had learned a wealth of truth about the dangers of indulging in alcoholic drinks. The pithy sayings of Proverbs set forth the fundamental facts about the dangers of strong drink. The effects of drinking alcohol are the same today that they were in the days of Solomon; but the dire social consequences of the drinking of alcohol have been multiplied countless times by the complexities of modern life.

A Controversial Issue.

It seems that there should be no grounds for debate about how to deal with alcoholic drinking. The physical effects of drinking alcohol are well known. One can stand on the street corner of any city and pick out those upon whom alcohol has set its mark of destruction. The columns of any daily paper furnish abundant evidence of what alcohol is doing in modern society. If the police court cases are printed in your paper, half the cases will deal directly with offenses for which liquor is responsible. To that must be added the stories of murders, maimings, sex crimes, and automobile accidents in which drinking drivers were involved.

In the face of the incontrovertible facts as to the evil which alcohol is working in society, there is the widest cleavage in thought as to how to deal with it. There is no need nor is

there space herein to recount the history of the long fight against the liquor business. To date all efforts to deal with alcohol through the medium of legislation have been failures.

The World's No. One Deceiver.

One fact about alcohol ought to be clearly recognized by everyone: that is that alcohol is the World's No. One Deceiver.* It promises to the person who is tempted to indulge in its use as a beverage: release from cares and anxieties, an increase in the enjoyment of life, and the enlargement of his social contacts. It ends by making the one who indulges too much a mental and physical wreck, and a social outcast. When the drinker begins indulgence he is convinced that he can drink or not at will; but according to the most reliable figures available, there are three million alcoholics in our country, who are abject slaves to alcohol, and who have no power whatever to resist the temptation to drink.

Every adult ought to recall the campaign that was waged to discredit and nullify the Prohibition Amendment. It was said through every possible medium that "Prohibition did not prohibit;" and that "Repeal would make for temperance and less drinking." Government figures are available for thirteen years since repeal. During that time more than sixty billion dollars have been spent for alcoholic liquors. Figures are not yet available as to what was spent for liquor in 1946; but in 1945 it was over seven and three-quarter billions; and in 1946, it was probably far in excess of eight billions.

The Christian's Responsibility.

In the light of these facts, what is the responsibility of the Christians with reference to the drinking of alcohol? For manifestly alcohol stands next to war as the most deadly enemy of mankind. No matter what one's personal habits may be it is impossible to escape the dangers of alcohol. Something must be done about it.

In the light of Christian principles, the safest course for the individual, is the way of abstinence. If one is able to use alcohol in moderation, and there are such, there still remains the Christian's responsibility for the weaker brother. The liquor dealers are spending millions of dollars annually to convince the American pub-

lic that the drinking of hard and expensive whiskies is a mark of social distinction. The Christian has a responsibility to contradict this insidious propaganda.

It was said above that so far all efforts to control the liquor problem through legislation have failed. That does not mean, however, that the effort to curb the liquor traffic through legislation, is forever doomed to fail. When public sentiment demands the effective enforcement of legislation against the sale of liquor, we will have such legislation, and its enforcement will produce results. Christians can, if they will, mold such public sentiment.

The most pertinent fact for Christians to consider is the conclusion which is being reached by modern study of alcoholism; viz., that the majority of people who drink, do so because they have failed to find that which is truly satisfying in the normal experiences of life. They are men and women who are poorly adjusted to their circumstances and environment. They have not made a success of their business ventures. They have failed to find the way to happy family relationships. Drink is an escape from frustration and unhappiness.

A Christian life that is free, full, and deep is the best safeguard against the temptation to drink. We are very conscious of the members of our churches who fall a victim to alcoholism; but they are relatively few as compared with the great number of alcoholics who have no church connection. It may be that a study of how and why the church has failed in those individual cases, will point the way to avoid such failures with others who are in the churches, and how we may hope to reach and help those who are not now church members. Saint Paul voiced the most meaningful statement of the New Testament relative to alcohol, when in Ephesians 5:18, he said: "And be not drunk with wine, wherein is excess; but be filled with the Spirit."

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Franklin	7.50
Holland	7.00
Holy Neck	5.00
Liberty Spring	6.25
Little Creek	2.00
Mt. Carmel	2.75
Newport News	3.00
Oakland	1.25
Rosemont	12.37
Suffolk	10.00
Union (South.)	.55
Windsor	8.38

90.00

(Continued on page 13.)

CHURCH WOMEN AT WORK.
(Continued from page 12.)

Cradle Roll.	
Berea (Nans.)	\$ 15.25
Cypress Chapel	.50
Dendron	3.25
Eure	1.00
First, Richmond	.50
Franklin	2.00
Liberty Spring	10.00
Little Creek	1.45
Mt. Carmel	1.00
Oak Grove	6.89
Oakland	2.00
Rosemont	32.52
Thank Offering.	
South Norfolk (Jrs.)	5.00
Life Memberships.	
Bethlehem	\$ 10.00
Christian Temple	10.00
Liberty Spring	10.00
Shelton Memorial	10.00
South Norfolk	10.00
Spring Hill	10.00
Memorials.	
Bethlehem	\$ 10.00
Oakland	20.00
Suffolk	10.00
Friendly Service.	
(India.)	
Berea (Nans.)	\$ 75.00
Newport News (Laura Butler Circle)	10.00
Friendly Service.	
(Carroll County.)	
Holland (Juniors)	\$ 5.00
Oakland	10.00
Friendly Service.	
(Franklinton.)	
Oakland	8.00
May Fellowship Day Offering.	
Holland	\$ 5.00
Windsor	1.90
District Meeting Offerings.	
Norfolk	\$ 33.41
Suffolk	39.84
Waverly	14.18
Grand Total for Quarter ...	
DISBURSEMENTS.	
Miss Pattie Lee Coghill (Speaker for the Dis- trict Meetings)	\$ 25.00
Gurley Press (Programs)	4.50
Mrs. John G. Truitt (Dis- trict Meeting Expenses)	15.95
Bank Service Charges No- vember 1946-May 1947	2.20
Mrs. W. V. Leathers, Treas- urer	1,520.21
Balance in Treasury July 15	\$ 264.37
Respectfully submitted,	
Mrs. W. B. WILLIAMS,	
Treasurer.	

LIBERTY SPRING.

The Woman's Home and Foreign Missionary Society of Liberty Spring Congregational Christian Church has had a most fruitful and joyful year together. We have followed our theme, "The Lord Thy God . . . And

Thy Neighbor," having adopted a "Good Neighbor" project whereby each active member was given an inactive member's name and during the year has kept in touch with her, striving to keep her interested and urging her to be present at our meetings—and always signing her name as "Your Good Neighbor." This project is to end at our August Vesper Meeting and Picnic when each "Good Neighbor" will disclose her identity.

Then, too, we have derived a great deal of Christian fellowship through cooperating with our "neighbor" churches. We had our Foreign Mission study book with the Bethlehem Christian Ladies' Society, and participation in the World Day of Prayer Program with the Cypress Christian Church Ladies' Missionary Society.

We have presented Life Memberships to two of our faithful and beloved members: Mrs. John L. Rawles, and Mrs. M. E. Harcum.

During the year we became a member of the C.M.A. and sent our delegate to the meeting in Newport News.

Our Society was happy to raise money, through a church supper, for an Electrolux cleaner and have presented it to the church.

We believe we have met all requirements of the Standard of Excellence, to date, and are anticipating being among those on the Roll of Honor.

MRS. J. E. HARREL, JR.,
President.

* * *

TURNER'S CHAPEL.

As our year's work comes to an end we have some feelings of regret and some of gladness. We regret of course that we have done and given so much for us, but we are glad that He continues to give us the opportunity of helping to send His gospel to all mankind.

Both interest and attendance of Turner's Chapel Missionary Society have improved since the beginning of the year. Therefore, we have had some very good meetings. Having Shallow Well Society meet with us to observe the World Day of Prayer helped us realize more fully the true meaning of why we had met. In April we were glad to have Shallow Well and Sanford Societies meet with us to hear Rev. B. V. Munger of Chapel Hill review *Portraits of a Pilgrim*. Needless to say, he did a splendid job of it. We are very grateful for his kindness and trust that God will continue to bless and use him. Another interesting meeting was when Sanford and Turner's

Chapel Societies met with Shallow Well to hear Rev. R. T. Grissom review *The Divine Fatherhood*. He also did a splendid job and we are grateful for the chance of hearing him. Now, we are looking forward to another such meeting when Shallow Well and Turner's Chapel will meet with Sanford Society to hear Miss Betty Chicoine review *India At the Threshold*. We feel sure that this will be as enjoyable and inspiring as the others. We find these joint meetings to be beneficial in many ways—we like them very much.

MRS. D. V. WICKER.
* * *

HOLY NECK MISSIONARY-AID SOCIETY.

We of the Holy Neck Missionary-Aid Society feel that we have had a very good year under the leadership of our president, Mrs. B. D. Jones. We are striving on to reach the Standard of Excellence and feel sure we will reach our goal.

During the year we have held two of our meetings—World Day of Prayer and a Fellowship Supper—jointly with the Holland Christian Church Society. We had a very impressive World Community Day Service with our pastor, Rev. H. E. Crutchfield, conducting the worship service.

At Christmas time, we helped to cheer the sick and shut-ins of our community with Christmas baskets and Christmas carols.

On January 17th our Society celebrated the 31st birthday of our society. We had a very enjoyable party. Mrs. John Truitt, president of the Eastern Virginia Woman's Conference, led a very inspiring worship service. We had 71% present for the party.

We have had very good teachers for all our study books.

We gave one Life Memorial in honor of a deceased member.

As we draw near the end of our Missionary Society year, we find that we have had a very inspiring and profitable year with an increase of four new members on our roll.

IRENE C. PILAND,
Ass't Secretary.

* * *

RICHMOND.

The Women's Fellowship of the Richmond Church has had a good year. We feel that the program material has been fine, and the Year Book and Gray Book especially helpful as guides.

Perhaps the most interesting program of the year was the one presented in February, on the theme, "Thy Neighbor Beyond All Preju-
(Continued on page 14.)

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:
I received the following letter from my good friend, Rev. Walstein W. Snyder, several days ago, which I quote in full:

July 11, 1947.

Dear Mr. Johnston:
This is a letter of appreciation and thanks for the kindness shown to us when the Bethel and Concord Bible Schools came to the orphanage.

The groups of children, parents and myself were highly impressed with the courteousness of the children. We were very happy, also, to see their living quarters so homelike. We could see that each of them was happy and contented to be a part of the orphanage.

Also, the groups were impressed very much with the appearance of the buildings and campus. The orphanage is a very worthy institution of our Southern Convention. Each of our churches should give it her support.

May God's blessings rest upon you and the orphanage as you continue your work.

Sincerely yours,
Walstein W. Snyder.

After people come here and look over the orphanage, and see it firsthand, see the rooms in the buildings where the children live, see the condition of the buildings, the grounds, the dairy barn, and the hogs that will make our meat for another year, it makes us happy to receive letters of this kind.

For more than thirty years we have been trying to build a plant that our church people would feel proud of, and we would not be ashamed to carry them through. It has been done through sacrifice, and the little we could save out of our small income from year to year. Today we have a nice up-to-date plant—as nice as any small orphanage plant in the State of North Carolina.

We are always glad to have constructive criticism and suggestions that will help us in our work, if we are financially able to carry them out. It has always been the policy of the Board to pay as you go, which I think is a very fine policy, and your superintendent has always tried to carry out this policy.

Being superintendent of the Christian Orphanage has not always been

sailing on flowery beds of ease. We have had our days of discouraging financial worries from time to time. We well remember more than thirty years ago before we took charge, the income was \$35 for one week. The orphanage had forty children in its care. That was about eighty-seven and one-half cents per child per week. That was more than thirty years ago. But did you notice in our report in THE CHRISTIAN SUN's issue of July 31, that the churches and Sunday Schools sent only \$63.39 to the orphanage for the week? Would you have thought it? The churches have sent in, up to July 31, \$6,845.03, to care for more than eighty children. I notice in *Charity and Children*, the Baptist Orphanage paper, the churches and Sunday schools have already sent its orphanage \$174,000.00, and they have six hundred children. Quite a difference in per capita income.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 7, 1947.

Sunday School Monthly Offerings.

Amount brought forward	\$6,845.03
Eastern N. C. Conference:	
Wake Chapel	\$ 34.03
Wentworth	10.00
	44.03
Eastern Va. Conference:	
Mt. Carmel	15.66
N. C. & Va. Conference:	
Bethel	\$ 8.40
Durham	25.85
Reidsville	16.00
	50.25
Western N. C. Conference:	
Ether	\$ 3.50
Hank's Chapel	18.03
	21.53
Va. Valley Conference:	
Antioch	6.61
Ga. Conference:	
Vanceville	1.00
Total	\$ 139.18
Total this year from churches	\$6,984.21

CHURCH WOMEN AT WORK.

(Continued from page 13.)

dice." We had a guest speaker, Mr. Harry Thompson, Jr., a member of the Evangelical and Reformed Church, an ex-G. I., and now a student at the University of Richmond.

For two reasons Mr. Thompson's presence was interesting and inspiring. We were happy to get better acquainted with a member of the denomination with which we are negotiating a union, and we were impressed with the earnestness of this young man in his concern about Christian attitudes toward our erstwhile enemies.

Mr. Thompson was a chaplain's assistant in Japan. He spent much of his time in a small Japanese village where he and his chaplain established a Christian Church, and where not only service personnel worshipped, but also the native women and children. It was strange to be told that these American Christians had great difficulty gaining the confidence of the Japanese civilians who had been thoroughly indoctrinated with the belief that Americans are barbarians. But once they were won over, these villagers became eager, devoted friends of the chaplain and Mr. Thompson, and they came to enjoy a mutual love and respect.

The Japanese loved the hymns and learned some of the English words. Mr. Thompson said he worked very hard at translating some of the favorites into Japanese for his native friends.

We enjoyed the scrapbook of pictures which our speaker brought with him, and when he had finished we were more than ever convinced that Christian missions are essential to the development of a world neighborhood without racial or national prejudice.

MRS. L. L. BOND,
Reporter.

A DISTINCTIVE CHURCH.

A plea for the Church to be humble if it is to assume leadership in the world of today was made by Miss (Dr.) Ruth Isabel Seabury of Boston, Mass., secretary of Missionary Education, American Board of Commissioners for Foreign Missions, Congregation Christian Churches, before the sessions of the 21st International Sunday School Convention in Des Moines.

"The Church must be distinctive today in the Christian life of its members," Miss Seabury declared. "The Church is called to be a fellowship that is different, it must teach its message to the world, starting with its own children, and it must be an evangelizing fellowship."

Calling upon the Sunday school leaders of America to bring up a new generation that knows the meaning of "our Father," Miss Seabury called for a message of vitality and life from the Christian churches that shows people how to live.

The American Church has never needed evangelism as much as now, Miss Seabury concluded, urging that evangelism—telling the good news of the Christian faith—become the business of the laymen of the Church.

CHRIST AS WORLD REDEEMER.

(Continued from page 3.)

at the same time a *spiritual* aid to the church members in devastated Europe. And one can notice in the life of these church members that their physical survival is followed by a spiritual revival. It is the redemptive function and mission of the Church to teach Christ as World Redeemer through physical relief as well as spiritual resoration. The aid-giving churches of America sharing what they have with the aid-receiving churches of Europe and Asia must be thankful unto God for this unique opportunity to realize and to recognize their ecumenical one-ness with them.

3. *The communal mission of the Church.* The merger of the *fellowship of suffering* and of the *fellowship of compassion* represents the *universal Church of Christ the Redeemer*. After World War II Americans became one world conscious. But as Christians we must become one Church conscious. World unity on economic and political lines can only be achieved after it has been realized on ecumenical lines. In the trains of America one can read the inscription: Dining Car in Opposite Direction. It is the mission of the ecumenical church in every land to evangelize the politicians and the economic experts by telling them again and again: Jesus Christ is in the opposite direction—and not on the lines of individual, national or hemispherical self-interests. The world's only hope lies in the growing ecumenical fellowship of redeemed men and women and in their communal testimony to Christ as World Redeemer.

FROM GENERAL MARSHALL.

(Continued from page 7.)

and social welfare specialists. Contributions to the program were carefully budgeted and expended under scrupulous supervision with regular audits. These procedures, applied to the United Service to China Program, assure the maximum effectiveness of what it can do to assist the Chinese people.

I am personally and deeply concerned over the present situation in China and I sincerely hope that through voluntary private contributions urgently needed assistance can be rendered the suffering people of that country. They need our help, the help that in the past has always come from Americans wholeheartedly and generously.

GEORGE C. MARSHALL,
Secretary of State.

MARRIAGE AND FAMILY.

(Continued from page 11.)

been taught the skills of being available to each other conversationally, psychologically, recreationally, emotionally and socially it is not surprising that they have so often by-passed all of these availabilities and become available to each other physically.

Everywhere there are evidences that our present-day boy and girl of dating age are in need of practical training on what is expected on a date and what constitutes good dating. The ideal place for this is to be, of course, in high school.

Our American pattern of marriage cannot much longer survive the splintering ding-dong of the brazen defiance of all that has gone into making the American home a stable institution. If we want to keep our American home, presided over by one man and one woman—husband—wife, father—mother, with fidelity to each other, mutually sharing responsibility for their children—then education must train, economics underwrite, communities support, and religion train and inspire.

There is today a national hypocrisy—our laws and religions are those of a chaste, modest and monogamous society, our amusements and much of a gay amoral culture, and our sex habits have become something of a world-wide scandal.

Morals coded by church and court, with their system of enforcements and penalties, will either be underwritten by education, both secular and religious, as well as expressed in the arts; or the church and court will have to eventually change their code. For a stern hand of church and court on a wayward people cannot long control toward creative goodness.

The dogma of proclamation for good marriage and family, however heroically declared, cannot achieve desired goals without the detail of training. It is the shyness, and even fear, of really good people to face this detailed process of training which is more largely to blame for our present moral confusion than it is comfortable to admit.

CHILDREN'S PAGE.

(Continued from page 10.)

tentions of which I am purposely depriving him, because I let him know in many ways—without putting it into words—that he is helping me, he is happier than ever before. He is growing more manly, too.

"Another friend of mine said that it had been a temptation for her to

buy everything for which her child asked. 'I thought it great fun for both of us,' she recalled. 'Soon, however, I discovered that what I was doing was unwise. Often, now when Kathay thinks she wants very much indeed something that she doesn't really need—we call such things *extras*—I say, Kathay, think this over for a few days. If you decide you want this more than any other *extra* for the month"—the period of time depends on the importance of the article—"then come to me, and we will discuss it further." I find she is becoming much more appreciative.' "

"That is very interesting," I said. "Your answer to my question has given me food for thought."

My friend continued. "A cousin of mine—a woman of a good deal of wealth—had a fourteen-year-old daughter, Elsie. The child was getting to the point where money meant very little to her. With her mother's approval, I called her to me and told her I wished she would begin to earn some money for herself, as a number of her friends were doing. She looked surprised, but in a few days she came home happy and excited. A neighbor had engaged half-an-hour of her time, twice a week, to tell stories to her twin boys. It was not long before Elsie had a *story group* on Saturday afternoons, and a little income of her own. That money began to teach her the real value of money. Having charge of the children during the story-telling period developed a sense of responsibility, too."

"Thank you," I said. "The incidents you have related show there are many *ways and means* for developing a child's ability to stand alone. Of course, it is the parents' job to consider carefully and to choose the procedure most adaptable to the particular problem involved."

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The Bible and I

Excerpts from Address by Dr. A. G. Wehrli, Dean of Eden Theological Seminary, Webster Groves, Missouri, during the International Sunday School Convention. Eden is a seminary of the Evangelical and Reformed Church.

God takes no pleasure in dead boys. He is everlastingly against their being slaughtered even if their sacrifice vindicates their fathers' religion, or their politics. It is pagan and heathenish to give to God what he doesn't want, even from the best of motives and with the fullest devotion. Calmly and clearly the story (Genesis 22:1-13) proclaims God's eternal displeasure with our devotion expressed in the slaughter of our lads. Like Abraham, hadn't we, too, better listen for the voice of the angel? Let us give God our all, even our best. . . the way he wants it.

Interdependence rather than independence seems to be God's underlying plan for the nations as well as for individuals. And great spirits who can see and sense the depth and magnitude of life's processes dare not shirk their duty, as Moses attempted to do (Exodus 4:14-16). Nor can the world and its future be left to efficient and flashy production managers who can successfully make, or head up, something under the sun, good or bad, develish or sublime, like Aaron.

God loves freedom, for everybody, even for poor, ignorant and inexperienced slaves. Fortunately, now and then some Moses remembers that such stirrings in the hearts of the oppressed are planted there by God, and that no Pharaoh, ancient or modern, can long thwart his divine plans.

Even as Elijah we, too, must learn the lesson that God does not always roar. He sometimes whispers. He does not confuse and mystify as a matter of preference. Nor does he wish his words and ways to remain entirely hidden that he may terrify the earth and torture men. On the contrary it is his delight to reveal his will and to disclose his purposes to them that seek him. His presence, his will and his ways are most truly found in the simple processes of life, in the ordinary relations of man to man, in the still small voice of conscience, in the impulse to speak the truth, in the urge to stand for what is right, in the courage that moves us to expose what is false and to challenge things evil wherever found.

In a future world after God's own heart human greed for wealth, power and self-indulgence will have given way to appetites more normal and more decent. In short the wide-spread knowledge of God will radically change not only men's habits, but their motives as well.

Nations somehow have an urge in the direction of greatness . . . but their methods for achieving it . . . are often bad. Again and again they have assumed that great armies make a nation great. Then again with a slight variation of the formula, it is great navies that they rely on. Diplomatically enough the wise man suggests that this method does not produce results. Eventually they achieve recognition only as the nightmares of history. Sometimes it is believed that wealth exalts a nation. Thus vast possessions are acquired and great wealth and high living promoted. But again the wise man shakes his head, implying that such nations are remembered chiefly for their wanton corruption and immoral death. In the long run only **righteousness** stands the test as a method for national greatness.

HISTORICAL SOCIETY, 1936.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, AUGUST 14, 1947.

NUMBER 32.

An Outstanding Rural Church



GRACE'S CHAPEL

Located near Sanford, North Carolina, this church was organized in 1885 with 30 charter members, and now has over 150 members. The present structure was dedicated May 23, 1947. (See story on page 3.)

NEWS AND VIEWS

Rev. J. Frank Apple of Henderson, N. C., has been conducting revival services at Salem Chapel.

Dr. H. S. Harcastle announces that Revs. J. Everette Neese and H. G. Councill will fill the Newport News pulpit during his vacation.

Dr. William Kendrick Grobel, Congregational minister in Randolph, Vermont, has been appointed on the faculty of the Vanderbilt School of Religion.

We are indebted to Mrs. Mary A. White, who sent in the sketch of Grace's Chapel, published by the *Sanford Herald* of July 7, and written by Roy L. Coggins.

Rev. R. E. Brittle writes: "We are planning a 'Home-Coming Day' at Bethlehem, near Suffolk, with morning and afternoon services, observing the 100th anniversary of the church on Sunday, August 24. It is our hope that all former members and pastors will be there as guests of the church. Lunch will be served similar to the 'old protracted meeting dinners' of other days. In planning the services it is the hope, too, that all former pastors, who are living, will be there to have part."

OUT AT PLEASANT RIDGE (GUILFORD).

It was a privilege to be at Pleasant Ridge, near Guilford College, recently with Dr. W. E. Wisseman, the pastor. One feels that there is a constant working of the church and its minister. Several joined the church on Sunday before the revival meeting began, though several joined at the close of the revival, July 25.

The work of the choir under the direction of Miss Edna Glenn Huffine was notable. The solo, duet, trio or quartet or numbers by the choir as a whole would be helpful to any church service.

This is a beautiful rural church. One feels the presence of God and the spirit of worship as entrance is made into the sanctuary. Sunday school rooms are beginning to come into the news as the walls are being redecorated. A heating plant is expected to be placed in the church for use this winter. It was good to share in this fellowship.

W. J. ANDES.

PROGRAM OF EASTERN VIRGINIA MINISTERS' ASSOCIATION FOR 1947-1948.

ROBERT H. KIMBALL, President.

September.

- 10:30 Devotionals—Rev. Carrol Beale—Wakefield.
- 10:50 Program Committee's Report: Dr. John G. Truitt—Suffolk.
- 11:10 Our Fall Program: Dr. Will B. O'Neill—Holland.
 1. Getting read for World Communion Sunday.
 2. Sunday School Promotion Day and Rally Day.
 3. The Forth-Coming Eastern Virginia Conference.

October.

- 10:30 Devotionals—Rev. C. Shannon Morgan—Windsor.
- 10:50 Business.
- 11:10 Our Thanksgiving Program—Rev. J. Frank Morgan—Norfolk.
 1. In our churches.
 2. For our Christian Orphanage.
 3. Thank Offerings.

November.

- 10:30 Devotionals: Dr. Frank H. Lewis—Portsmouth.
- 10:50 Business.
- 11:10 Our Christmas Program: Rev. Peter Young—Norfolk.
 1. In our Sunday Schools.
 2. In our church.
 3. Our churches' special giving.

December.

- 10:30 Devotionals: Dr. I. W. Johnson—Suffolk.
- 10:50 Business.
- 11:10 Presentation of Our College: Dr. L. E. Smith—Elon.
 1. The College Period.
 2. The Sunday Schools' part.
 3. The part the churches should play.

January.

- 10:30 Devotionals: Rev. J. E. McCauley—Waverly.
- 10:50 Business.
- 11:10 The Pre-Easter Program: Rev. Robert Lee House—Richmond.

February.

- 10:30 Devotionals—Rev. R. E. Brittle—Suffolk.
- 10:50 Business.
- 11:10 Our Program of Missions: Dr. H. S. Harcastle—Newport News.
 1. Eastern Virginia Conference Strategic Places.
 2. In our Regular and Special Giving.

March.

- 10:30 Devotionals: Rev. J. E. Neese—Norfolk.
- 10:50 Business.
- 11:10 Our Convention Program: Supt. W. T. Scott—Elon College.
 1. Convention Aims.
 2. The Forth-Coming Session.

April.

- 10:30 Devotionals: Rev. M. E. Taylor—Little Creek.
- 10:50 Business.
- 11:10 Christian Education Board Program: Rev. H. G. Councill, Jr.—Norfolk.
 1. Vacation Bible Schools.

- 2. Children's Day.
- 3. Summer Conferences.

May.

- 10:30 Devotionals: Rev. O. D. Poythress—South Norfolk.
- 10:50 Business.
- 11:10 Our Summer Program: Rev. H. E. Crutchfield—Holland.
 1. Rural Evangelism.
 2. Refresher Conferences.
 3. Vacations.

June.

- 11:00 Devotionals: Rev. B. H. Watkins—Great Bridge.
- 11:20 Business Session: Rev. Robert M. Kimball—Franklin.
- 12:00 The Preachers' Picnic.

JOHN G. TRUITT,
H. E. CRUTCHFIELD,
ROBT. M. KIMBALL,
Program Committee.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

SOUTHERN CONVENTION 1947 DATES TO REMEMBER.

- September 2—Valley Women's Missionary Conference at Antioch, near Harrisonburg, Va.
- October — North Carolina Women's Missionary Conference at First Church, Burlington, N. C.
- October—Eastern Virginia Women's Mission Conference (place to be announced).
- October 21-22—Eastern North Carolina Conference session at Turner's Chapel, near Sanford, N. C.
- October 29-30—Eastern Virginia Conference session at Christian Church, Suffolk, Va.
- November 5-6—Western North Carolina Conference session at Congregational Christian Church, Albemarle, N. C.
- November 11-12—North Carolina and Virginia Conference session at Bethlehem Church, Altamahaw, N. C.
- December 2—Eastern Virginia Christian Missionary Association at Christian Church, Suffolk, Va.

PROGRESS BEING MADE AT PALM ST. CHURCH, GREENSBORO.

It was my privilege to visit the Palm Street Church recently and I saw something of their splendid spirit and something of the splendid results of the ministry of Rev. M. A. Pollard who has served the church faithfully for ten years. At the last quarterly conference of the church it was my privilege to hear the reports of the various departments of the church and to realize we have a strong and substantial church at Palm Street. It is with regret of the entire membership that Mr. Pollard completes his work at Palm Street in the near future. He has served there for ten years and leaves the church in good condition and with a mind and heart set upon building a more adequate church sanctuary and Sunday school facilities. The church now has on hand nearly \$20,000 for the purpose of building, and we anticipate for the church a most constructive and significant work.

During Mr. Pollard's ministry the church has increased in membership, in Sunday school, and in financial strength. He is greatly beloved by the church constituency and the friends of the church. We wish him

Godspeed in his new work and we trust that the Palm Street Church may be able to secure a worthy successor to Brother Pollard.

WM. T. SCOTT.

GRACE'S CHAPEL—A SKETCH.

By ROY A. COGGINS.*

Grace's Chapel Christian Church is located five miles south of Sanford on U. S. Highway 1 on a site selected in October, 1885, by Rev. D. F. Jones. After organization, which was speeded by whole-hearted cooperation on the part of the community, Rev. Mr. Jones was confronted with choosing a name for the church. As there was a Jones Chapel in Moore County at that time, the minister chose his daughter's name, Grace. Hence the church received its name, Grace's Chapel.

The original board of trustees and the building committee were made up of the J. H. Register, Joseph M. Johnson, and F. Lloyd. (Mr. Lloyd, incidentally, was the last of the 30 original charter members to die.)

Many efficient ministers have established records of lasting service at Grace's Chapel. Among them are included the following: Rev. D. F. Jones, Rev. J. A. Pusey, Rev. G. R. Underwood, Rev. A. R. Way, Rev. T. T. Lassiter, Rev. Sanders Klapp, Rev. P. T. Klapp, Rev. M. E. Hammer, Rev. C. C. Peel, Rev. T. E. White, Rev. Thomas Green, Rev. E. P. Earp, Rev. A. P. Barbee, Rev. E. R. Stack, Rev. T. E. Stack, Rev. R. L. Williamson, Rev. M. R. Knight, and the present pastor, Rev. J. A. Denton.

There have also been many faithful members attending Grace's Chapel since its foundation in 1885. R. S. Coggins who has been choir leader since he was twenty-two, Mrs. R. B. Coggins, Mr. and Mrs. W. A. Pierce, Miss Mary Willett, George Willett, Mr. and Mrs. Sam MacDuffie and Charlie McDuffie. These cherished members are absent only in case of serious illness.

The original wooden structure of the church was torn down and rebuilt with brick and was completed on December 31, 1936. The church lost two services in the process of rebuilding.

*Mr. Coggins is the son of Mr. and Mrs. R. L. Coggins of Tramway. He is a member of Grace's Chapel Christian Church and will be a senior at Jonesboro High School next fall.

One of these was held at Buffalo Presbyterian Church and the other at Pocket Church. The bill for materials was paid by the time the work was finished.

Another recent improvement was the installation of a modern heating system, which was promptly paid for. Today Grace's Chapel is on a firm financial standing.

The present church deacons include R. B. Coggins, senior, J. H. Register, S. H. MacDuffie, J. F. Coley and W. J. Wofford.

The Board of Trustees is composed of R. B. Coggins, W. A. Pierce, and S. H. MacDuffie.

The secretary is Mrs. Mattie Foushee, and the Treasurer is Garland Cox. A. L. Craig is the present superintendent of the Sunday School.

During World War II, there were eighty-two service men and women from Grace's Chapel in training and scattered over the various fronts. One—Pvt. Calvin Conder—was killed in action during the Battle of the Bulge. The church is encouraging discharged veterans and servicemen to rejoin the membership.

Of course, the principal aim of Grace's Chapel is to save and bring comfort to lost souls, and to improve the community.

The average attendance at Grace's Chapel on Sunday is approximately 140-150, and everyone is invited to attend preaching every fourth Sunday and Sunday school every Sabbath.

ANNUAL REPORT TO SUNDAY SCHOOL CONVENTION.

CHRISTIAN TEMPLE, NORFOLK, VA.
JULY 1, 1946—JUNE 30, 1947.

Pastor—Rev. Peter Young, 272 E. 39th Street.

Superintendent—A. C. Godfrey, 605 W. 34th Street.

Sunday School Secretary—L. McCloud, 1071 Colley Avenue.

Enrollment—No. Officers, 35; No. Pupils, 369; Total School, 404; Average Attendance, 312; Totals, 404.

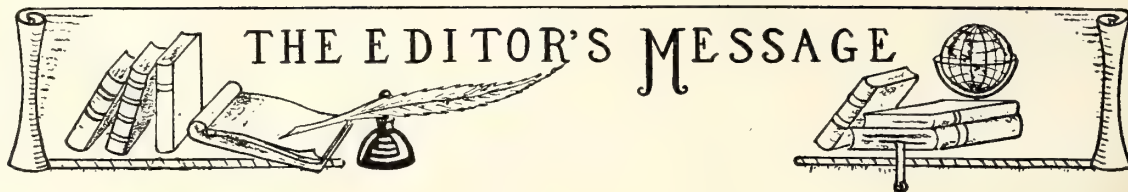
Finances—Local Expenses, \$985.07; Local Benevolences: Missions, \$262.44; Orphanage, \$83.04; College, \$132.33; Sunday School Convention, \$60.60; Other Gifts, \$100.00; Total, \$1,623.48.

We observed Rally Day, Children's Day and Promotion Day.

Our enrollment for the Vacation Bible School was 55.

Twenty-nine members of the Sunday School united with the church during the year.

Eighteen members of our Sunday School attended the Annual Sunday School Convention.



COME YE APART

After the disciples returned from their first mission of preaching and healing, Jesus said to them: "Come ye yourselves apart into a desert place, and rest a while." They had performed their difficult assignment with great ardour and success. A deep interest was created, and the crowds thronged around them till they had not time so much as to eat. When they returned, the Master noted their exhaustion and made provision for it. They needed relaxation of mind as well as of body, the quiet that is required after the expenditure of physical and nervous energy.

This temporary withdrawal is one of the keys to physical and spiritual health. It is a necessary corrective to our modern frustrations. The pressure of multiplied responsibilities, the stress of rapid decision-making, and the relentless demands of a jittery civilization may result in warped judgments.

The great spirits found recreation through retirement. Moses stood in reverence before the glowing Presence. Elijah lingered in solitude long enough to hear the still, small Voice. Isaiah went apart repeatedly until he witnessed the Shekinah. Jesus retired into the desert before going forth into Galilee.

Nature has its limitations. It offers the peace of the world, but it cannot offer forgiveness of sin. Many who profess to worship regularly at the shrine of nature never enter into the Holy of Holies in communion with God. Nevertheless, one needs to be bathed occasionally in that deep and mighty silence spread beyond the noise of man. Taught by the breeze, the mountains and the streams, those who so desire may find God in His creation. The enveloping quietness descends with its benediction. "Deep calleth unto deep at the noise of thy waterspouts." Distant glimpses suggest new spiritual horizons. "Speak the earthquake, wind and fire, O still small voice of God."

During these summer days many people have heard the call to come apart for diligent study and creative fellowship. To Deering, Elon, Massanetta, Winston-Salem, and a host of retreats the young and old have gone for physical, intellectual and spiritual renewal. "This is my father's world and to my list'ning ears all nature sings, and round me rings the music of the spheres."

R. L. H.

PROTESTANT FOREIGN MISSIONS FORCES UNITE

Opening of a new era in the Protestant foreign mission enterprise was signalized as the fourteen-day sessions of the International Missionary Council at Whitby, Canada, came to a close.

Third in a series of world-wide mission assemblies which began in Jerusalem in 1928 and continued in Madras, India, in 1938, the Whitby conference is being

described by church leaders as the high-water mark of cooperative Protestantism in the mission field.

Two developments support this description: (1) for the first time a growing parity between the so-called younger (mission-receiving) churches and older (mission-sending) churches has been formally recognized; (2) the conference agreed, almost unanimously, upon the need for a cooperative, non-denominational approach in missionary endeavor.

At the same time the 112 accredited delegates from forty countries frankly acknowledged, in the words of Dr. John R. Mott, honorary chairman of the Council and president of the World Alliance of the YMCA, that Christian forces the world over "are now confronting possibly the greatest concentration of major unsolved problems the Church has ever faced."

A 2,500-word statement agreed upon in substance by the delegates at the closing session declared:

"Anti-Christian forces are massing themselves and strengthening their positions. Not a few Christians feel themselves to be living on or near the top of a volcano, which is liable to erupt at any moment and are facing the future with anxiety."

The following areas of concern were listed in the statement: increasing racial tensions and hatreds, the breaking-down of traditional patterns of life, the "fatal drift" of Russia and the West into hostile camps, and the growing threat to religious liberty in many lands.

To solve these problems, the statement pointed out, the Christian Church will require "tens of thousands of leaders" and literally tons of Christian literature, including the Bible.

"We have scarcely begun to meet the need," the statement said. "There is a famine of books, both for the edification of the Church and for evangelistic use. The world shortage of Bibles is reckoned by millions of copies."

For ten days the conferees heard reports on world conditions from delegates who had passed most of their lives in the countries on which they reported.

High points of their findings follow:

China (Methodist Bishop Wen Yuen Chen, honorary general secretary of the National Christian Council of China)—"China is on the verge of national bankruptcy. . . . Disunity and contention, especially between the National government and the Communists, have been a serious concern to all people. Possibility of a rapprochement between the two parties is doomed."

Indonesia (Rev. Wilhelm J. Rumambi, secretary of the Provincial Christian Council of East Indonesia)—"Everywhere there is a shortage of ministers, teachers, and social workers. The development of the Church in Indonesia depends on good leadership."

Korea (Rev. Kwan Sik Kim, chairman of the National Christian Council of Korea)—"The problem of inflation represents one of the most serious threats to the

missionary enterprise. Korean clergymen who formerly were considered well-paid if they received a salary of 60 to 80 yen per month now require not less than 6,000 yen to live decently."

India (Rajah B. Manikam, executive secretary of the National Christian Council of India)—"Religious liberty will probably be guaranteed for all citizens once self-government is achieved. . . . With the establishment of a purely Indian Central government and the transfer of power to Indian hands, all missionaries will become guests of the country. They will no longer be looked upon by the man in the street as agents of an imperial power or vendors of the religion of an alien ruler."

South America (Dr. George P. Howard, Protestant evangelist for

South America)—"If totalitarianism, whether it is political or religious, is to gain a new lease on life it will come through a revival in the Western world. . . . Feudalism, aristocracy and privilege have very largely come to an end in Europe. Their prolongations in Latin America, however, still exist and are fighting for their life."

Anglo-American Nations (Dr. Kenneth Scott Latourette, professor of missions and oriental history, Yale University)—"The rise of the United States and the decline of Western Europe mean that at the next stage of the Church's history, the expansion of Christianity is probably to come mainly from the United States. Here the material means and the personnel of the Church are chiefly found."—*Religious News Service*.

A Statement of Personal Faith

By EDWARD JAMES VORBA

First Congregational Church, Mason City, Iowa

In giving my statement of personal faith, I realize that my experience has much in common with the experience of many others. That experience, together with observation and study, is the background of my affirmation of faith. This affirmation has become the most important thing in life to me because I realized all my action will be influenced by the faith I cherish. As the years come and go, I am convinced that the faith which I now have should grow and develop as new light and insight born of experience are mine.

I believe faith is an affirmation in regard to what God is and in regard to His relation to mankind. Faith is confidence in God's power and in His fidelity and love to His children. But faith is more than just confidence in God. It includes personal commitment and dedication to God as revealed in the life and teachings of His Son, Jesus Christ, the world's Lord and Saviour. Faith is a constant and an active attitude of devotion toward its object. It is confidence in things seen and in things unseen. It is devotion to life and to the Author of life. It is love motivated and directed in the light of a conscious filial relationship to this Creator and in the light of fraternal relationship to one's fellowmen. Faith is the alpha and omega of the Christian life and experience.

Faith is the reaching out of the total self toward God. As such, it is not opposed to reason, nor can it ever be a substitute for reason. Moreover, faith and reason are the hand-maids

of each other. Faith and reason are not concerned with separate spheres of life, but both are concerned about the whole of life. As Professor Keller, one of the greatest scientists of the past generation declared, "Faith and reason run on parallel lines, each supporting the other." They never can be in conflict. The two definitely need each other and definitely aid each other. Each illumines the other. Man's spiritual nature and status is found to be in harmony with all other aspects of reality.

Faith is living in a filial relation toward God and in a brotherly relation toward man in recognition of the fact that God encounters man and speaks to him in all experiences of life, if man will but hear. We refer to God's communication with men as being God's revelation to man. It is God taking the initiative and revealing to man truths he could never have known otherwise. It is man responding to this encounter. It comes to us in the very midst of our personal lives and makes the texture of our lives rich and meaningful. It brings together the past, present and future of our lives into one continuous whole and into focus. Hazy and confusion in our thinking becomes intelligent understanding. To this creative act of God we must make new interpretations and reconstructions in our philosophies of life. This is a never ending process.

I believe that the universe was created with meaning and purpose, and that behind it all and in it all and through it all the God and Father

of our Savior Jesus Christ stands as the Creator and Director of all that is. To me He is a Personal Being Whose activities from the beginning have been characterized by reason and love. Chance and caprice are absolutely foreign to His ruling. He is the Creator of the Universe and the Author of all life. It was He Who created this world and those of us who dwell in it. As Creator of the world He still remains with it and in it. He is not the creation itself but Creator of all that has been created, and all that is depends upon Him and is subject to the laws of His governing.

No words we can use can ever adequately describe God. He is more than the mind of man can conceive, more than the words of man can express. It is He Who "inhabits eternity." He is Sovereign over all He has made. Nothing can ever take His place or remove Him from His commanding position. He is Holy. He is "above all, through all and in all." Our affirmation can but be, "Holy, Holy, Holy, Lord God Almighty!" God is all this and much more. He is the Divine Power back of all life and which brought all life into being. He is the embodiment of justice, of love and of mercy. God is far, far above all that He has created, and yet He is present in all His creation. He is both transcendent and immanent—both above His world and in His world.

God has created man in His own image with the capacity for love and understanding to share with Him in the purpose and use of His creation. Because God is the kind of righteous and fair Being that He is, He gave men the gift of freedom making man a free moral agent. In this freedom human beings come into this intimate relationship with their Creator and the work of His creation. Because of man being a free moral agent, his happiness depends upon his living in fellowship with his Creator. Though man's freedom granted by God, his Heavenly Father, allows man to deny and reject God's proffers, he can do so only at the peril of his own happiness and self-realization.

God does not force Himself upon men, nor does He coerce them. He beckons and calls, and man is free to respond or turn away. In nature's workings and in the ways of society God maintains the law and order of His universe, but He draws His own to Him by the gentler and inner leadings of the soul. Person calls unto

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

This week I have my headquarters in two places—at my old parental home near Summerfield, N. C., and at the lovely new home of Mr. and Mrs. Herman Darnell, in Greensboro. Today I am writing this letter from the beautiful, spacious lawn which my sister, Mrs. Essie Mae Simpson, has developed about the old home. I am filled with wonder at every visit to this sacred old place because of its increasing comfort and beauty. It is to me a sermon in circumstances. Time was when both my father and mother were troubled greatly because a new survey of the road through this community ran the highway back of the house. For fifty years the house had faced the road. All the buildings and general lay of the place faced the road. It was a friendly, quiet road that brought neighbors right by the pretty front yard. In those days people were wont to pause as they drove by to say a friendly greeting. It was the age of neighborliness enhanced by a different tempo from nowadays. To have that old road become a waste place, and to have the new road moved back of a small forest back of the house was a colossal calamity. Several were the anxious trips made to the State Highway Department, and to the county courthouse to see if that "crime" could not be averted, all to no avail.

The old front porch still remains to remind us that what often seems a terrible disaster may be but a stepping stone to greater and better things. The new age has brought new homes all along the new highway, but the new age has not given those new homes the spacious, gentle slope up from the highway to the towering old trees, the pretty views, and the sense of summit which surrounds the old place. In dollars and cents the damage that my parents felt had been done to the place has been many times doubled in its present value. A more comfortable home has been the result of a forced re-modeling of the old one. It was they who inspired their dutiful and devoted daughter to "face around" and forward ever. They were of the hardy old rural stock that had a bent for coming out of tight spots. They were not easily crowded, or stampeded, and besides they believed in God, said their prayers daily, taught their children

to do the same, and pressed on. The land about that old house grows good crops, and the lawn is sweet because the soil is blessed with prayer, and tears, and sweat. Most of the people who read these lines will feel that they are but the attempts of a country boy back at his old home to say how sweet and precious are the memories of those childhood days, but some who have first-hand knowledge will know that here are expressed hard and fast facts "in the short and simple annals of the poor." Well, they put it simply: trust in God and do the right, and just remember that all things work together for good to those who love and trust the Lord.

JOHN G. TRUITT.

MINISTERIAL PARTNERS.

Three years ago Mack Welch and I became just that—ministerial partners. He was beginning his student days at Elon College and was in the Biblical Class for new ministers of the North Carolina and Virginia Conference. Since he was not yet allowed to be called as a pastor of a church, the Monticello Church, Brown Summit, N. C., called me as the minister and pastor of the church with Mr. Welch doing most of the preaching and visiting. Then, he was licensed to the ministry and was called to the ministry and was called to the church as minister and I was asked to remain as an associate pastor, performing the duties of an ordained minister. During this time I was the full-time minister of the Happy Home Church.

During these years, Mr. Welch and I have acted together in the work of the Monticello Church. It has been a very happy experience. We have planned the year's work together, talked over problems of both church and minister, experiences have been shared, revivals and regular worship services have been conducted together. Though both of us are about the same age, I am his senior in the ministry by seven or eight years.

It has been a privilege to watch the progress of this fine young minister. He is doing notable work in his churches. The record at Monticello proves this, though of course much credit belongs to the fine people there who have labored in the Master's cause with him.

Recently this fine rural church renovated the sanctuary with the

Sunday school rooms being next on the list. Plans for a central heating plant are being worked out. The Sunday school attendance has increased to the goal of one hundred, as set by Mr. J. E. Cumbie, the superintendent, and his faithful workers. The new goal is one hundred and twenty-five and plans are being made to reach these new people.

From \$240 for pastor's salary the first year of Mr. Welch's ministry, the church promises to pay \$800 next year to him. Members have been added to the church roll. The fellowship of these people is one of Christ and His Church. The church will give about \$85 to the "Over-and-Above" offering for the Southern Convention.

Ministerial partnerships are good, both for the senior and for the junior members. We can do more and better work if our churches with one ordained minister will share him with churches having ministers who are students or licentiates. This is one means of developing and strengthening many of our rural churches.

W. J. ANDES.

PLEASANT HILL.

Since the resignation of Mr. Allen Hurdle of Elon College, who left to attend school at Yale, in June, the church has asked Norman Carter and M. L. Fogleman to supply the July and August preaching services.

Mr. Carter and Mr. Fogleman are promising young men from Pleasant Hill, who have gone into the ministry during last year.

The attendance has been splendid at both services, and both ministers preached plain gospel messages, which were enjoyed.

In the early spring of 1947, work was begun on a parsonage for our pastor's home. Due to shortage of building material work has progressed slowly. However we hope to have the parsonage almost completed by the first of September when Rev. M. A. Pollard of Greensboro plans to assume the pastorate for the coming year.

We look forward to a pleasant fellowship and inspirational work together with Brother Pollard and trust God will richly bless us in the years together.

And we hope our church will do a greater work in the Master's Kingdom.

MRS. B. D. HARGIS,
Corres. Sec'y.

The good man feels old age more by the strength of his soul than by the weakness of his body.—Overby.

Preparedness

By DR. FERRIS E. REYNOLDS.

An Address Before the North Carolina and Virginia Sunday School Convention at Carolina Christian Church, July 10, 1947

I never pass up an opportunity to talk with church school teachers if I can possibly avoid, but when the time comes to deliver the goods I always wish I had. I have these misgivings, not because it is difficult to find something to say, but because teaching religion is so broad and demanding it is hard to decide what to leave out. In order to leave out enough to make this talk sufficiently brief to be appropriate I am going to talk to six practical teacher-questions.

I. What Does It Mean to Teach?

Teaching is an adventure in sharing. It is the overflow of living passed on from one generation to another; a natural process that is often unconscious. For example, a few days ago some of the boys were building a boat in our backyard and were discussing how a certain board should be nailed on. One of the boys stated that this is the way Mr. Somers does it. (Mr. Somers is the college carpenter.) That seemed to settle the issue. If Mr. Somers did it that way, that was the right way. Now if you asked Mr. Somers, the college carpenter, if he taught woodworking to the boys in the community he would deny that he did. It was unconscious teaching. The boys were learning how to use tools from him even though he was unaware of it. This natural overflow of experience and skill that goes on between generations is a necessary part of living. It is teaching in the broad and significant sense. And in the same manner, teaching religion is perfectly natural. It grows out of this same relationship between generations. It is not a matter of whether we are going to teach or not; it is a matter of whether we are going to teach well or poorly. To teach religion means further to become a vessel of "The Word of God," an agent for delivering God's Word to a new generation. Now if teaching religion is so natural the second question is:

II. Does Teaching Require Special Study or Training?

Do children take naturally to drawing? Give a child a piece of paper and pencil and see! He will draw something. There is something of an artist in everyone. Drawing is natural, but that does not mean that to be a great artist all one has to do is to draw what comes naturally. Art requires years of training and special

study. In the same manner, music is a natural phenomenon among humans. Since the first savage beat on a skin stretched over a hollow log and liked the sound and entertained his friends, there have been musicians. But, does music call for training? The answer is clear. It does. If a person is to produce music effectively he must train the natural gift for music.

Problems always were raised in my parish by those who imagined they were geniuses at teaching religion; hence did not need to cultivate the art. Albert Schweitzer was certainly a genius at the console of the organ and yet he spent six hours a day at a dummy organ keeping up his practice even when he was in the darkest part of Africa. Teaching is natural, but it is a natural gift that requires the most vigorous and careful cultivation.

III. What Direction Should Training and Special Study Take?

First, we should do everything possible to understand the children or the persons in the group that we are engaged to teach. That means knowing their motives and experiences; their likes and dislikes, the background—everything significant about them—for we are teaching the people religion and therefore people are the center of our interests.

In the second place, our training and special study should include our Christian heritage, the Bible and the History of the Christian Church and especially the characters who stand out in that noble heritage. We need to know those characters not as names only but as persons as alive as our neighbors. This material must become almost second nature to the teacher if teaching is to be effective.

In the third place, our training should include knowledge and skill of the best and most practical teaching methods; not just one or two but all of them that are applicable to our particular vocation.

Fourth, the teacher must be a seeker, a learner, a disciple in the original and true sense. It is in these pursuits of the disciple that the overflow issues is so indispensable to inspired teaching.

Fifth, our special study for the task of teaching should lead us to take advantage of every opportunity that is offered for the stimulation of imagi-

ination. Children are blessed with a vivid imagination and teachers must match these imaginations to be effective. It is helpful to read children's stories in funny books and to listen to radio programs designed for children. All of this aids the adult in stirring imagination. Generally speaking, the difference between inspired teaching and mediocre teaching is the difference between a sluggish imagination and a vivid one.

IV. What Are Some of the Commonest Pitfalls and Mistakes to be Avoided?

Foremost among these I would say is the practice of taking refuge in apologies and excuses. Most people make plenty of excuses for themselves but church school teachers seem to major in the practice. "I didn't have time to study the lesson." "The alarm clock didn't go off this morning." "Children just are not responsive to my efforts." These are the excuses commonly heard around the church school.

Second, teachers should avoid shallow and false standards of success. Keeping the class quiet may be quite a feat, but it is not the measure of the teacher's success. The same thing could be accomplished by the use of chloroform or by a western movie picture. A punctual attendance does not assure the success of the teacher, for the parents are often vigilant in their task of getting the pupil there punctually. Personal popularity of the teacher, although it is to be desired and necessary, is not an adequate standard of the teacher's effectiveness. Neither is the abundant factual knowledge absorbed by the members of the class. God's Word must be put into the hands and feet of the children as well as in the head and often the head is more responsive than the hands and feet.

Third, beware of echoing the last newspaper article or book. This is teaching off the surface and is often superficial. Teaching needs to come from the depth, not from off the top.

Fourth, the teacher should avoid presuming to be an authority on religion. Children especially are sensitive to these basic attitudes and resent presumption and intolerance.

Fifth, ruts—how comfortable! But how easy it is to get into a rut in that matter of teaching. Variety is the cardinal principle in good teaching. Authorities on humor tell us that there are only about twenty-five jokes in the fundamental sense. All of the gags and humor that is produced is variation of those twenty-five and

(Continued on page 10.)

Missions

The World for Christ

NEWS FROM MISS ANGIE CREW.

The following excerpts are taken from letters written by Miss Angie Crew in Japan to the Lester family in Asheboro:

On Board S. S. President Garfield, March 18: It was a pleasant surprise to find so many letters and telegrams from Southern Convention friends when I called at the purser's office. I do appreciate them.

This boat is not a luxury liner but it is such an improvement over the one on which I came home from the Near East that I can't complain. I have to crawl over two bunks to reach mine which is the highest. I traded with a lady (timid soul) who felt she couldn't climb that high. If I hadn't been sick I'd have been all right, but after three days of no food (couldn't eat on account of my bad tooth) I began to feel rather weak and it wasn't easy to boost myself up.

Tokyo, Japan, March 30: Just a line to let you know I arrived safely, was met by friends who have taken very good care of us. Tonight we go on the train to Osaka and then to Kobe College. Our boat was supposed to go to Kobe but they cancelled that call so we got off in Yokohama.

Already the Japanese have made great progress in cleaning up Tokyo. I had expected to see more destruction than is visible to a casual observer.

It's wonderful to be back in Japan. The "smells" are familiar even if the "sights" are not. Strange to see American soldiers everywhere. We are well treated by the occupation forces.

Kobe College, Nishinomiya, Japan, April 6: Japan is a very different looking place from the Japan I left six years ago. In the cities block after block of ruins interspersed with patches of green growing vegetables and newly erected shacks make us feel lost.

Japanese friends seem sincerely glad to see us. They say that they know now it was a good thing for them to be defeated. They were so war-weary that news of surrender was a relief to many. What a lot of

fears there were for them: fear of bombing, fear of their own officials, fear of starvation, of death.

Prices here are fantastic. One wonders how the people manage to live. Prices for food have increased a hundredfold or more. Many of our friends manage to live only by selling their clothing and other possessions. And there are thousands who lost everything and have nothing to sell! In America we talked a lot about the shortage of housing. You



MISS ANGIE CREW

can't imagine what a terrific shortage there is here. There are whole families living in a tiny room, the different members sleeping at different hours because there isn't enough room for all to sleep at the same time. Many are living in shacks made of debris salvaged from bombed buildings. Fuel has been so scarce that often people have been unable to cook their food. As for using fuel to keep warm, that just isn't being done.

In spite of the terrible poverty the possessions of us missionaries have been (almost miraculously) taken care of, even though most of us practically gave away all our possessions when we left Japan. I was greatly surprised to find that nearly all my things were here.

How would you like to drop in for a meal with us? Canned meat, dried vegetables, and for dessert we'd have

pudding mix, perhaps with the flavor of mothballs. (Some of us forgot that certain foods packed with mothballs or soap take on a peculiar taste!) To vary the menu a bit I have been digging dandelions from our yard and serving them with canned lemon juice.

Today was Easter Sunday. I attended services in the burned-out shell of what used to be the beautiful Union Church. The little room was full to overflowing, and in spite of the shabbiness of our surroundings, it was a joyous Easter service filled with hope for a brighter future. If only we could send enough workers and needed equipment, I really feel that Japan would become a Christian nation.

MISSIONARY OFFERINGS.

REPORT FOR AUGUST 1-7, 1947.

Sunday Schools.

Burlington—N. C. & Va.	\$ 41.67
Hanks Chapel—W. N. C.	15.40
Ingram—N. C. & Va.	9.99
Liberty Spring—E. Va.	5.00
New Center—W. N. C.	3.85
New Lebanon—E. Va.	25.00

Total \$ 100.91

Churches.

Antioch—V. Va.	\$ 73.39
Asheville—N. C. & Va.	18.00
Bethlehem (Nans.)—E. Va.	84.12
Hines Chapel—N. C. & Va.	68.00
Joppa—V. Va.	8.00
Norfolk, First—E. Va.	56.60
Pleasant Union—E. N. C.	40.00
Spoon's Chapel—W. N. C.	6.07
Woman's Board, Mrs. W. V. Leathers, Treasurer	2,257.10

Total \$ 2,611.28

Church Extension.

Brown's Chapel—W. N. C.	\$ 9.00
Hines Chapel—N. C. & Va.	41.00

Total \$ 50.00

Shaowu.

Brown's Chapel—W. N. C.	\$ 9.00
Christ Temple, Greensboro, N. C.	100.00
Durham—N. C. & Va.	5.00
Ether—W. N. C.	7.43
Hines Chapel—N. C. & Va.	41.00
Woman's Board, Mrs. W. V. Leathers, Treasurer	164.65

Total \$ 327.08

Specials.

Woman's Board, Mrs. W. V. Leathers, Treas., Friendly Service:	
Carroll County	\$ 18.65
Franklinton Center	8.00
Missions in India	96.00

Total \$ 122.65

Total for period Aug. 1-7 .. \$ 3,211.92
Previously Acknowledged .. 33,220.22

Total since Sept. \$36,432.14

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

Kobe College, April 27: Sundays here are comparatively quiet after the hectic ones we used to have in North Carolina. The other days of the week here are hectic enough though. I'm trying to teach 24 hours of classes of 55 students each. I have more than 550 students. They want every girl to have some time with an American teacher. I wish I were ten people instead of just one. I've called in a couple of graduates to help me and am trying to train them to teach. My best bet may be to train Japanese teachers to do the job rather than spread myself over so many.

My baggage hasn't come yet and it is now a month since I landed in Yokohama. One trunk didn't get off in Yokohama went to Manila and back and is now here, but the bulk of my belongings still repose in a warehouse in Yokohama. All that food I bought in such a frantic hurry is probably all eaten by the warehouse rats.

It is wonderful to be back, to find that most of my friends are alive (though many have aged greatly) and to find everyone so eager for help. So many of my friends are tired—terribly tired. They apologize for not having done more to keep up the English department, but how could they when most of their time had to be devoted to making things for the war. The great wonder is that they could keep up their religious services and could manage to teach Bible all through the war. When I try to put myself in their place, I have to admit that I would not have done as well as they.

Kobe College, June 6: Our school is in an uproar these days preparing for the visit by the Emperor. You never saw such excitement. The only reason we are being honored by a visit from the emperor is that they wanted a pretty place for him to eat his lunch. His purpose in coming to this part of the country is to inspect the institutions wrecked by the bombing and also the institutions for relief.

Have been fighting a cold for more than a week. Missed only one day of school, but I've wanted to stay in bed almost every day.

The other day I received a letter from Margaret Newton (daughter of Rev. and Mrs. R. E. Newton of Luray, Va., and a former Elon student) who is now in Tokyo. I hope she can come to Kobe College for a visit.

Our Japanese friends get no sugar, milk, butter and almost no fat. They do not get enough rice but are given cornmeal in their ration. Most of

them have never used it and do not know how. We foreigners get plenty of bread which isn't too bad but the Japanese get none unless we give it to them. LARA gave us powdered eggs, powdered milk, canned meat, a tiny bit of sugar and dried potatoes and dried fruit to give to our friends. Whenever I give it, I'm embarrassed. They immediately want to give some of their precious possessions as an expression of their appreciation. I do not want them to lose their self-respect by receiving but with most of them I need not worry about this. They are far more generous than they should be. One of my former pupils who lost her husband and then her baby was pitifully grateful for the canned milk I gave her remaining child. I told her it wasn't a personal gift, but was from the churches in America who want the children of Japan to have a chance to grow strong. America is winning friends in this country by her generosity. Whoever heard of a defeated people liking the conqueror? Never before in history has such a thing happened, I suppose.

There is enough work right here in Kobe College for twenty American teachers. They are very eager to learn English, democracy, Christianity.

Kobe College, July 2: Except for three hours taught by Mary Stowe I'm the only American in the high school (700 girls).

Right now there seems to be a critical food shortage. People just do not get enough to eat. Americans are not dependent on food supplies here, so we have food. It's hard to think that we have when our friends do not. We give away a lot but there is no limit to what we want to give. There is a limit though to the amount we can afford to give. When you give food you know it will not last long. You'll have to find more to give—over and over again.

Your fifty cent airmail stamp was wasted. There is no way to send airmail to Japan except through an A. P. O. Your letter came by regular slow mail.

A STATEMENT OF PERSONAL FAITH.

(Continued from page 5.)

person—God calls unto man—seeking to woo men to live in fellowship and communion with Himself.

The history of mankind and the experiences of contemporary life have shown that the person has not always answered the Person. And too frequently those who answer fail to an-

swer without reservation. The freedom has been abused. God the Creator has been taken too much for granted. Too often He has been forgotten. Too often man has wanted his own way instead of God's way. He has set up his own creations in the place of God the Creator and worshipped the work of his human hands instead of the God of the human heart.

But in spite of all this, God has continued to extend His proffers of love to man in seeking to draw man to Himself. He has continued to seek His children, revealing Himself in His creation of the universe and in the laws of nature and in the history and lives of men. He never loses patience nor stops loving. Having loved from the beginning, He will love alway, for His love like Himself is eternal, "from everlasting to everlasting." Love, indeed, is the highest name we can ascribe to God.

Man's refusal to respond to God and to reject His love finds expression in rebellion to God's laws, which rebellion is sin. Sin, in fact, is the actual rejection of God's proffered love and His divine guidance. It is man's refusal to live in filial fellowship with his Heavenly Father. God's reaction to this rejection by man was to reveal Himself in human life in the person of Jesus Christ.

It is in Jesus Christ that God has most fully revealed Himself to man. In Jesus we see what God is like and what God would like for man to be. In him was the fullness of God. In the life of Jesus and in the Cross he bore, we find the greatest proof we have of God's love for man. Jesus as the Incarnation of God, and his life and death became the dividing mark in all history—history being divided into what happened before Jesus lived and what has happened since he was born.

Human language is inadequate to express the full significance of Jesus Christ to the life of man and the well-being of the world. In Jesus of Nazareth man sees the Man of Galilee and the Christ of God—the finite and the infinite—the human and the divine—blended in perfect symmetry, each complimenting the other, the two being one. Because of man's appreciation of this uniqueness of Jesus, they have spoken of him as the Messiah, the Lord of Life, the Teacher, the Preacher, the Son of God and the Savior of the World. All were trying to say that there was more to the life of Jesus Christ than the human and earthly side although we must never

(Continued on page 12.)

News of Elon College

By PRESIDENT L. E. SMITH.

OTHER CONTRACTS AWARDED.

Previously the contract to erect the new heating plant at Elon College was awarded H. Frank Mitchell Company of Burlington, North Carolina, at a price not to exceed \$38,000. Work began on this building more than two weeks ago and is progressing nicely. On Friday, August 8, at a joint meeting of the Building and Executive Committees contract was awarded C. A. Dillon Company of Raleigh, North Carolina, for the setting of the two 200-h.p. boilers at a price not to exceed \$10,000. These boilers have been purchased and are on the grounds. Also, the contract to erect a radial brick stack for the heating plant was awarded the Consolidated Chimney Company of New York, for \$6,390. The stack is to be 125 feet high as recommended by the engineers. The matter of additional plant equipment and heat distribution was not awarded but was held pending consultation with the low bidder and with other contractors. Bids for this part of the work seemed excessively high. The high bid was \$84,397 by Mehring & Hanson, Incorporated, Richmond, Va. The low bid was \$73,447 by Rowe, Walsh & Jones, Durham, N. C. In consultation with Mr. Rowe it was agreed that with certain changes and omissions, if permitted, he would furnish all necessary materials and do the work for \$62,000. The engineers were not willing to accept the proposed omissions and changes. Consequently, this part of the work is held in abeyance for the time being.

From the above it is evident that the new heating plant is to cost considerably more than originally estimated. All items seem pretty much in line with previous estimations with the exception of plant equipment (valves, pipes, etc.) and distribution facilities which are three times higher than had been estimated. Taking these figures the total cost of the new heating plant complete will be approximately \$150,000 instead of within \$100,000 which is "shocking" and carries with it a great responsibility. To meet the demands of this undertaking, and the undertaking is absolutely necessary, we face the necessity of raising an additional \$100,000. Contributions are in order.

In yesterday's mail I received a

good letter from a staunch and generous friend of the College expressing his approval of the erection of the new heating plant and enclosing check for \$100 with the assurance that he would send more later. This particular friend had already sent \$200 for this purpose. Certainly there are many friends who are genuinely interested in this undertaking and who will be glad to forward contributions to help meet the cost of the same.

APPORTIONMENT GIVING.

It is most encouraging that our Sunday schools and churches are keeping up pretty well with their weekly contributions for the support of the College. This is most helpful in the light of the many heavy responsibilities that the College is now facing. It is difficult to estimate what the financial requirements for the effective operation of the College will be. The ones of us who are interested in the institution and in the total program of Christian Education must stand by ready to help meet the demands, however large. With cooperation on the part of all the job will be done and paid for without borrowing. We have pooled our interests. Now let us pool our resources and do the job as it should be done.

The College is most appreciative of all contributions.

Previously reported	\$5,364.96
Churches.	
Eastern Va. Conference:	
Bethlehem (Nans.)	50.00
N. C. & Va. Conference:	
Asheville	20.00
Western N. C. Conference:	
Spoon's Chapel	3.12
Va. Valley Conference:	
Joppa	6.00
Timber Ridge	42.00
Total	\$ 121.12
Grand total	\$5,486.08

PREPAREDNESS.

(Continued from page 7.)

yet the humorists go on year after year making people laugh at their jokes. Why? Because they put new garments on the jokes. Beware of ruts. They are comfortable, but they are deadening in this business of teaching.

V. How Can We Interest Pupils?

Probably this is the Number 1 question as far as most teachers are con-

cerned. Much of what has been said will contribute to the solution of it, for most good teachers will be interesting. Interest is contagious. It is like the measles. If a person has it, it is probable that those around him will catch it. If the teacher is interested, it is highly probable the pupils will be also. There are some acceptable methods of catching and holding interest which may be helpful.

Self-expression is often highly effective. Then there are the tested agents of concertion—objects, figures, maps, charts, pictures. Anything that tends to make the truth of the lesson vivid will aid in creating interest. Abstract language, even though it stands pious will kill interest like salt water on grass. Language should be concrete and lively if interest is to be sustained.

VI. How to Prepare the Lesson.

This is also an important answer to the problem of interest. Most of the complaints lodged by church school teachers center around lesson materials. It should be said that the perfect lesson material has not yet been written. Often times there is much to be desired in the material that the teacher has at hand. Nonetheless, lesson material is merely the outline. It is the meat and it needs to be cooked. Most folks will be delighted with a leg of lamb dinner, but not many would enjoy sitting down to it as it is when it came from the butcher. By the same token, people are not greatly attracted or helped by a serving of lesson material uncooked. Little wonder that there is so much religious indigestion among our people when there are so many uncooked lessons taught in our church schools. To carry on the figure of speech of the Sunday dinner. May I suggest that planning is necessary for the best results, just as planning is necessary for the most attractive meal. A sprinkling of good humor is like salt and pepper. A few well put questions will help the appetite like chilled grapefruit. Moreover, some cuts of meat require more cooking than others. In fact, most meals should be cooked well before serving and it has been my experience that Saturday is the poorest day to cook up the lesson, for the Holy Spirit seems to work least effectively on Saturday night.

The side dishes of this meal are the illustrations. They enhance it and often make the difference between a meal to be remembered and the same old meat and potatoes proposition.

(a) What is an illustration? An

(Continued on page 11.)

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, Editor.

PILGRIM FELLOWSHIP RALLY TO BE HELD AT NORFOLK.

The Executive Board of the Eastern Virginia Pilgrim Fellowship met in Suffolk on Saturday, August 2 to plan for the Summer Rally. The Rally will meet at the Christian Temple in Norfolk, on August 31 at 3:00 in the afternoon. At this meeting of the Conference Young People the new officers will be elected and the Rally will have two sessions, afternoon and evening.

Please be sure that your youth group in your church is well represented by at least a car load of young people. Watch THE CHRISTIAN SUN for further announcements, including the program.

Yours in Pilgrim Fellowship,

ANN RAWLS TRUITT,
President.

WESTERN NORTH CAROLINA SUNDAY SCHOOL CONVENTION.

Approximately one hundred people, representing seventeen churches, enjoyed the hospitality of the Pleasant Ridge Church for the meeting of the Western North Carolina Sunday School Convention on July 24. Reports indicated that these Sunday schools are increasing in membership and in activities. The secretary-treasurer, Miss Vivian Walker, reported receipts of \$153.30, an increase over last year.

President Weldon T. Madren did an excellent job of presiding, in spite of the fact that he was handicapped by the absence of several announced leaders.

The opening worship was conducted by Rev. G. C. Crutchfield, while Rev. B. J. Earp conducted the worship at the beginning of the afternoon session. The theme for the morning session, "What Is Our Job," was to have been discussed by Dr. W. T. Scott and Dr. F. C. Lester. However, the court required their presence in Asheboro, and Dr. D. J. Bowden of Elon College was drafted to take their places. He did an excellent job of "pinch-hitting," combining the two announced topics into one good speech. He presented the idea of the Sunday schools with a vision, which will seek

to educate children, young people, and adults; to act as a "seed bed" for church membership; to perform services for the church and the community; and to serve beyond the community around the world. He reminded the group of the possibilities of the outreach of our Sunday schools to the Christian Orphanage, to Elon College, to the peoples of the world. He took us on an imaginary trip by air to the various countries of the world, showing us the great need, the missionary and relief work which the churches are doing, and the many things being left undone because we do not give as we can and should.

The theme of the afternoon session was "How To Do Our Job Well." This was expressed in the talk by Mrs. F. C. Lester on "A Prepared Teacher," in which was emphasized the need for prepared teachers, and how we may be better prepared for such jobs in the church. It was suggested that some book, like Margaret Slattery's *A Primer for Teachers* might be borrowed from the Convention Office for personal study; that the teachers and officers of a local Sunday school might have a monthly meeting in the form of a Worker's Council to discuss their problems, and study different phases of their work; and that leadership training schools for a local church or several local churches working cooperatively might be held.

The group discussions also carried out the afternoon theme, being a presentation of materials and methods for the various groups. These included Superintendents and Officers led by Mr. Sybrant Pell; Children's Work led by Mrs. Sybrant Pell; Young People's Work led by Mrs. F. C. Lester, in the absence of Miss Elizabeth Chicoine, who was ill; and Adult Work led by Mr. Cyrus Shoffner.

The Sunday School Convention was invited to meet in Asheboro next year, if the long hoped-for church in Asheboro is a reality by that time.

New Officers were elected as follows: President—Rev. Weldon T. Madren, Route 4, Burlington; Vice-President—Rev. L. M. Pressnell, Bennett; Secretary-Treasurer—Miss Betty Robbins, Randleman.

One resolution passed was that each Sunday school should try to increase its attendance, setting as its goal an enrollment equal to the church membership.

The closing service of dedication, led by Rev. L. M. Pressnell, made all determined to go home and to their churches committed to do a better job.

REPORTER.

PREPAREDNESS.

(Continued from page 10.)

illustration is a set of handles put on an idea. It brings the point of the lesson down to the experience level of the pupils. An illustration does something for the teacher, too. It forces clarity and makes thinking concrete. It kindles imagination, it puts words and music together. Illustrations let the light of day into what may otherwise be ancient and musty.

(b) When is an illustration not an illustration? When it carries off the point so far that nobody finds it. When it does not fit. When it is not native and familiar. When it needs considerable explanation. When it is given for effect rather than to illustrate.

(c) Where do we find illustrations? We do not find illustrations, we grow them. They issue from our experience and the important thing is that they be ours. That is not to say we must not use illustrations from books or from lesson materials. But if we use illustrations from these sources they must be more than warmed over. They must be cooked in the heat of our experiences and thinking. What would you think of the woman who served Bird's Eye peas with a roast lamb dinner just as they came out of the package bristling with frost? It is just as ridiculous to use an illustration cold just as it came from the printed page.

Conclusion: When Nehemiah was building the wall at Jerusalem Sandballot, that rascal renegade, tried to induce Nehemiah to lay down his tools by inviting him to a conference. Nehemiah's answer to Sandballot is a classic. "I am engaged in a great work, therefore I cannot come down." We who teach religion are engaged in a great work. There is no length to which we should not go to prepare ourselves for this great work.

On his return to America, Dr. E. Stanley Jones announced that he is working on a new book, *The Way to Poise and Powder*.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

PLAIN FACTS ABOUT HONESTY.

LESSON VIII—AUGUST 24, 1947.

By WILL B. O'NEILL, *Guest Editor.*

MEMORY SELECTION: *Prove all things; hold fast that which is good; abstain from every form of evil.*—I Thessalonians 5:21-22.

LESSON: Proverbs 3:3; 11:1-3; 12:17-22; 14:5; 20:10; 23:10-11; Matthew 5:37.

The Book of Proverbs urges upon us the inherent values of the good life. This book is our Manual of Procedures in achieving that life which will be a delight to God and a blessing to ourselves. Herein are our instructions concerning our course of conduct which if followed will exemplify that right relationship which should exist between man and God, between man and man.

Again and again are we reminded that it is the better part of wisdom to be good, and that wickedness carries within itself the seeds of destruction. "Upright men are guided by their honesty; but faithless men are ruined by their crookedness." (Proverbs 11:3.)

Kindness and truth are to be written upon the tablet of the heart to become the inner law which governs one's life.

Dishonesty Demoralizes and Damages.

Dishonesty exacts an enormous toll from our human society. Because of dishonest persons are we compelled to install locks on our doors and bars on our windows; we have to pay to maintain a larger police force and courts of law; business and government find it necessary to provide auditors, bank examiners and inspectors.

What heartaches and headaches follow in the train of dishonesty! Not only is there demoralization of the character involved but how often do pain and shame fall upon those who are entirely innocent. The absconding cashier suffers irrevocable loss of reputation, his firm the loss of funds, and his family and the organizations to which he belongs become more or less stigmatized.

The congressman who peddles his patriotism for a paltry penny dishonors his name and at the same time does irreparable damage to the cause of good government.

Over the radio and through the newspaper we are repeatedly reminded of the saying: "Crime Does Not Pay," but this is not altogether true. Crime does pay its toll in the disintegration of character and in the havoc wrought upon society. There is no escaping the biblical admonition: "The wages of sin is death."

A Day of Moral Decay.

If one were so disposed he might amass a wealth of data showing what is happening to the soul of America today. As we write these lines our morning newspaper carries blaring headlines of senatorial investigation covering alleged corruption in high places. In the same paper there is a story revealing the request of a church for its pastor's resignation, and all for the reason that he sought to keep the integrity of his own soul. A popular magazine for the current month recites the appalling story of the black market in automobiles. Like Jeremiah of old we, too, can go to the "potter's house" and learn of many a flaw in the manufacturing process as well as in the practices of men. Even our "funny" papers can be at times all to revealing of the acts and antics of men. A certain "orphan" tells us of the skull-duggery of a "Mr. Gaws," a fictional political boss, who by graft and petty chiseling amasses a fortune. Another cartoon of recent date represents a popular boxer and a boxer and a "good guy" as telling a white lie in order to make a little boy happy, as if happiness were the *summum bonum*.

Yes, something is happening to the soul of America. While we believe its heart is basically sound, and there are many evidences of its generosity and good intentions may these adverse signs be but symptoms of a hidden cancerous growth eating at its vitals?

Honesty Not a Policy—A Principle.

There is an old song which with its mawkish sentimentality bears a grain of truth: "If your heart keeps right every cloud will wear a rain." The heart kept with all diligence will bring the promise of a better day. We must learn that our world rests upon a spiritual basis, and that the whole universe is on the side of the man who attempts to do right. That the success of any adventure, whether it be the building of a life or a bet-

ter world, will depend upon our recognition of the spiritual laws which govern life.

In some communities of the old world you will find still in the market place an ancient cross erected by men that they might buy and sell under the shadow of the symbol of their redemption. We would do well to carry on our business today under the shadow of His cross as a constant reminder that the way to keep the integrity of one's own soul is by the way of the cross.

A STATEMENT OF PERSONAL FAITH.

(Continued from page 9.)

forget or question that side. They were saying that in the life of Jesus there was a cosmic significance, something greater and more far reaching than we can fully comprehend. In Jesus Christ God revealed Himself to His erring and rebellious children that He might win them to an understanding of a commitment to His love and will for them. When we view thus the life of Jesus Christ, we must view it both in the light of the divine and the human.

In Jesus Christ we see what God is like and what men in harmony with God may be. In Him we see God. In His death we see the crowning act of self-sacrificing love. In the Cross of Calvary we see God's judgment and condemnation of sin. And in the Cross we see the limit to which love is willing to go rather than to compromise with evil. Jesus chose His cross. It was not thrust upon Him. He could have evaded the Cross, but he chose to bear it in order to reveal the sincerity of his purpose, to win men to an understanding and appreciation of their Heavenly Father.

The redeeming love of God for His children as revealed in the Cross

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stands at the very center of Christianity. We appropriate that love and its redemptive power by faith, and experience that, "With the Lord there is mercy and with Him is plentiful redemption." In the Cross of Jesus Christ we find forgiveness for our sins and enter into the fellowship of forgiveness under God. We then share the desires and purposes of God. We then appreciate the terribleness of our previous rejection of God. We experience liberation from the sense of guilt and enter into a growing consciousness of our dependence upon God and for His divine guidance in life. In the Cross of Christ we not only glory but become identified with God in our quest for self-realization and know that Christ's experience on the Cross actually does something to those who are willing to take up their cross and follow Him.

Closely allied—indeed a part of it—to the work of God in Christ which has been designated the Atonement is the Resurrection, the hope of eternal life. This is the fruit of our faith—that there is life extending on after our earthly sojourn. It could be no other way with the kind of God in Whom we believe. He Who created and treasures human personality could not permit its destruction. So we have His promise in the Resurrection of our Lord and Master, that as He died and rose again, so in Him we, too, shall live again.

The result of one's turning to Jesus Christ and making full surrender to him, finding forgiveness and empowerment, is the sharing of His purpose and accepting of the responsibility of doing His will. It is in service to God through Christ to all those He has created that we best express our faith in God. This participation in furthering God's will is what we know as the basic factor of the Kingdom of God. It begins when one commits his life to God and joins with his fellows in sincere response to God's love and feels the passion to enlist others in this fellowship of faith. The evangelistic responsibility of every follower of Christ is very definite as he commissions all who call him Lord to go and make disciples. Evangelism is the very heart of Jesus' teachings. Service in the name of Jesus to the world in which one lives is the framework of all his Gospel. "Faith comes by hearing; it can only live by doing." Christian faith calls men to cooperate with God in the realization of justice, truth and brotherhood upon earth. It offers world fellowship which knows no barriers of race, class or

prejudice. It is the kingdom of right living to which Jesus bids all men to enter.

God has revealed Himself in nature, in human relationships, in the Bible and most fully in the life and teachings of Jesus of Galilee. The Bible is a medium of revelation. We believe that it contains the word of God in that it records the faith of men and women who responded to the love of their Creator and who shared with Him in His desire for the redemption of man. God revealed Himself to the people of ancient Israel as He tries to reveal Himself to the people of every age and clime, and the Bible writers relate their belief in and their experiences with God in the light of the knowledge and understanding of their day. The Bible is the story of mankind's search after God and of God's reach after man, or it may be spoken of as the story of God's search for mankind and man's response to God. This is the great significance of the Bible. God's revelation in the Old Testament and His revelation in Jesus Christ as recorded in the New Testament is not the object of our faith but the inspiration of faith, for our faith is in God and not in a book. It is not what people believe but whom they believe that matters most.

Prayer is another medium of divine revelation. Prayer is a two-way communication—God speaking to us and we speaking to Him. "Prayer has much in common with the using of a telephone. One cannot be heard until he takes down the receiver." Jesus found prayer necessary to his own life, and likewise his followers find prayer essential to their lives. If essential to one so good as he, how much more essential to all of us who call him Lord. Prayer is absolutely essential to Christian faith and service. Prayer is the communion of God and man. It is adoration, confession, thanksgiving, petition, intercession and commitment. It is centering our attention upon God's will and letting our own desires and wishes fall into their own proper places. In prayer our lives are dedicated to God, and we find the inspiration and power to carry that dedication through.

God works His purposes through human-kind, the work of His creation. Within each life that takes its part in the drama of living is a Voice, a Director and a Power. This is the Holy Spirit of God in men's lives. Men have always been conscious in some measure of God's presence within them, but it was not until Jesus Christ had come and had been raised

that the work of God's Holy Spirit became really manifest. It was during the Feast of Pentecost that a community of people began to know their God by direct experience. This was the beginning of the Christian Church which was called into being to continue the ministry of Jesus. It was the fellowship of those who answered God's call, as He called them out of darkness into light. God poured out His Spirit in order that the saving work of Christ could be carried on in His world. Thus, the Christian Church is not just an ordinary institution. It is divinely instituted, arising explicitly out of the practical program of our Lord and His disciples. It is both human and divine. It is human in purpose and divine in origin, being inspired by God to meet man's needs in God's world. It is just as essential for churches to be ordained of God today as it was that the Church be ordained of God in its beginning.

Not unmindful of the greater importance of the Church Universal, the Ecumenical Church, I believe every church member should always keep in mind the importance of his own denomination, realizing there can be no Ecumenical Church without the participation of the denominations. I believe in the ultimate union of Protestantism, and I shall welcome every opportunity in helping to promote its realization.

We live in days when earthly fortresses of men have fallen and when the faith in Christian truth is needed more than ever. It is given to only a few people in the long march of all mankind to live in times of the great divides of history—the times of the ends of eras and the beginnings of new eras. This is such a time. It is a time which demands an adequate faith. A new movement in the history of the Kingdom of God is in the making. A new spirit of aggression is the order of the day. With a sweeping and empowering affirmation of Christian faith, we must take our places within that movement so that some day there will be, in the words of Dr. Hatch, "a church that shall outshine even the golden glory of its dawn by the splendor of its eternal noon." We must do this as the God Who revealed Himself in Jesus Christ calls us into the fellowship of life eternal with Him and the redeemed of earth.

It is in this spirit that I desire to enter the Christian ministry. It is with this personal religious faith that I am willing to accept the responsibilities as an ambassador of my Lord.

The Orphanage

CHAS. D. JOHNSTON, Supt

Dear Friends:

The writer had the pleasure of attending the Valley Virginia Central Conference, which met the 6th and 7th of August. This conference was well attended and the spirit was fine. The writer has been attending this conference for many years and has learned to love these good people and the beautiful mountain scenery.

The mountains are always new to the writer, and they are inspiring when we realize they are the handiwork of God. The church where this conference was held seemed to be in the midst of the beautiful valley and was surrounded by beautiful mountain scenery.

The writer used to think that the people who lived in the mountains, lived nearer Heaven than we down in the costal sections. I perhaps got the idea from a speech I heard some years ago. I was in a meeting, and they were discussing where to hold the next meeting. There was quite a contest as to where to meet. I remember there were a number who were pleading for the meeting to be held in Asheville, North Carolina, and in one plea the speaker said: "Come up to Asheville, North Carolina, where you can stand on the mountain top and kiss the Angel's feet." He won, and the next meeting was held in Asheville. We have often thought of that sentence in his speech. But we have changed our mind. While we were in the mountains we looked up into the sky, and we came home and looked up into the sky, and the distance looked the same. We have come to the conclusion that we are as near Heaven in the valley as we are on the mountain top.

We had the pleasure of going in a car with Dr. W. T. Scott, Superintendent of the Southern Convention, and Dr. L. E. Smith, President of Elon College—two fine Christian gentlemen and excellent companions to travel with. Dr. Smith and I have gone to this conference lots of times together, and on the way this time we would call Dr. Scott's attention to the places along the way where we had gotten good meals. We did this for his benefit. Dr. Scott said about all we talked about on the way up was where we had gotten good meals to eat. Dr. Scott did the driving, and we felt perfectly safe with him at the wheel. He takes no risks and obeys the laws to the letter. We enjoyed our trip very much in company with these fine gentlemen.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 14, 1947.

Amount brought forward	\$6,984.21
Sunday School Monthly Offerings.	
Eastern Va. Conference:	
Cypress Chapel	\$ 12.47
Liberty Spring	7.00
Newport News	10.35
Old Zion	10.00
N. C. & Va. Conference:	
Asheville	\$ 18.37
Burlington	42.29
Western N. C. Conference:	
Pleasant Union	\$ 11.82
Ramseur	14.57
Spoon's Chapel	5.244
Zion	24.88
Va. Valley Conference:	
Joppa	6.00
Ala. Conference:	
New Hope	6.59
Total	\$ 169.58
Total this year from churches	\$7,153.79

THE BIBLE, THE FOUNDATION FOR CHRISTIAN TEACHING.

Excerpts from Address

By DR. PAUL J. HOH,
At International Sunday School
Convention.

Let's take a very critical problem of our own age, one suggested by the Convention theme of today—*the home*. It is breaking down. There are evidences aplenty to confirm this. The home must be saved. Immediately the social sciences set to work to study it. A great many factors are identified, examined—personalities, family background, health, interests, education, sex, work, housing, finances, religion, and others. Conclusions are reached, applied. And a tremendous amount of good is done. The findings may even be carried over into church-school lessons, for proper application to children, to adolescents in their courtship days, to young married couples, to parents. All this, good. But when this kind of program has had its full say, and has made its largest possible contribution to the saving and strengthening and enrichment of the family, there will still be something to say that only the Word of God, recorded in the Bible, can say.

What this is runs something like this: the home, the family, is God's creation, a divine institution, a holy estate, not merely a socially developed group. Marriage, which initiates it,

is a religious act, a sacred act, not merely the entering into a social contract. Into the marriage enter, not two, a man and a woman, but three, a man and a woman and God. And by God's redemptive presence the two are hallowed, and their relation is hallowed, and all their relations within the relation are hallowed. Into this relation another may come, a child. It is not the product of merely natural human forces: it is a creature of God. Thus, it, too, is sacred; and all its relations with its parents and theirs with it are sacred. And should another child be born, then there are new relations, as sacred as all those already there. You see, this family is something entirely different from any sociological family you have read about. There is a Presence that makes it different. Of course, all the biological and sociological and psychological factors are still there. The human necessities will be the same. The parents will have to work to provide for their home. Financial obligation will have to be met. Educational processes must be set in motion. Differing personalities will need to be understood and sympathetically dealt with. There will be problems. There may be tragedies. But the Presence will make this home something that no home without Him can ever be. Science may save the home as a social unit: only Christianity can save it as a holy estate ordained of God. Such is Christian teaching: and the Word of God, recorded in the Bible, is the foundation of it.

I hope that it is now clear that the Christian faith, the creation and cultivation of which is the objective of all Christian teaching, is not unrelated to life. It touches on life, enters into life, transforms life at every point. It brings something to life, something of incomparable significance and worth, that nothing else can give—no philosophy, no science, no natural religion, no art. It is a power. Sometimes it is a revolutionary power; but always it is a redemptive power. Even when it appears to be destructive and damning, it is redemptive. It may burn with wrath, but the wrath is only a consuming love.

And I hope that it is now clear that when the Bible is the foundation of our teaching, truth, not to be found elsewhere, is brought into life and made available for its inward and outward transformation. As God speaks through His Word to men, and they respond in faith, God's divine family is reestablished and all life is sanctified.

For the Children

A RUINED CLUB HOUSE.

"Say, isn't this far enough?" asked Blackey as he stepped back to better see the results of his labor. The candle did not give much light but Blackey did not care—they were digging the new club house in the side of Whyatt Hill.

"I don't know," answered Fred. "If we dig a passageway to the top of the hill for a back door, I think we should dig another room."

Sam leaned on his pick for a moment and looked at the dirt wall. "And make it with a secret door. Let's get those old bricks from the haunted house to keep the walls from caving in. Then we could put a small opening in the corner and put a packing box in front of it."

"Randall! Randall!" came a distant voice.

"That must be Mother calling me," said Blackey as he crawled down the small passageway to the "front door." "That's Mother, fellows. I'll see you tonight," Blackey called over his shoulder. In a second he had disappeared.

"Shall we work any more to-night?" asked Fred.

"Let's quit and go up and pick out a spot for the back door—you know, some place that is well hidden by the bushes," answered Sam.

Fred leaned his shovel against the wall and crawled down the passageway. Sam followed him. Pausing at the entrance to their cave the two boys carefully parted the bushes and looked around before they left the mouth of the cave. Crouching down very low they followed a well hidden path through the bushes.

"All clear?" asked Sam when they had come to the bottom of the hill.

"All clear."

Stepping into the open they walked to the corner where the regular path led over the hill to the next street.

"If we climbed that tree in the middle of the hill we could see all over the top and find the best place to dig the back door," said Sam when they reached the top of the hill.

Two or three grunts and the boys were out on one of the biggest limbs.

"Do you see a good place?" asked Fred.

"Well, it might be dug over there," Sam answered as he pointed toward a big clump of bushes. "It would be well hidden."

"Or we might dig it over—who's that?" cried Fred, pointing to a man

walking through the bushes. "Grumpy Long has found the entrance to our club house!"

Mr. Long, called Grumpy because of his grumbling nature, glancing behind him, knelt down and crawled in the cave. In a short while he appeared again. With a self-satisfied smile he brushed his hands together and left. "I'm going to find out what he did," said Fred, sliding down the tree. Together they ran across the hill. Kneeling down, the boys crawled into the cave. But they couldn't go far—dirt blocked their way.

"He has caved in our club house!" cried Fred. Nothing else was said—they just looked at the damaged cave. Turning, they left the hill and went to Blackey's house where their own whistle brought him to the door. Quickly the story was told, and as quickly plans to "get even" were formed.

"Do you think he will hear us," asked one of the boys as they set their heavy basket down by the garage late that night.

"I don't think so."

"He won't win any flower prizes this year after we cover his flower beds with a foot of dirt."

"Fellows, I don't feel right about getting even with him. Tonight at family prayers we learned the verse which says, 'If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.'"

It will be all right—no one will find out who did it."

"Sure, there is nothing wrong with it."

"No, sir, that's not right. Father says that no matter whether you are caught or not, a sin is a sin. God will punish the one who disobeys. God knows, and He is the One who keeps the records. I'm not going to do it."

The boys were silent. Finally one said, "I guess you're right. If a fellow cuts class and is not caught he has still broken a school rule. If we sin and are not caught we still have broken one of God's rules, and He will punish us for it. I move we forget the ruined club house and go home and pray for Mr. Long that he will be saved."

"I agree," came two replies.

There was a ruined club house, but three boys went home that night without their hearts being ruined by sin stains.—*O. P. Boys and Girls.*

"Not man's manifold labors, but his manifold cares hinder his sense of God's presence."

HAPPY HOME.

On March 9, 1947, Rev. C. Shannon Morgan preached his last sermon as pastor of Happy Home Church—with Rev. Thurmond F. Bowers beginning his supply pastoral work March 16, serving Happy Home on the first, third and fifth Sunday mornings and second and fourth Sunday evenings.

When the church convened for its business meeting in May, committees were appointed to draw up plans for a parsonage to be built on the lot adjoining the church lot which was purchased for the building.

In June we were made to rejoice that our service flag could be lowered with all twenty-six members being in our midst. We were grieved to have a gold star mother in our church if her son was not.

July brings us to the revival and Bible school. The Bible school was held the second week with about 145 on roll. Each one attending received much benefit. The revival began July 2 with July 6 being Home-Coming Day. Our pastor, Rev. Bowers was the evangelist for the services. About seventy-five rededicated their lives and about twenty-three made professions of faith.

On Sunday, July 13 at 6:30, the Bible School rendered their closing exercises with about 125 certificates given. At 7:30 was the closing service of the revival, which was one of the best this church has had in a good many years. Twenty-three united with the church on profession of faith with three transfers.

Near the stroke of midnight on July 30 it was discovered that tragedy had struck our church building in the form of fire. Through quick thinking and acting on the part of the ones nearest the church, the building was saved with an estimated damage of \$2,000 to \$3,000 to the building and furnishings. The damage is covered by insurance, and will be repaired at an early date. The origin of the fire was probably due to a defective wire.

MRS. G. D. ELLINGTON, *Ch'm'n,*
Publicity Committee.

Knowledge of that Living Presence here and now is the essence of the Christian life. I do not know how you interpret the doctrine of the Second Advent—but never so emphasize the wonder of a future glorious day that you forget the thrill of the real presence of the Saviour with you in every moment of the present.—*G. M. McAdam in Australian Baptist.*

The Minister As Teacher

By JOSEPH F. KING, JR.

Minister of First Congregational Church, Oberlin, Ohio

Christianity is not primarily a theology; it is first of all a community which has produced a theology, as it has a morality, a body of customs and ceremonies, organizations, and institutions. But, since Christianity as a community includes a theology, a body of thought, it has a teaching function and responsibility with respect to its obligation to deepen the understanding of its theology on the part of its present members, to transmit its body of thought to the succeeding generations of children of its members, and to persuade and convince those outside the Christian community.

In our lifetime the Christian group has placed chief reliance on its church schools and on the institution of preaching to fulfil its teaching responsibility and function. Both of these are under serious question today. I do not share the extreme and long-time doubts of the effectiveness of either our church schools or preaching, though, doubtless, these will always need serious and searching re-evaluation. But I think I can see one very important reason why these two teaching strategists are no more effective than they are.

Both our church schools and our preaching deal too exclusively with ideas as abstractions and in a one-way process. This is to say that our educational process is an active and living process chiefly for the teacher and the preacher. The taught and the preached-at have to sit and "take" it, and what is "taken" does not go so deep or so far as those of us who commonly do the "giving" assume. Perhaps we can take a leaf from those who are working in the field of race relations and have discovered that, while facts can change attitudes, they are likely to do it better and quicker if the facts are clearly and closely connected with an experience in democratic living.

This is no disparagement of ideas as such or a retreat into irrationalism or non-rationalism; it is to point out that ideas and knowledge are functions of being and that life is more and bigger than thought and ideology.

This would suggest that the teaching-learning group must be the being-doing group. More specifically, it is to suggest that the Christian-learning group must be the Christian-living-worshiping-community. To the degree, therefore, that any group or organization forms a genuine and vital community with a high sense of togetherness, to that degree does its teaching have bite and grip.—The Chicago Theological Seminary Register.

HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, AUGUST 21, 1947.

NUMBER 33.

A Wide Awake Suburban Church Celebrates Anniversary



ROSEMONT CONGREGATIONAL CHRISTIAN CHURCH

The entire Eastern Virginia Conference is proud of this outstanding suburban church located at Portlock, Norfolk. With a working motto, "As much for others as for self," it sets an example well worth emulating by our other churches. (See sketch on page 3.)

NEWS AND VIEWS

Dr. John P. Jockinsen is the supply minister during August at Tryon, North Carolina.

Rev. M. A. Pollard is assisting Rev. Thomas Sutton in revival services at Pope's Chapel this week.

Rev. and Mrs. E. M. Carter of Youngsville, North Carolina, attended the Carter Reunion held last Sunday near Wadley, Alabama.

Superintendent Wm. T. Scott, and Dr. Stanley U. North of the Board of Home Missions of New York City visited the Asheville Church during the week-end of August 17.

The Senior High Young People's Summer Conference meeting at Camp Hanes near King, N. C., August 12-18, has been well attended. The Junior High Camp begins on the 18th and closes on the 22nd.

Serge Koussevitzky, conductor of the Boston Symphony Orchestra, was married recently. The officiating minister was the Rev. J. Herbert Owen, pastor of the Congregational Church on the Hill in Lenox, Massachusetts.

Churches which have not yet their offerings for the Shaowu Mission in China are urgently requested to remit these contributions to the Southern Convention Office, Elon College, N. C., immediately. The Mission Board closes its financial year August 31. To date we are approximately \$2,000 short of the \$10,000 goal for the Shaowu Mission. The churches and members of the Southern Convention will not fail in their gratitude to Rev. and Mrs. Richard L. Jackson and their co-labourers in the Chinese Mission. We must not fail. Two million in Shaowu are depending upon us to give them Christ and his ministries. Please send your contributions at once.

NCCJ HEADQUARTERS TO MOVE TO CHARLOTTE, N. C.

Allyn Robinson, North Carolina Director of the National Conference of Christians and Jews, announced today that the national office of his organization, in consultation with local and state leaders, had determined to move the state headquarters of NCCJ to Charlotte, N. C. The move will probably be made about September 1.

The state office was located originally in Greensboro, but was moved to Raleigh in March, 1946, when Mr. Robinson assumed the state leadership. The Raleigh office will be continued, and will be served on a part-time basis by Mr. Robinson. Mr. Gurney P. Hood, general chairman of the Raleigh Round Table of the Conference, expressed regret that Raleigh was losing, at least for the time being, the state office, but declared that at a recent meeting of the Raleigh officers the wisdom of the move from the point of view of the organization was unanimously approved by the Raleigh group. Co-chairmen of the Raleigh unit are Ernest Neiman and William R. Boyle.



FIRST CHURCH PARSONAGE.

PORTSMOUTH CHURCH DREAM COMES TRUE.

First Church, Portsmouth, has a new parsonage. A dream of many years has become a realization to the people of that church. The accompanying picture shows the home in Grove Park, an attractive suburb of Portsmouth, where our new minister, Rev. W. Stanley Carne, and his family now reside.

After an interim pastorate supplied by Navy Chaplains, Mr. Carne came to the Portsmouth Church from Elizabethtown, New York, where he had served five years. With Mr. and Mrs. Carne, when they arrived in June, came Rev. George Poole, his wife (the former Margaret Carne) and their two small children. They fitted into the life of the church so well we felt a keen loss when they left for their missionary station in Quito, Ecuador. It was a rare privilege to have the Pooles in Portsmouth. The missionary interest of our church has been stimulated because of the personal interest we feel in them and their work in Ecuador.

On July 15, a reception was tendered the Carnes, which was well at-

tended by church members and friends, two former pastors, Rev. Herbert G. Council and Rev. Randall C. Mason, and Rev. R. E. Aler, president of the Portsmouth Ministerial Union.

The Portsmouth Church is looking forward to increased activities, now that we have a full-time pastor again. However, we are grateful to the Navy, Chaplain E. L. Wade, Senior Chaplain of the local Shipyard, having supplied our pulpit with "hand-picked" men during the period beginning February 1, when Mr. Mason left to accept a call to Paterson, N. J.

MISS CAROLINE GORT.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

SOUTHERN CONVENTION 1947 DATES TO REMEMBER.

September 2—Valley Women's Missionary Conference at Antioch, near Harrisonburg, Va.

October—North Carolina Women's Missionary Conference at First Church, Burlington, N. C.

October—Eastern Virginia Women's Mission Conference (place to be announced).

October 21-22—Eastern North Carolina Conference session at Turner's Chapel, near Sanford, N. C.

October 29-30—Eastern Virginia Conference session at Christian Church, Suffolk, Va.

November 5-6—Western North Carolina Conference session at Congregational Christian Church, Albemarle, N. C.

November 11-12—North Carolina and Virginia Conference session at Bethlehem Church, Altamahaw, N. C.

December 2—Eastern Virginia Christian Missionary Association at Christian Church, Suffolk, Va.

AMERICAN BOARD TO MEET.

The 138th Annual Meeting of the American Board convenes in Burlington, Vermont, on Tuesday, September 23 and will continue till noon Thursday, September 25. The highlights of the program will include addresses by two leaders of the churches in the Near East and in Africa—Prof. Lootfy Levonian of Lebanon and Rec. C. G. Baeta of the Gold Coast; by Congressman Walter Judd; by Frederick Meek of Old South Church, Boston; by Frederick S. Buschmeyer of Washington who will have returned recently from Europe; and by Dr. A. R. van Cleave of Piedmont College, Demorest, Ga. A group of missionaries will participate and audio-visual aids will be demonstrated.

CHINESE SCHOLAR DIES.

Word has been received by the United Board for Christian Colleges in China of the death in Albuquerque, N. M., on August 1 of Dr. Timothy Ting-fang Lew, one of China's foremost scholars. Dr. Lew, former dean of the School of Religion at Yenching University in Peiping, had been in this country since 1942 when he came here after escaping into Free

China before the Japanese advance. He was fifty-six years old.

Born in Weuchow, Chekiang, Dr. Lew, a Congregationalist, attended St. John's University, Shanghai, and the University of Georgia. In 1914 he received a Bachelor of Arts degree from Columbia University and later the Master of Arts and Doctor of Philosophy degrees in psychology and education. He was a member of Phi Beta Kappa. He also studied theology at Union Seminary and received a Bachelor of Divinity degree, *magna cum laude*, from Yale in 1918, and was winner of the Fogg Divinity Scholarship.

ROSEMONT CHURCH CELEBRATES FORTY-FIFTH ANNIVERSARY.

Forty-five years ago, August 14, 1902, the Rosemont Church was founded.

The Rev. J. Pressley Barrett, deceased, organized the church. He was at that time pastor of the Memorial Christian Church of Norfolk and held prayer meeting in a one-room frame school building in Portlock.

The Rev. J. W. Harrell, now of Huntington Park, Calif., was called as the first pastor of the church. He retired from the ministry in 1938 after forty-three years of active service.

When it developed that the one-room school could not be used any longer for the prayer meetings, the group rented a store, across the street from the present church, and held Sunday school each Sunday afternoon.

John L. Gibson offered a plot of ground for the erection of a church building, and Edmond Christian, of the Norfolk Creosoting Company, Money Point, donated \$560 in cash, and the Rosemont Chapel was erected.

The second building was erected some time around 1915 and dedicated June 22, 1919.

Rev. J. Frank Morgan, Rosemont's eleventh pastor, now pastor of the Second Church of Norfolk, dug the first shovelful of dirt for the third and present building, September 24, 1930, and, on October 2, 1930, laid the first brick. Dr. H. S. Hardecastle, the twelfth pastor, then president of the Eastern Virginia Conference, laid the cornerstone on October 31, 1930.

On February 15, 1931, a formal

dedication was held by Dr. W. W. Staley, deceased, pastor of the Suffolk Christian Church.

A Hammond organ was dedicated on February 11, 1934, a gift to the church by Mr. and Mrs. Oscar Smith, in memory of the former's brother, Carl Smith, a member who died.

On Sunday, July 10, 1927, the new church fund committee offered a resolution "that we give to the New Church Fund as the Lord prospers us, for three years, and that at the end of that time, if we do not have \$15,000, the money given to be returned to the donors."

Many members of the church and Sunday school came forward and signed the resolution in a consecration service.

The fund grew steadily but slowly for two and a half years, then, at the annual business meeting of the church in October, 1929, plans were made for putting new life into the campaign.

On June 30, 1930, it was possible to announce that the \$15,000 had been raised and the church was assured.

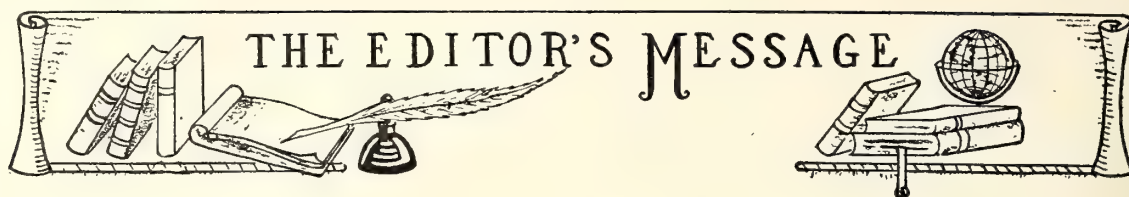
Today a beautiful brick English country style church stands. Its windows are tinted and it has an open trussed roof, which adds to its beauty; a high choir which can be seen anywhere in the church; a pastor's study on one side and large Sunday school quarters on the other, and a seating capacity of approximately 250. There is a cross on the tower and another on the gable. It has spacious grounds, large trees and beautiful shrubbery. It has a membership of 526, Sunday school membership of 433 and 25 in the Young People's Society.

The Rosemont Christian Church was the first church in this section to install an air-conditioned system. The church property, valued at \$48,000, was operated last year on a budget of \$14,000 for all purposes. It is understood that the church gives more to benevolences than to itself.

The present building fund of \$3,000, raised at the end of the first year of a campaign for that purpose, will be used to add a new wing, while an additional fund of \$4,500 has been set aside for the same purpose.

Other pastors, in order, are: Revs. J. W. Barrett, W. D. Harwood, C. C. Ryan, McDaniel Hawsare, D. A. Keys, W. H. Denison, G. O. Lankford, W. C. Hook, B. F. Black, J. F. Morgan and H. S. Hardecastle.

Rev. Herbert G. Councill, Jr., present pastor, was called last January 15.—*Evie G. Hudgins in Norfolk Virginian-Pilot.*



ANNIVERSARIES.

Congratulations to Bethlehem (Nansemond) on the occasion of its Centennial, August 24. This is one of the oldest churches of the Eastern Virginia Conference. Located in a prosperous, rapidly developing section near Suffolk, this church with a fine building and a membership of 500 is in line for continued growth. Favored by history and location, the church enters its second century with great promise. We look to this mature church for increasing leadership in the Conference and Convention. Godspeed to the church and its pastor, the Rev. R. E. Brittle.

The Bethlehem Church of Begonia, near Disputanta, observed its Golden Jubilee August 10. Large congregations attended the morning and afternoon services. This substantial church has been developed by a Czechoslovak settlement in Prince George County. This church is free of debt, supports a full-time minister, and contributes generously to denominational benevolences. Under the able leadership of the Rev. A. P. Slabey, many improvements were made to the church property and \$2,000 raised as a building and maintenance fund. The church is a valued member of the Eastern Virginia Conference.

High hopes and generous contributions marked the forty-fifth anniversary service at Rosemont Church on August 10. The minister, the Rev. H. G. Councill, traced "Rosemont's Steadfast Growth" which he attributed to the fact that it is a family church, a community church, and a church which gives more to others than it spends on itself. This church has one of the loveliest structures and most active organizations in the Eastern Virginia Conference. Capable and consecrated ministers, strategic location in the suburbs of Norfolk, and a loyal constituency have placed this church in the forefront of our denomination in the Tidewater area of Virginia.

All church history is not great history. There are many lamentable chapters. And yet it is true that much of our greatest history is church history. No history of a community or a nation is complete without the chronicles of the churches. Reflect on the social and spiritual impact of these three churches upon their communities. A total of one hundred and ninety-five years of church history has been written. The future years of grace should be even more significant.

A young man sat opposite a young lady in school. After studying history for a number of years, they fell in love, married and began to make history. Now they have children and all are active in the church. The study of church history is necessary and profitable, but how much greater still is the privilege of making church history. Thank God, for church history, made and in the making.

R. L. H.

MASSANETTA.

Congregational Christian, Evangelical & Reformed Day was held last week at the Massanetta Springs Bible Conference with Dr. I. W. Johnson presiding, and the writer as the speaker. Both groups had lay and ministerial representatives. A lady from one of our churches in the Valley Conference came up after the service and brought her two children. She wanted them to know the Editor of their church paper. How fine! Many parents seem to be content for their children to know the stars of Hollywood without knowing the leaders of their church.

The ministers held a brief business session to plan for next year's observance. The Rev. S. E. Madren was elected chairman and Dr. Calvin Wingert of the Washington E. & R. Church was elected speaker for the occasion. It was proposed that we have a picnic dinner on the grounds that day. It was reported that the General Synod of the Evangelical and Reformed Church voted 283 to 21 in favor of the union of our churches in its recent meeting at St. Louis.

During the first week of the Bible Conference, we heard the deeply-searching, heart-warming sermons of Adam Burnet of Scotland, the trumpet-call to service by Roy Smith, the description of a bankrupt Europe by Harold Ockenga, the lucid expositions of Scripture by Ernest Trice Thompson, the delineation of our social sins by Peter Marshall, and the whimsical, refreshing sermons of Clovis Chappell. It was withal a great week, a great experience. Thanks to the management for giving us this superlative cross-section of Christian preaching.

Those in attendance from the Southern Convention included the Revs. Robert Kimball, Roy Coulter and Frederick Eutsler. The following ministers brought their wives: Joe A. French, S. E. Madren, I. W. Johnson, D. D. Poythress, and the Editor.

R. L. H.

The other day a report in a St. Louis paper made the General Synod of the Evangelical and Reformed Church reverse its vote on a Christian Social Action recommendation calling for a 40-hour week, a minimum wage of 65c and a recognition of the right of collective bargaining in institutions of the church. First the synod struck these recommendations from the report by a vote of 122-81. A few hours later when the action was reported in St. Louis papers, a newspaper's account was read to the synod, reconsideration was voted, and after spirited debate, the recommendation was restored to the report adopted as a basis for the church. In the debate, Dr. Goebels, the synod's president, declared, "If any institution of the Evangelical and Reformed Church is unable to comply with the standards proposed by the church for secular institutions, it had better close its doors."—Aubrey N. Brown in "The Presbyterian Outlook."

The Terror and Splendor of Life Today

By NORMAN GOODALL, Editor

International Review of Missions, London

An interpretative address based upon the Whitby (Canada) Meeting of the International Missionary Council, July 5-8, 1947

I am speaking to you from an international conference that has not broken down. That is not a cheap gibe at other gatherings where honorable men have toiled in mighty tasks and have yet been frustrated, but it is testimony to a great experience and one which has a bearing upon those other international meetings.

We are a company of about one hundred people, drawn from forty-one nations. We are from Indonesia and Holland, from India and Britain, from the Congo and Belgium, from the Philippines and the United States, as well as from many other countries. Another notable fact is that our company includes a German delegation whose members come from the Russian Zone, as well as the British and American. Then, of course, we are an interdenominational company—Lutheran and Reformed, Episcopalian and non-Episcopalian: a good cross-section of the non-Roman churches of the world. Although this experience makes us less than ever complacent about continuing these denominational distinctions, the sharing of different experiences and inheritances in the faith has once again been a most enriching business. It is one of the most revealing factors in the Christian life today.

Yet, I think the most startling fact about this little company is the diversity of experiences through which its members have recently passed. There are folk here who have been tortured; there are those who have been in prison; there are men who have nearly starved to death; there are scholars and artists who, for months at a time, have been too famished and frozen to think. There are good men who have found themselves taking a different line from one another on such agonizing dilemmas as when to collaborate with an occupying power and when to resist. There are men whose countries have been on opposite sides of the fighting line in this last and most awful of our world wars.

Matched with this diversity of wartime experiences, there are the contrasts to which we shall return when we leave here. We are all enjoying Canadian hospitality and are looking well on it. But it is not nice to think of the sort of winter to which many

of our European delegates will return, especially of what lies ahead of our German brethren. And deeper than these things are the kind of situations—economic, political, and national—to which we shall shortly disperse: in such countries as Indonesia, Korea, the Philippines, Burma, the Middle East, and the European “melting pot.” We have neither come from, nor are we going back to, any sort of Garden City existence. On the contrary, as one of our members has put it, we are back at “frontier” conditions of living. Over vast stretches of the world physically and in deep ranges of life psychologically, we are on the frontiers of the primitive.

From this extraordinary medley of experiences and prospects, we have found ourselves caught up into a *most moving sense of unity*. There is a lot that could be said about this: its character and the explanation of it, and the grounds upon which it is based. But in this brief talk I am only going to share with you one or two dominating impressions which I think everybody here would endorse.

First, we have been gripped by a *sense of the terror and splendor of being alive at such a time as this*. You won't be surprised at that word “terror” when you stop to think about it. When you dare to think about it you know why I have to use such a word. When we first began to plan for this conference, we thought of it in terms of a post-war affair. We said: “After the war;” but here, despite tranquil surroundings and uninvaded Canada, we know full well that we, and all the rest of you, are right in the middle of one of the greatest wars in history. This is not scarce talk about a third world war which may yet come and hit our children. It is realistic talk about the war that has not stopped—the war that is involving us all—young and old—now.

What is the nature of this unfinished war? Partly, it is a struggle with aftermath of the fighting; we are groping our way through the debris of a ravaged world. Partly, too, it is the struggle to adjust ourselves to new forces which have been unleashed in these last years. But there

is more to it than this. Amidst these grim conditions, and by the threat of new weapons, the world is continuing its assault upon the integrity of personality, upon the right of a person to be a person; to be free, not to do what he likes, but to respond with liberated spirit to the claims of God upon his soul. This is the crux of the matter. It is the world's continuing assault upon the integrity of personality.

In this battle the point of attack sooner or later proves to be an attack upon the Christian conception of truth, justice, mercy, freedom, charity. The attacking forces may be governments—new or renewed totalitarianisms. They may be organized religious imperialisms or massed economic forces. They may be the armies of technocracy, of a powerful but sub-Christian press, even of the radio and mass education. The most dangerous points of attack are nearly always the same. While appealing to needs and desires which in themselves are right and good—hunger for social justice, for a better community life, for fulness of living—these attacking forces exploit a deep-seated willingness in us all to become enslaved by something less than the love of God—by fear, class prejudice, racial prejudice, love of power, love of self. Some day the organized maneuvers of these forces may result in another physical clash of nations, with all that this means, if ever we let it happen again. But though we stop short of this final insanity, the war is already on. You and I are in it and there is no discharge. This is the terror of being alive today.

But I have spoken of the terror and *splendor* of being alive today. I wish I could convey to you some fraction of what we have felt about this here, but words won't do it. Somebody tried to express it by saying: “I feel as though *tomorrow has come at last*.” Do you see the point of that?—the tomorrow for which you have longed and prayed: when the war would be over—really over; when victory—the victory that matters eternally—would be assured; when you need not be afraid any more; when you need no longer feel frustrated or impotent or incurably tired; when you would be at peace within and yet magnificently alive and fit for anything: fit for death and eternity, as well as time and all its hazards and joys.

Well, this tomorrow has come. People here who have faced the terror know it. Those who have been tor-

(Continued on page 12.)

CONTRIBUTIONS

SUFFOLK LETTER.

Rest and relaxation has already gotten me to thinking about the work of the pastors and churches beginning this autumn, and moving ahead into the coming year. There is so much for the churches to do in this busy, changing age. As I have driven through the countryside, and been in rural homes now for two weeks I am greatly impressed with the improved roads, improved schools, improved homes with many or most of the modern conveniences. Fields have stretched out ahead of the tractor. Ditch banks and hedgerows have given away to modern terracing and laying out of the farms. Lawns are more beautiful. Life is more complex, and yet there is much of the quiet and peace which enwraps the countryside with the beautiful calm and poise of the out-of-doors.

With it all I have come to wondering if the churches have kept pace with the times. I believe that essentially there has been—at least in the sections I have seen—growth in spirit. The Sunday school is thriving, but is it thriving in keeping with the growing age? And by that question I do not necessarily mean that it is too bad to have two or three classes meeting in one large country church auditorium. That is not too good to be sure, but those classes are getting something great and fine; but are those classes sufficient? Are there not many children and young people and elders uncared for in such a situation? And when another room is built is it in keeping with the public classroom or better, and more beautiful? Does not the church—city and country, for the country has developed in the main as far as most of our city churches—need to move up abreast of the times?

I have been impressed with the fact that the leading farmers and the progressive people of these rural communities are devout members and faithful attendants upon their churches. I have been impressed with the prayers of laymen in public services of worship, and the improved singing, the trained ministers, and the number of young people given places of responsibility and leadership. Perhaps I have seen the better side, but I think the rural church is stepping up its program, but even so, I say that all of us should increase our vision of the work of the church,

its power and place in any community, and its need of keeping spiritual and material fortresses in the forefront of one of the most vigorous ages with which history is acquainted.

What would the world be like if it were not for the good Christian people in every community? Let us all be alert to help make a Christian community of our world. The spiritual resources of our America are being challenged today greatly. Let us plan our work well and do our best for our Christ and His Church.

JOHN G. TRUITT.

ELK SPUR REVIVAL.

The revival meeting at Elk Spur Church, in Carroll County, Va., was uplifting to this writer. From July 13 through the 20th, services were held each night. The attendance was about eighty-five each night until the last of the week. Closing Sunday night with a Communion Service, there were about 115 people present. Reverence and worship filled those present as we took part in that service. Four deacons of the church: Calvin Cole, Andrew Horton, Mrs. Hattie Strickland and Mrs. Lannie Utt, assisted the ministers in this service.

It was good to see six persons join the church on profession of faith and two by letter of transfer. Many took part one night in a consecration service as they knelt at the altar.

Elk Spur is a growing church. It is moving forward with its Sunday school, having 50 to 60 present each Sunday. Bible School is running for two weeks with some of the best work being produced there that I have seen anywhere. This church is paying part of the pastor's salary this year for the first time. The people love their church and are working hard to make the church a vital influence in the community. Paint is being put on the church and the parsonage.

A community sing is held each Wednesday evening. An active Pilgrim Fellowship keeps the young people working.

Back of all of this fine movement is the work of Mr. and Mrs. H. A. Gleason, Jr. They are also being assisted by Mr. & Mrs. Robert Avery this summer. One cannot forget the work of Mrs. Everett, Mrs. Gleason's mother, as she is visiting there this

summer. These are the busiest people we have in any parsonage. May God bless the work and the workers.

W. J. ANDES.

LET THE LIGHT SHINE.

Every true disciple of the Man of Galilee is zealous that the light of the Gospel shall shine in a world made dark by man's wrong doing. The light of Christian faith is a cluster light made up of many lights. It would be tragic for any one of those lights to be extinguished or even to be dimmed. And yet even if one of the lights of Christian idealism failed, its other lights would not automatically cease to shine to light man's way through the darkness of his earthly pilgrimage. Peace is one of the many lights which the Church holds before the world—a light so sadly needed in this day!

God grant that the Church may henceforth ever be true to that light! May that light never cease to shine upon man's pathway. And may the other lights of Christian faith, of which the Church is also the custodian, ever shine with never failing brightness. Every light of the Church is of eternal significance, embodying absolute spiritual values—for instance, the light of forgiveness of sins, the light of personal reconciliation with God, the light of spiritual empowerment, the light of Divine Guidance, the light of personal communion with God, the light of "The Golden Rule," the light of social justice, the light of social service—all these lights embody absolute spiritual values. These have never failed, and, please God, can never fail!

As at creation's dawn God commanded, "Let there be light," so today at the dawn of a new world order God again commands, "Let there be light." And He is depending upon His Church to give humanity the light of truth which the world must have to go on. The prayer of every person who sincerely cares is expressed in our theme, "Let the Light Shine!"

ROY C. HELFENSTEIN.

All that we know we have absorbed from our own experiences, or rearranged in our minds from observing other people, or reasoned out either consciously or unconsciously from thought-data given by inheritance or gathered from our own previous trends of thinking in moments past. The way we are going to think tomorrow depends largely on what we are thinking today. *David L. Brown.*

News of Elon College

By PRESIDENT L. E. SMITH.

THE COLLEGE'S CLAIM.

Elon College did not beget itself. It was conceived and brought into being by the church. By what was then the General Convention of the Christian Church—later the Southern Christian Convention—now the Southern Convention of the Congregational Christian Church.

Since the founding of the college, the Convention has authorized and directed its every step forward. Whenever a campaign of any kind has been necessary—and that has been frequent—it has been presented first to the Convention for approval and authorization. The present campaign for one million dollars was held up for more than twelve months waiting for the Convention to meet and give its approval or disapproval.

The convention approved. The campaign is in progress but we are far from the goal. The distressing fact is that the million dollars, if we had it, would fall far short of present needs. At present prices it will require more than a million to make the improvements and additions to the physical plant already authorized. It would be short sighted to say the least to make improvements, add new buildings and leave the endowment at the present figure, \$368,000.00, which I am sure that you will agree is pitifully small.

In the light of the past and the needs of the present and the future it would seem right to say that the college has a legitimate claim upon the churches of the Southern Convention for its support.

Elon College has had the privilege of matriculating more than ten thousand young men and young women for academic studies. Not all of these graduated but many of them did and many more of them never attended any other college. They are indebted to Elon College for whatever academic preparation they may have had for life. They might have gone to some other college but the fact remains that they didn't. You who attended Elon College may say, "I paid my bills—I don't owe the college one cent." But did you pay the full cost of your education? Really, how much did you pay? Count it up—you might be surprised! Did it ever occur to you that the church and benevolent friends put the build-

ing and equipment there; they helped to build the college's endowment; that the church makes an annual contribution of \$12,000 for current expenses; that all of these helped to make it possible for the college to offer you the privileges of an education at such a low figure? These facts were not taken into consideration when the cost of your education at Elon College was determined. If you really want to know what you owe Elon College for your education if you will determine what you actually paid (if you received a scholarship add that) and multiply that by two—for no student in a liberal arts college pays more than fifty per cent of the cost of his education—you will have near the total cost of your education in college. Then subtract what you actually paid, add 6% interest compounded to the principle and the total balance will be near what you owe for your education.

It would seem that Elon College in its expansion program has a legitimate claim on its Alumni for financial support. Fellow Alumni, have you obligated yourselves for your share?

Elon is a church college—a private school but it is also a public institution. It serves the public as truly and as faithfully as any tax-supported college and without cost to the tax payers of the state. It has made and is making a significant contribution to the cause of higher education—Christian higher education—and deserves the support of the general public. The country as a whole and the total cause of higher education would be the poorer without institutions such as Elon College.

It would seem that Elon College in its expansion program has a legitimate claim upon the general public for financial and moral support.

In its sorely needed expansion—for buildings, equipment and endowment—Elon College feels that it deserves and is depending on the church (every church in the Southern Convention), her alumni and the general public for support.

BOSLEY GOES TO DUKE.

Dr. Harold A. Bosley, minister of the Mount Vernon Place Methodist Church, Baltimore, Md., has been appointed dean of the Duke University

Divinity School, Dr. Robert L. Flow-ers, president of the University, has announced.

Filling the vacancy created by the sudden death of Dr. Paul A. Root, who would have assumed the position of dean early this summer, Dr. Bosely plans to begin his work at Duke on September 1. Dr. Gilbert T. Rowe has been chairman of the faculty since the resignation of Dr. Harvie Branscomb in August, 1946.

Dr. Bosley, who is well known for his work among young people at college student conferences, has preached at chapel services of numerous colleges and universities including Chicago, Princeton, Stanford, Cornell, and Harvard. He was visiting Professor of Church Ethics at Westminster Theological Seminary, Westminster, Md., during 1945; Visiting Lecturer in the Philosophy of Religion at Crozer Theological Seminary, Chester, Pa., during 1947; and has conducted lecture series at the Pacific School of Religion, Berkeley, Calif., the Pastors' Institute, Chicago, Ill., the Pastors' School of Florida Southern College, the Wyoming Conference, the North-east Ohio Conference, and the Ministers' Conference at Union Theological Seminary, New York City.

Dr. Bosley is a well known author in the field of religious literature, having written numerous articles and three books: *The Quest for Religious Certainty* (1939); *The Philosophical Heritage of the Christian Faith* (1945); and *On Final Ground* (1946). At present a fourth book is being printed and will be published this fall.

In accepting the position of dean of the Divinity School, Dr. Bosley made, among others, the following statement:

"The purpose of a Divinity School is to prepare men for the preaching and teaching ministry of the Christian Church. The ones who are to present the Christian faith from the pulpit and in the classroom need to be as carefully trained as persons in any other profession. We seek to understand and follow the commandment of Jesus to love God with mind, soul, strength, and heart, and our neighbor as ourselves. In a day when reason and truth are doubted or denied, when man's confidence in himself is about played out, when the neighborhood in which we live runs round the earth in all directions—it is far from easy to be an intelligent Christian leader. We pledge the Divinity School to a continuation of its glorious efforts to achieve its goal."

**A LETTER FROM THE JACKSONS.**

American Board Mission,
Shaowu, Fukien, China,
July 22, 1947.

Dear Friends:

How many of you are busy at this time with church vacation schools? Memories of the Waverly Bible Schools, the work with children in war-crowded Portsmouth and Norfolk (Clarene Andes met her husband, Bob Harding, doing that work), and the years of teaching in Washington and Virginia are crowding over me now as I experience my first real teaching in China. The South Gate Church is putting on a six-week summer school; my part is teaching two handwork classes every Tuesday; Dick has a double-period English class once a week. I also teach a Junior High English class here at home.

If my former principals and supervisors could visit "my classroom" now, what a shock they'd get! The English classes are in front of the house in a dirt-floored open-air building that was once a Chinese home with mud and plaster dividing it into small rooms. Now it is all one room with the pillars that once divided it making attractive ornamentation. Some of them have elephant heads carved at the top. The blackboard is an old crude door painted black; the chalk bought here in Shaowu, is crumbling and scratchy. The desks are two long high tables with rather rough surfaces; the chairs, the latest design (only centuries old) in convenient furniture. They are square bamboo stools. A makeshift ping-pong net across one table makes good practice in conversation with the paddles and ball right there where the players left them to begin class.

As for the church summer school, each teacher is limited in the time he can give; but all are pitching in to do something at least for the 125 children who come. Many more wanted to come; but a limit had to be set. One group of children have not had the privilege of school so they are getting a taste of school life; others proudly bring their little cloth book bags just as they do to regular school. One little boy has what looks to be a

soap chip box swinging from his shoulder; it is a soup powder box from UNRRA.

The time is pretty thoroughly chopped up into small class periods in order to get in everything with the teachers available. And since the weather is so hot and the children small, it's a pretty good idea, except for the handwork. In our thirty minutes we barely get the roll called, materials given out, "desks" arranged for sharing supplies, and the work begun. Out of consideration for me, it's just once a week; but poor kids—what patience they have to have. Last week I invited them to come to my house and finish. What excited little faces greeted me shortly after returning from school! And how happy they were not to have to wait to use crayon or scissors. With my limited language I would go crazy trying to give directions if it weren't for Timothy Jang (or Chang) who stays right by and puts my broken Chinese into good sentences. The children, in their exuberance, chatter away to me as tho' I really understood it all. What pleasure our few crayons have brought them.

And how responsive they are to the few ideas I brought from teaching days in Washington and Virginia. One group made a kind of paper cap with visor today. They were wearing them all over town, saying, "Now, I'm like an American," or "Now, I'm an American." Another group have made paper figures and are now making clothes. Just like American children, they keep asking the teacher, "How's this?" "Is this right?" The Chinese expression is literally, "Is not is?"

In a room a little larger than your front hall, the thirty-two to thirty-eight children are gathered. The building resembles an old barn no longer in use; and the furnishings are in keeping. Two or three share a saw-horse stool and narrow wobbly desk. Usually I have to sidle down the aisles, and not because I'm fat either, for I haven't gained weight. Take one of my former fifth-grade periods, subtract five-sixths of the supplies, divide the work space by

four, and change all the children's talk into Chinese (preferably several dialects) and you can picture "our class." Oh yes, one little item of difference that is quite important. The polite children who have to blow their noses or spit will get up and go to the window (handkerchiefs are scarce).

All the children are interested in my little supply box; and all are careful to return every pencil and crayon. We're grateful to Dr. George Shepherd and his wife, Dr. Clara, for sticking a few boxes of crayons in among the old clothes they sent, and for the pencils they thoughtfully included. One period's work is

(Continued on page 13.)

MISSIONARY OFFERINGS.**REPORT FOR AUGUST 7-14, 1947.****Sunday Schools.**

Bethlehem (Nans.)—E. Va.	\$ 4.70
Elm Ave.—E. Va.	25.00
Mt. Carmel—E. Va.	6.01

Total \$ 35.71

Churches and Individuals.

Leaksville—V. Va.	\$ 3.84
Liberty—W. N. C.	50.00
Linville—V. Va.	11.92
Mayland—V. Va.	35.00
Portsmouth, First—E. Va.	9.97
Providence Chapel—W. N. C. ..	3.50
Rosemont—E. Va.	53.00
Shelton Memorial—E. Va.	34.00
Wissler's Chapel—V. Va.	16.00
Wood's Chapel—V. Va.	12.00

Total \$ 229.23

Church Extension.

Barretts—E. Va.	\$ 2.28
Bethlehem—V. Va.	5.10
Rosemont—E. Va.	64.17
Mrs. C. V. Strader, 211½ E. Bessemer Ave., Greensboro, N. C.	2.32

Total \$ 73.87

Shaowu.

Antioch—V. Va.	\$ 25.89
Barrett—E. Va.	2.28
Bethlehem—V. Va.	5.10
Greensboro, First—N. C. & Va.	159.89
Liberty—W. N. C.	8.00
Newport—V. Va.	16.00
Pleasant Ridge—W. N. C.	80.00
Rosemont—E. Va.	76.68
Rev. W. B. Fuller, 225 W. Market, Harrisonburg, Va.	5.00
Mrs. I. A. Luke, Holand, Va. ...	10.00
Mrs. C. V. Strader, 211½ E. Bessemer Ave., Greensboro, N. C.	2.32
Suffolk—E. Va.	28.17

Total \$ 419.33

Specials.

W. H. Freeman, Ether, N. C., Shaowu Ministerial Student ..	\$ 100.00
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Total for period Aug. 7-14 . \$ 858.14

Previously acknowledged .. 36,432.14

Total since September \$37,290.28

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

THANK OFFERING—1947-1948.

With the month of November still in the distance, and even before the leaves begin to take on their beautiful fall coat, our thoughts turn to Thank Offering time—a time when we can go “over and above” with our gifts. After all, it’s only when we work the second mile that we have a sense of joy and pride and soul satisfaction.

Perhaps many of you are wondering about the 1947-48 Thank Offering and for what purpose it will be used. As you know, for the past two years, it has been sent to our Shaowu Mission. This coming year, we are helping Shaowu in a different kind of way, by setting aside the funds from Life Memberships and Memorials to educate in the United States a seminary student from Shaowu. So, the Woman’s Convention has designated its 1947-48 Thank Offering to be used to help the Southern Convention build a parsonage for the Superintendent.

Dr. Jesse Dollar, Chairman of the Committee appointed by the Executive Board to proceed with plans for the erection of this home, tells us that the house plans have been approved and ready for contractor bids.

I hope this project appeals to you as it does to me. It should interest everyone—men, women and young people who have the progress of the church at heart. It’s a crying need and merits our support. As Pattie Lee Coghill has said, it can be a real “fellowship” Thank Offering, everyone working together to get the job done in as short a time as possible.

Our goal is \$3,000.00 and over. I have the faith to believe that when the women of the Convention get behind this project it will “go over” in a big way.

I have appointed the following committee to work out plans and program for the Thank Offering: Mrs. W. E. Wisseman, Chairman, Mrs. W. J. Andes, Mrs. Robert Kimball, Mrs. R. A. Whitten, Mrs. John Truitt.

We solicit your suggestions, your help, and your prayers in making our Thank Offering the largest and best we have ever had.

MRS. O. H. PARIS, Pres.,
Woman’s Convention.

SANFORD.

On the evening of May 2, the date set aside for the May Fellowship Day, the two circles of the Sanford Congregational Christian Church joined in a meeting on the lawn of Mrs. T. G. Proctor for an inspiring program, “The Fabric of Fellowship”—a theme which brought together every denomination and race. The theme was presented with songs and reading of the vastness of God’s love; and a play using characters of various races.

Following the worship service, the members enjoyed a bountiful supper served where, a few minutes before, the service had taken place.

Each member took home with her a lasting impression of the greatness of this problem confronting us today—one which affects our universe.

STELLA STOUT, President.

* * *

UNION SOCIETY.

We of the Missionary Aid Society of Union, Southampton, are very happy to report a year of splendid work together. We recently held our August meeting at the home of our president, Mrs. Larry Overby, at which time we reviewed together the things we had accomplished during the past year.

At the beginning of each meeting our spiritual leader, Mrs. Edgar Blythe, has been in charge of a fine devotional service. In keeping with our theme, “The Lord Thy God—and Thy Neighbor,” we have had well-planned programs of missionary prayers, hymns, poems and readings given by different members in our group. These programs have been a great help to us in carrying on our work.

We joined with the churches of Franklin and our community for our World Day of Prayer Service, which was held at our neighbor church, Bethel Friends.

We have given \$30.00 for our Friendly Service project in India.

At Christmas time we sent a number of boxes to the sick and shut-ins of our community and county.

We were happy to have one of our members, Mrs. S. M. Joyner, attend the School of Missions at Elon College during the week of June 16th.

During the year, we served two suppers from which we realized a nice

sum to be added to our building fund started sometime ago.

Our Foreign Mission study book, *India at the Threshold*, was reviewed by our president, Mrs. Larry Overby. Mrs. S. M. Joyner reviewed *Portrait of a Pilgrim*.

We believe we have met all requirements of the Standard of Excellence so far, and are hoping to be among those on the Honor Roll.

NELLIE M. SCOTT,
Secretary.

* * *

HINES CHAPEL.

Our society is experiencing another wonderful year. The work of each member and the very fine cooperation of the entire group is gratifying.

We find that having more than one public meeting has proven quite worthwhile. So far, we have had two planned public meetings in the church auditorium; the Thank Offering Service, and the Easter program.

Friendly Service included gifts to Franklinton College, a gift package to Miss Angie Crew in Japan, and also a box is being prepared for the Carroll County Mission. On May 18th, on Sunday afternoon, a number of church members visited the Elon Christian Orphanage, carrying various gifts. This is truly a most wonderful privilege every church member has and should accept—a responsibility to a church institution. Through these personal visits we can see just what our money, our gifts and our prayers are accomplishing. Another interesting project was the preparation of a kit for a child overseas. We have learned that it is more blessed to give than to receive, for when the gifts for the kit were made, there were enough articles for two kits.

The fellowship meeting was in the form of a “Covered Dish” supper in the Madison School cafeteria. A delightful evening was experienced.

Several members of the Society and our beloved pastor, Rev. Mack V. Welch, and Mrs. Welch braved the rain and attended the Spring Rally at the Reidsville Church. It was splendid day of spiritual uplift and fellowship.

The mission study books were reviewed jointly with the Monticello Society. Mrs. Russell Powell and Miss Elizabeth Chicoine were at their best.

At present, the society is planning to give a picnic for the children at the Elon Orphanage. We covet your prayers that our society may continue to grow in favor with both God and man.

VERA GERRINGER,
Reporter.

FOR THE CHILDREN

LETTERS TO THE EDITOR OF THE CHILDREN'S PAGE.

Dear Editor:

I'd like, if I may, have a very brief bit in one of your SUN pages sometime soon. As you possibly already know, I accepted the job of Cradle Roll Superintendent at the Woman's Convention at Elon, and there are several things I would like to do, right away.

One of these items is about cradle roll mite boxes. Several have asked me about them, and as Cradle Roll Superintendent of our own church here in Asheboro, I have found that children like to play with their boxes. It seems to give them a feeling that they are really their own. The cradle roll boxes put out by our own Pilgrim Press, are so fragile they are always torn up, and sometimes lost. For two yearas, I have been using sturdier ones from another place, and they seemingly pass the test of hard wear. They are small, so we take them up twice a year instead of the usual once. At Christmas time I take new boxes, and a gift for each child, and take up the boxes; then again in June, when we have our annual Cradle Roll Paarty, I take them up, and give out new ones, and another gift.

Mite box No. AC-11—each 5c; doz. 50c; hundred \$3.50 may be ordered from the Methodist Publishing House, Box 2058, Richmond 16, Va.

Sincerely,
MRS. ORVA BROWN,
967 Straight Street,
Asheboro, N. C.

* * *

Dear Editor:

This is our first letter to THE CHRISTIAN SUN. We want the other Junior Missionary Societies to know that we have met all the requirements to be on the Standard of Excellence. We have had our monthly meeting every third Sunday night at eight o'clock in one of our members' homes. We have enjoyed our mission study books, and have invited parents and friends to one meeting. We have paid our apportionment. We are having our picnic this week at the beach.

With best wishes,

CAROLYN BUPPERT,
Reporter.

Dear Carolyn:

Please give us the name of your church.

TINKER TAYLOR SOLDIER-SAILOR.

By LAURA GRAY.

Issued by the National Kindergarten Association.

"What do you think she will be when she grows up?" I asked, gazing at my three-month-old granddaughter who lay in her crib—the sleeping image of my matter-of-fact son.

"A writer," responded her imaginative young mother with assurance. "I've always wanted to be one, but I've never had the necessary time."

This surprising answer recalled to me an incident of my seventh birthday. My father, who delighted in horses, presented me who had hardly ever so much as seen a horse—we lived in a city apartment—with a young pony that was full of fire. He never questioned that his daughter would love all members of the horse family as he did! Now my daughter was making the same mistake, thinking her baby was destined to love the art of writing as her mother did.

How terrified I was of that pony! I sat on his back, held the reins as shown, and made desperate efforts not to fall off. I wanted to please Dad for his fine gift, but the experience was like a nightmare. That evening I heard him say to my mother, "I can't understand Daughter—she takes that pony the way she takes her medicine!"

We must remember that though the child is his parents' offspring he is not a repetition of either of his parents, but is an entirely new individual, with something of many of the ancestors of both his father and his mother in his make-up. He is himself, and the parents' own frustrations and desires should not influence anyone's expectations or treatment of him. To expect a son to follow naturally in his father's footsteps is not right. Even if the boy seems personally cut out for his father's occupation, no pressure should be exerted; the decision should be made by him alone.

How can we guide our children toward choosing a life work wisely? First, study the child from his infancy and be sure that his time is filled with interests. Provide opportunities for him to know about many callings. Perhaps, as the years fly past, he will keep returning to one

line of activity. He may show a love for making things, a delight in music, or an outstanding desire to understand machinery. Youngsters often follow one urge and then another—each being of more or less short duration. Today it may be planes, then radio or photography may take the spotlight. A trip to the country may make the work on a farm crowd out other interests. At one time a boy may feel that a sailor's is the only life. However, if he returns again and again to one of these occupations, then we can try to help him to develop that one far enough to judge of its future prospects for him.

Many young people show no special bent. Whether they do or not, we should encourage them to put forth their best effort into all that they attempt—not by scolding, but by showing them how the giving of oneself to a project brings deep satisfaction.

The genius in any direction, though well educated for some other profession—perhaps to be a lawyer or a doctor—returns to the art that demands his energies, probably to suffer materially, but to follow to the end that gleam of the "celestial fire" that he always sees. Had this urge been discovered and heeded sooner, time and unhappiness would have been saved.

The search for talent can be made both at home and at school. At home, we should talk to our youngsters about many callings and let them see the activities that they embrace. Also, we should familiarize ourselves with the new occupations that appear daily in this changing world. In our talks we should emphasize the joy of service rather than the idea of gain. Instead of "How much money can I make?" encourage the question "what have I to give?" Becoming conscious of a great need will sometimes call out latent talents. The young are idealists, and once fired with a purpose will often surprise their elders with their enthusiasm and ability.

By studying these precious ones entrusted to our care, knowing their hearts, constantly supplying interests, we parents gain a competence to guide in the choice of a vocation.

Personal liberty will prove a poor and shrunken thing incapable of satisfying our aspirations if it does not exact as its minimum requirement that there shall be the preservation of opportunity for the growth of personality.

Cardoza.

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, Editor.

YOUTH FOR CHRIST, OR YOUTH FOR DELINQUENCY.

The future of our civilization is in the hands of the 73,000,000 church members of the United States.

Youth for Christ, or youth for delinquency, which shall it be? We must realize that American youth alone cannot prevent delinquency. All church people, all patriotic citizens must cooperate.

Our appeal is to American youth to join in the fight for the preservation of their own generation. High-minded, idealistic, Christian youth of all creeds, races and groups, must lead the fight for clean living and high social standards.

Monthly Union Meetings for Young People.

Great impetus would be given to such efforts if all the Christian young people of a city or district were to join in a union meeting once a month as a substitute for their denominational young people's meetings. Such meetings should be led by the ministers, with the active cooperation of the young people, to promote Christian ideals and to oppose the liquor traffic, gambling, indecency in literature and the theatre, all vicious enemies of the church.

Get Scientific Facts Before the People.

Obtain the latest facts in reference to liquor and delinquency. Publish these truths, through news items, plays, radio programs, rallies, contests, public speaking, the circulation of literature, etc. Do not be satisfied with a negative approach—recommend the Christian solution to these problems as the real answer.

Show the Christian attitude in your own life, thus setting a good example in your home and among your associates.

Let all of us talk, work and pray for better conditions and higher standards for youth, since the oncoming generation offers the only hope for a better world.—Margaret J. Rankin, California.

There isn't a thing in Washington which you don't like that you and your neighbor can't change.

SOMETHING TO LIVE BY.

When James A. Garfield was a young man a printed slip was given him by an aged friend which he carefully cherished to the end of his life. It read:

"Make few promises. Always speak the truth. Never speak evil of anyone. Keep good company or none. Live up to your engagements. Never play games of chance. Drink no intoxicating drinks. Good character is above everything else. Keep your own secrets if you have any. Never borrow if you can possibly help it. Do not marry until you are able to support a wife. Keep yourself honest if you would be happy. When you speak to a person, look into his eyes. Make no haste to be rich if you would prosper. Live within your income. Save when you are young. Spend when you are old. Never run into debt unless you see a way out again. Good company and good conversation are the sinews of virtue. Your character cannot be essentially injured except by your own acts. If anybody speaks evil of you, let your life be so that no one believes him. When you retire at night, think over what you have been doing during the day. Never be idle. If your hands can't be employed usefully, attend to the culture of your mind. Read the above carefully and thoughtfully at least once a week."—Selected.

SOCIAL PRESSURE.

A matter of tremendous importance to young people in meeting the alcohol problem is the dominant social pattern of our times which includes the social pressure of the group at least to accept social drinking. So says Dr. George T. Harding, Professor of Clinical Psychiatry, Ohio State University. The importance of this particular pressure is increased by the fact that it comes at a time when the young person is least prepared to meet it.

"I have talked," said Dr. Harding, "to hundreds of students in the University who have told me that they are opposed to drinking, that they accept alcohol only because they are unable to resist the social pressure of

their group. Unfortunately, the individual who finds it hard to be in the minority, to resist the pressure of the larger group, is too often the one least able to resist the tendency to become alcoholic. It is the exciting, stimulating, pleasurable surroundings of college drinking, even when it is done in moderation, that makes it a particularly dangerous influence in later life."

DO PAROCHIAL SCHOOLS REALLY WANT OUTSIDE REGULATIONS?

Regardless of the fact that there is strong tradition in this country for the separation of Church and State, the state is going to control the expenditure of funds it authorizes from the public treasury for church schools, if it ever does authorize such use of public funds. Funds for aiding private and parochial schools are going to be wound around with red tape and securely tied by plenty of apron strings to the public treasury. The taxpayers cannot stand for hit-and-miss scattering of public funds—at least, not if they think about it.

Then it follows that some control of private and parochial schools by the government of a given state will develop if state moneys are used to aid such schools in any way whatsoever. Since 1936 the Roman Catholic Church has exerted such influence among the citizens that a few states have voted to subsidize parochial schools at least in one way: transportation of the pupils to and from school by public school bus.

The nation noted that Wisconsin in the 1946 election met the issue squarely with the rejection of an amendment to the State Constitution which would have provided for transportation for the private and parochial school pupils. Massachusetts is facing the same sort of problem, except that in that state there already is a law (1936) authorizing free transportation for these pupils, and Protestant leaders are now getting up petitions to repeal that law. They will have to have 20,000 signatures in order to be allowed to place the issue before the 1947 legislature. Then 5,000 more signatures will be necessary to get the question on the 1947 ballot, should the legislators not support the repeal petition. Kansas legislators recently received a bill providing for public funds for transportation of parochial school children. The matter seems definitely settled in Iowa and yet bobs up every so often. Taxpayers in one township in New Jersey who rebelled against the burden put

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

WISE WORDS ABOUT WORK.

LESSON IX—AUGUST 31, 1947.

By REV. ROBERT M. KIMBALL,
Guest Editor.

SCRIPTURE TEXT: Proverbs 6:6-11;
18:9; 24:30-32; Ecclesiastes 5:12.

GOLDEN TEXT: "Whatsoever thy hand
findeth to do, do it with thy
might."—Eccles. 9:10.

During the past five Sundays much of the lesson material has been taken from the Book of Proverbs, which is considered to be a manual of conduct, containing practical suggestions for everyday living. So far we have studied what this Book has to say about parents and their children, purity in heart and life, the evils and dangers of intoxicating drinks, its advice about honesty, and now *Wise Words About Work*.

The Proverbs were compiled by King Solomon at a time when Israel was enjoying great prosperity and luxury. Wealth and ease had brought vice and attending evils, and in these conditions we have the historical basis for the Book. But as we read the proverbs we realize that while the advice was needed by people in those days, the ideas are just as alive and meaningful for us today. Therefore, let us see what Solomon says about work.

"Go to the ant, thou sluggard: consider her ways and be wise."

There have always been people who are workers and people who seek every opportunity to avoid work. Solomon saw them in his day and we can find them today. Whenever the urge may come to us to shirk a responsibility or neglect our work, it would be well for us to "go to the ant" and "consider her ways." Those who have studied the habits of these tiny insects have discovered that they all have their tasks, they help one another, they work together for the common welfare, and all share equally in the products of their labors. They do it voluntarily, without "guide, overseer, or ruler." Life within the family as well as in the community and the world would be happier if people would learn to work together, if every person would assume his share of the work and responsibility.

"I went to the field of the slothful . . . and lo, it was all grown over with thorns."

It is certainly true that you can judge a man by the kind of work he does. Character is revealed by the quality of our work and the interest and dependability we show in carrying out any task. A lazy man will never be a successful farmer. The weeds will get ahead of him every time.

It is always sad to see a piece of work that has been left unfinished. Many people are eager to undertake new projects, but when the work becomes difficult they give up. Look about your home. Are there jobs you have started and then laid aside because the work was too hard? Consider your church. Have plans been made and committees appointed to do a certain thing? Has the work been begun enthusiastically and then stopped because the workers lost heart and interest? Let us never forget that "It isn't what you start that counts, it's what you finish." We are thankful for every man in the church who can be counted upon to enthusiastically endorse and support every new project of the church, but God bless the man who will work to carry that project through to a successful conclusion.

"The sleep of a labouring man is sweet."

Haven't you discovered that you always sleep best after hard work? Everyone enjoys a day of leisure now and then, but nothing can compare to the peace and satisfaction that comes at the end of a day of hard work when some big task has been completed. Consider how a farmer feels when his crop is harvested or a housewife when spring cleaning is finished; think of the satisfaction which a banker feels when the bank books are closed and balanced, or a surgeon after a difficult operation. It is a great thing to be able to go to bed at night with a clear conscience and the knowledge that you have accomplished something during the day.

"Whatsoever thy hand findeth to do, do it with thy might."

In the Golden Text we discover the secret for finding satisfaction in our work. We'll never enjoy our work unless we really put our heart into it. You have heard the story many times of the men who were mixing cement. Someone asked the first man, "What are you making?" "Twenty

dollars a week," was the reply. When the question was put to the second man he said, "I'm making cement." When the third man was asked, "What are you making?" he replied, "I am helping to build a cathedral."

We have got to see something bigger than the task we are doing, or our work will be drudgery instead of joy. A woman must not think of cleaning and cooking and washing and ironing as ends in themselves. She must realize that she is making a home for her family. The man in the factory must see beyond his little job to the great machine being built and the service it will render to mankind.

The humblest task will take an new dignity if we can realize that it is somehow contributing to the advancement of mankind. And when we realize that the work we are doing is really important, then it should naturally follow that we would want to do it well and with our whole heart.

THE TERROR AND SPLENDOR.

(Continued from page 5.)

tured, half starved, and frozen know it. The bereaved, the overworked, the naturally timid have discovered it. The tomorrow of God, made alive in Christ and by the power of His Spirit, is with us here and now. We can live in it, feed on it, glory in it, and rest in it. It is the glorious liberty of the children of God. It is life—the life that is life indeed. It belongs to those whose lives are hid with Christ in God. This is not *our* exclusive possession: it is yours; yours for the taking.

Now out of this splendor of living, we have seen afresh the kind of job that is to be done if, for all mankind, the terror is to be overcome, and the splendor seen. *We've to go into all the world with good news*, and we've to take it not chiefly by professional

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preachers and in professional language, but through all sorts and conditions of men and in the language that is life as well as speech. We've to go into *all* the world, into the domains of politics, economics, public administration, education, journalism, the arts and science, where the battle is on. Not glibly suggesting that stubborn technical problems can be solved by piety or amiability, but raising up and sending first-rate men and women into all these fields; technicians, if you like, but persons—persons in whom tomorrow has come; men and women whose conceptions of truth, Justice, mercy, freedom, and charity are Christian through and through: men and women who believe in life because they believe in God and have been saved to serve. This is the new priesthood of all believers: the new missionary vocation of all believers; the new world war of the spirit to which we are called. And while this opens up new mission fields in what we used to call Christendom, our special concern here is still with those lands where millions have had no chance to know who Christ is and what splendor of living means in Him.

As part of this task, we have to do something about those fellowships of Christian insight and experience which we call *the churches*.

This conference has made us more than ever thankful to God for His gift and creation—the Christian Church. We have seen how, if it had not been for the faith, the worship, and the fellowship of companies of Christian men and women throughout the world, tomorrow would never come to us as individuals. In the congregation of the faithful, often small, poor, persecuted, or in peril, the vision has been given, courage has been bestowed, the grace of our Lord Jesus Christ has appeared, bringing wholeness and spiritual peace. Moreover, we have learned afresh that even the smallest and poorest little congregation is never a solitary unity. There is spiritual interaction between it and the whole Church of God; between your parish church or village chapel and the whole Church throughout the world; between each local congregation in this world and the Church of the centuries past; the Church in the heavenly places. Here is the real international, the supranational society

Yet with all this, we have been gravely disturbed about the churches. Physically they have felt the full force of war's destruction. Thousands of buildings have gone. We are twenty million Bibles short. There is a

famine in Christian manpower. All over the world the churches are inadequately equipped with resources to do their job as it ought to be done today. Here in the work of the International Missionary Council we are initiating plans on a world scale and on an interdenominational basis to remedy these things. But serious as this is, we are far more worried about the fact that so many people do not know how much alive the Church is meant to be; how rich is the truth entrusted to it; how accessible to it is the spirit and power of God. Some of the people who do not know this, or have forgotten it, are in the Church, as well as outside. They are so near and yet so far from being alive in Christ, vivid members of the most dynamic society and committed to the service of all men through the love and fire of the living God.

Now why does this awful thing happen so that to speak of the Church often suggests only coldness, formality, dullness? I think we have seen the secret of this also while we have been here. One of our most memorable sessions was not originally provided for in the program. In a sense it was "off the record." It occurred when we listened to half a dozen people who are what we call "first generation Christians"—that is, they have not inherited their Christian allegiance but have come into Christianity from non-Christian backgrounds—Islam, Hinduism, modern secularism, nominal Christianity. Don't forget that merely nominal Christian religion. As we listened to these folk, what we all realized is this: there is really no such thing as "second generation" or "third generation" or "fourth generation" Christianity. Oh yes, there are precious inheritances which we cherish if we have any sense. We learn from them and appropriate them and owe more to them than we can ever know; but the real thing—the touch of the living God upon the very mainspring of your life—this has to be a first-generation experience for us all, so that whatever language you use about it, you understand the meaning of St. Augustine's cry, "Thou hast touched me and I am on fire for Thy peace." And the miracle is that this happens. It is happening here and now; it can happen all over the world. It can save mankind into sanity, and fearless, serviceable living, into the community life for which we were born and which, though rich in its present experience, is but a foretaste and assurance of the splendor of eternity.

The proclamation of this Good

News to all mankind is our commission and task. It is the real thing that gives point to being alive at a time like this. We who have gathered here are giving ourselves to it afresh. We call you to it also so that by the grace of God men everywhere, disillusioned or despairing, may lift up their heads and say: Nobleness walks in our ways again and we are coming into our heritage."

LETTER FROM THE JACKSONS.

(Continued from page 8.)

planned around some religious pictures Miss Bascom (see the May 29 issue of *THE CHRISTIAN SUN*) sent. There are enough to give each child one.

Four boatloads of hospital supplies arrived Sunday; so Ed's been having a grand time opening boxes. Another nurse came, too; so expects to have the hospital open, at least for emergencies, any day now. How glad we'll all be when patients won't have to be turned away to die. One patient who would have been in a hospital bed, is still miraculously alive. A snake had bitten his hand; neglect and ignorant doctoring had done their worst when the man came to Ed three weeks later. Gangrene had set in and amputation was needed to save his life. But of course there could be no such operation. However, a "spontaneous amputation" took place, Ed says, and the man with his dangling, useless arm, is doing fairly well.

The work of the School of Missions and Pastors' School you folks had at Elon this past spring sounded grand and inspiring. As you can guess, we were especially thrilled to learn that the Woman's Convention voted to use their *Life Memorial and Life Membership Fund* for aiding Chinese ministerial students. It's as important to have trained leaders here as to have missionaries, more important, we believe. For we missionaries can never do for China what her own people can and must do. We are here as agents to help them help themselves.

We feel your support of us as strongly as we feel the problems ahead of us.

Affectionately,
DICK & DOROTHY JACKSON.

One of the eternal conflicts out of which life is made up is that between the efforts of every man to get the most he can for his services and that of society disguised under the name of capital to get his services for the least possible return.

—*Oliver Wendell Holmes.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

I am quoting a letter that I received from Mr. C. E. Young, Treasurer of the Men's Bible Class of our Durham Congregational Christian Church, which I think will be of interest to you. I quote:

August 8, 1947,
211 W. Trinity Ave.,
Durham, N. C.

Mr. Chas. Johnston,
Elon College, N. C.
Dear Mr. Johnston:

We assure you it was a great pleasure to donate to the Orphanage the third refrigerator. Enclosed you will find a check for \$268.51.

Wishing you the best of luck in the work you are doing such a splendid job of.

Yours in His service,

C. E. Young, Treas.,
Men's Bible Class,
Durham Cong. Christian Church, Durham,
North Carolina.

This class gave this refrigerator because they got a real joy out of giving. Our Durham Church has been one of our loyal supporters for many years and we are grateful.

The orphanage is like a home and family. It seems that there is always a need; something every day. The refrigerators have been amply taken care of. We now need two cook stoves, the large family size. They are very hard to find. Several manufacturers made this stove before the war, but they do not make them. We have found a company that has one left, which we can buy for \$130, and the freight bill will probably be eight or ten dollars at it has to come quite a distance. Now, what class will send us a check for \$140 to pay for this stove? This is factory cost. When we get this stove, which is the only one this company has on hand as they have quit making this stove, we will try to find another for the other kitchen. We will then be supplied with cooking fixtures, and the matrons who have charge of the kitchen and dining rooms will be happy.

When one need is supplied, another need appears. It is like painting a house inside. After you paint one room the other looks so badly you have to paint all of them to make them harmonize.

We can almost see the end of our repair work. We have put a new roof

on the cottage where Mr. Wagoner lives. We have also repainted it on the outside and inside and it looks very pretty. We have one more job to do, and I think that will finish this undertaking.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 21, 1947.

Amount brought forward \$7,153.79

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Catawba Springs	38.00
Eastern Va. Conference:	
Bethlehem (Nans.)	\$ 17.20
New Lebanon	25.00
Rosemont	128.00
Portsmouth, First	9.38
Shelton Memorial	20.00
	199.58

N. C. & Va. Conference:	
Happy Home	\$ 9.73
Hopedale	20.86
	30.59

Va. Valley Conference:	
Linville	\$ 8.60
Mayland	10.00
Wissler's Chapel	13.00
Wood's Chapel	9.50
	41.10

Total	\$ 309.27
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Total this year from churches	\$7,463.06
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MRS. VEAZEY PASSES TO HER REWARD.

Mrs. Maude Louise Veazey, wife of Rev. Guy H. Veazey, died at her home in New Market, Va., Saturday, August 16, 1947, following a lingering illness of nearly two years.

Funeral services were conducted in the Bethlehem Church, at Tenth Legion, Sunday afternoon, August 17, by the active pastors of the Valley Conference (Madren, Coulter, Newton, Whitten) and the choir of Bethlehem Church. Following the services the remains were conveyed to the Stiffler's Funeral Home in Columbus, Georgia, where the family and friends met together on Tuesday at 4:00 o'clock P. M. for a brief service before the body was laid to rest in the City cemetery there. Mrs. Veazey was a woman of excellent Christian character, a friend to all who knew her, a devoted mother and a loving wife.

We pray that God will comfort the hearts of her loved ones and friends in the consolation that having laid her burden of suffering down, she has received the crown of life to be forever with the Lord.

ROBERT A. WHITTEN.

It is impossible for that man to despair who remembers that his Helper is omnipotent.—*Jeremy Taylor.*

SYNAGOGUE TO BE DEDICATED.

The Touro Synagogue in Newport, Rhode Island, the most historic synagogue in America and one of the nation's oldest religious monuments, will be formally dedicated as a national shrine on Sunday, August 31, 1947.

The Touro Synagogue is the first Jewish temple to be honored as a national shrine, and its selection is a fitting tribute to the great tradition of religious liberty in the United States. Newport, itself, is a city of churches, with three Baptist, two Congregational, one Church of England, one House of Worship, and the Jewish Synagogue standing within a radius of two block for almost two centuries.

The Touro Synagogue was the scene of one of George Washington's most famous messages. Appearing in Newport in 1790 at the invitation of Moses Seixas, head of the congregation and a personal friend, the first President delivered the famous lines: "The Citizens of the United States of America have the right to applaud themselves for having given to mankind examples of an enlarged and liberal policy: a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights. For happily, the Government of the United States . . . gives to bigotry no sanction."

Early members of the Turo Synagogue Congregation included veterans of the American Revolution and prominent patriots—such as Aaron Lopez, an early colonist who sacrificed his personal fortune to further the revolutionary cause. Ezra Stiles, pastor of the Congregationalist Church at the time the Synagogue was dedicated and later President of Yale University, was among those who attended the dedication on December 4, 1763, and left a full account of that historic event.

Present at the ceremonies on August 31 will be many prominent national figures, the Governor of the State of Rhode Island, the U. S. Senators of the State, and representatives of many religious faiths. Keynote address will be delivered by the Honorable Joseph W. Martin, Jr., speaker of the House of Representatives, and Rabbi David de Sola Pool, of the Shearith Israel Congregation in New York City, will unveil the tablet commemorating the occasion.

In Memoriam

BRIGGS.

Fuller's Chapel Church lost one of its most loyal and devoted members in the passing of Mr. S. W. Briggs. He was a charter member of the church and served as superintendent of the Sunday school for many years. He was always ready with time and money to assist in the work of the church he loved so much. His memory is cherished by all who knew him and he will be greatly missed for it was his custom always to attend the church services.

He is survived by a large family of sons and daughters and grandchildren. These are of his first wife who preceded him many years ago. The wife of his later marriage preceded him November 12, 1944. To those who survive we extend our prayers and best wishes.

E. M. CARTER.

SEABRIGHT.

Mrs. Lula May Boxwell Seabright, wife of Deacon Harry W. Seabright and the mother of Mrs. Orville Hoover (Anna Amelia), died at the Winchester Memorial Hospital Monday morning at 7:00 o'clock, August 4th. Mrs. Seabright had been sick for about two years.

Funeral services were conducted in the church Thursday afternoon, August 7. A large congregation were present to pay the last tribute of respect.

For more than thirty years the deceased had been a faithful member of the Winchester Church, and active in the Women's work. She was kind and gentle in disposition and made friends of all her acquaintances. The church has lost a loyal supporter but her life of Christian service will live in the hearts of us all.

ROBERT A. WHITTEN.

JOYNER.

WHEREAS, on June 14, God in His infinite love and wisdom, took from Bethlehem Christian Church one of our loyal and beloved members and devoted friends, William J. Joyner; and,

WHEREAS, "Uncle Willie," as he was affectionately known in his community and church was truly loved by all who knew him; and,

WHEREAS, he loved his church and was a charter member of the Taylor Progressive Bible Class, and was always ready to do some kindly deed for others; now, therefore,

BE IT RESOLVED:

1. That we shall never cease to miss his smiling face and kind words.

2. That we extend to his family our deepest sympathy and pray God's richest blessings upon them in their sorrow.

3. That a copy of these resolutions be sent to "The Christian Sun" for publication, a copy to the family and a copy be placed upon the church records.

Mrs. ANNIE R. SMITH,
Mrs. J. E. HARRIS,
Mrs. T. A. POOLE,
Committee.

HARRIS.

WHEREAS, God in His infinite love has seen fit to call to his reward one of our faithful and devoted members, Joseph Fenner Harris, who departed this life May 24, 1947.

Although failing health had prevented his regular attendance at church for quite a while, we felt that Brother Harris was present in spirit and prayer. Now, therefore,

BE IT RESOLVED:

1. That we extend to the family of Brother Harris our sympathy in our mutual loss and sorrow of one so faithful and true in service to his church and community.

2. That we bow in humble submission to God's will, knowing that our loss is his eternal gain.

3. That a copy of these resolutions be sent to the family, one to "The Christian Sun" for publication, and a copy be placed upon the church records.

Mrs. ANNIE R. SMITH,
Mrs. J. E. HARRIS,
Mrs. T. A. POOLE,
Committee.

WEST.

On January 1, 1947, Colonel Junius Edgar West, of Suffolk, Virginia, passed from this earth. It is good that the women of the Southern Christian Convention pause for a few moments to pay tribute to the life and honor to the memory of this great and grand man. Colonel West was a man of strong character, determination and wide vision. He loved his church and through his faith, prayers and works, his great influence was realized in her various institutions; foremost in his heart and life was his love for missions, his devotions and loyalty to every cause of our missionary work have been unsurpassed.

In appreciation of the unselfish and magnanimous life that Colonel West lived we would pay our tribute of respect to this valiant leader with the realization that—

FIRST: He was a Christian statesman. For many years keenly interested in things pertaining to State, as Lieutenant Governor, Colonel West was recognized as one of the leaders of the great Commonwealth of Virginia, at all times fearless and determined in his convictions for right and straightforward thinking. He was a legislator and a Christian gentleman.

SECOND: He was a loyal and active church member. His influence and good works will live on in his own church, where for many years he was a member of the Board of Deacons and the beloved and honored teacher of the Philathea Bible Class. He was courageous in his thinking and loyal to his church at large. For many years he was a valuable member of the Board of Trustees of Elon College.

THIRD: He was a great missionary leader. He was chairman of the Southern Mission Board of the Congregational Christian Church for forty years. His great vision, enthusiasm and interest were sources of great inspiration and help to those working with him. As chairman of the committee that set up the Southern Christian Convention Home Mission Fund, he was an ardent supporter of the Christian Missionary Association. Strong churches stand today as monuments to his faith and works. For a number of years he paid the entire salary of the pastor of the First Congregational Christian Church of Newport News, now one of our strongest churches. After the death of Dr. J. O. Atkinson, Executive Secretary of the Mission Board of the Southern Christian Convention, Colonel West assumed an even greater responsibility and made a most valuable contribution to our mission work at a much needed time.

We, as a missionary group, are grateful for this great character, this servant of God. We miss his inspiration and enthusiasm, his good and wise judgment in our council, we reverence his memory and pray that his mantle will fall on another who may be worthy of such a noble heritage. May we strive to emulate the example of his life by carrying forward the great work to which he was deeply devoted and to which he gave so much.

We recommend that this Convention send to his family an expression of appreciation and gratitude for his beautiful life of service.

Respectfully submitted,
Mrs. RUSSELL T. BRADFORD,
Mrs. LEON E. SMITH,
Mrs. CLAUD E. ELEY,
Committee.

Elon College, N. C.,
June 18, 1947.

PAROCHIAL SCHOOLS.

(Continued from page 10.)

upon them by a state statute authorizing the cities to provide the free transportation for the parochial school pupils were unsuccessful before the United States Supreme Court, for by a decision of 5 to 4 on February 10 the Supreme Court ruled that public school tax funds may be used to pay for transporting children to Catholic parochial schools.

Nevertheless, parochial and private schools may well look with favor upon efforts to stop the tide of aid to them through free transportation or in any other way. That is, they should see clearly that some controls will always follow the aid and that, try as they may, their administrators cannot remain supreme in their own bailiwicks if public moneys are forming part of their means of support. The public may rightly come along and make tours of inspection whenever it wishes.

And, while the interference and outside control may not be apparent to parochial school authorities right now, today or tomorrow, it will come. It will surely come. Not long are taxpayers going to allow public funds to be spent to support sectarian schools without wondering just how those schools are run and without insisting upon inspecting them, criticizing them, and maybe changing them in a number of ways. This would indeed be a departure from the tradition of separation of Church and State. That is exactly why the opening wedge of a little public support here and there for parochial and private schools is dangerous all around.

E. K.

regrets are conquests over ourselves.

The only conquests which leave no
—Napoleon.

Church Strategy in California

By JAMES W. FIFIELD, JR.
Minister of First Church, Los Angeles

Congregationalism has always been a force for good in Southern California. Its effectiveness has varied greatly, with the competence of its leadership—and with the tides in this church, which furnishes a large part of its strength.

Our Order has not kept pace with the development of Southern California, but yet may come into its real strength here. During 1940 strong pressures were exerted on the Conference Board to have the field surveyed. Some felt that ground was being lost and that opportunity was at hand. Finally, after considerable resistance, a splendid and comprehensive survey was started in November, 1940, and completed in March, 1941. Its findings were made the basis of a new era for our denomination in these parts.

This is destined to be the strongest Conference in all Congregationalism. We ought to be making statesmanlike plans toward that end NOW. As other forces shift toward the Pacific Slope, so Congregationalism well may. The real challenge is to match our opportunity with our vision and courage. The problem is not primarily financial—there will be money for whatever worthy plans are developed.

Assistant Superintendent Rowles reported recently to the Los Angeles Association that our Conference leads the nation in Apportionment Giving which in 1946 increased 61 per cent. During the same year, giving for War Victims increased from \$1.05 to \$1.89 per capita (83 per cent). The Unit Plan Goal was \$6,200, and \$7,000 was contributed. Ours is one of the twenty-three Conferences that paid their per capita tax to the National Council in full, at the insistence of Superintendent Dreier.

New residents are moving into Metropolitan Los Angeles at the rate of 15,000 monthly—and into other communities within the Conference in about that proportion. The opportunity and need for statesmanship are NOW. I hope some way will be found to get the strong Laymen of our Conference into active participation in its affairs. Where bodies have the benefit of such direction they have vision, power and commanding influence.

But back of strategy there must be spiritual devotion on the part of each constituent. We cannot share what we do not have. Congregationalists' religion does not get to the molten point often enough!

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, AUGUST 28, 1947.

NUMBER 33.

American Board Seeks Charter

Mrs B F Frank

2-1-48

If the Congregational Christian - Evangelical and Reformed merger goes through in what ways will it be possible for the corresponding boards of the two denominations to combine without loss of any essential interest?

That is a problem to which Board executives of both denominations gave three days of intensive study in Columbus in October. They came away with the encouraging report that several alternative courses had been discovered which would all lead to this result.

But in preliminary investigation of the legal difficulties to be removed, the attorneys for the American Board brought to light an embarrassing situation. The American Board is a Massachusetts corporation, dating from 1812. In common with other Massachusetts corporations of that period it has a charter which can be amended only by special act of the Massachusetts Legislature. And the provisions as to conditions of membership in the American Board are at present in its charter, not in the by-laws. So before any step could be taken at this point the sanction of the legislature would be required. As the legislature meets only every other year this might entail annoying delay.

But the legislature is in session in 1947. So a special meeting of the American Board was called for November 4, 1946, in Boston, in connection with the Plenary Session of the Prudential Committee. At that meeting a carefully drawn petition to the Massachusetts Legislature was authorized. If this petition is granted, it will have the effect of transforming from the Charter to the By-laws, which are subject to direct action by the Board, all provisions having to do with qualifications and election of members of the Board. There is reason to expect that the Legislature will act favorably as precedent exists in the case of the Board of Home Missions, of which the corporate status in Massachusetts is established along these lines.

So, without prejudging the issue of the merger, which is still pending, the American Board is taking the necessary steps to enable it to cooperate promptly if the merger is approved by the negotiating bodies and also to alter its present set-up in any other way which its membership may desire without any longer postponement than may be required through discussion among all its constituents. No By-law will be adopted, of course, until such discussion has occurred. The existing arrangements are continued indefinitely. But the road is being opened for revision if that should ever appear desirable by democratic procedure within the Board itself, without need of state action to sanction it specifically.

RUSSELL HENRY STAFFORD, President.

NEWS AND VIEWS

The Rev. J. E. McCauley is conducting revival services this week at Centerville, Va.

Do the children in your family read your church paper? Do they read the comics?

Rev. B. J. Earp assisted Rev. R. T. Grissom in special services at Turner's Chapel during the past week.

Rev. Silas Madren is the visiting preacher at Pleasant Ridge near Ramseur, this week in special services. Rev. Weldon T. Madren is the pastor.

Rev. Clyde Fields, ministerial student at Elon College, is conducting special services at Damascus Church, near Chapel Hill this week. Mr. Fields is pastor of Berea, Ingram, and Mt. Bethel Churches.

Please send your gifts for the Shaowu Mission at once to the Southern Convention Office, Elon College, N. C. The Mission Board year closes August 31. You still have time to send your contribution. Do it!

Dr. Harold W. Tribble, since 1920 head of the theology department at Southern Baptist Theological Seminary at Louisville, has resigned to accept the presidency of Andover Newton Theological School, Newton Centre, Mass.

The General Council of Congregational Christian Churches will meet at Oberlin College Oberlin, Ohio, June 17-24, 1948. Many of our people will wish to attend the Council meeting and therefore we give the dates at this time that plans may be made to attend.

Miss Joy Seeley and Lieut. Rodney Kelley were married last Saturday afternoon at the Wakefield Christian Church. The ceremony was performed by the Revs. C. H. Beale and R. L. House. A reception followed at the home of Mr. and Mrs. Walter Seeley, after which the couple left for a trip to Maine and Canada.

HOME-COMING AT BURTON BROVE SEPTEMBER 7, 1947.

An interesting program has been prepared for Home-Coming Day at Burton Grove. All former members,
(Continued on page 15.)

RESETTLEMENT OF PUERTO RICANS.

By DR. MARK A. DAWBER, *Ex. Sec'y,*
Home Missions Council of North America.

The recent flood of Puerto Rican immigration into New York City—now reaching well over 2,000 a month—is a sharp reminder to Americans that Puerto Rico is stifling with overpopulation. The ratio of 1,600 persons to one square mile of arable land is one of the highest in the world. Vast sugar plantations have absorbed a large part of that land which would otherwise be used for subsistence farming. Puerto Ricans are being pushed off their island by the pressure of unemployment, landlessness, and sometimes actual starvation.

Little wonder then, that airplanes bring in new loads of Puerto Rican immigrants daily. New York is experiencing the largest mass immigration since the Quota Laws were established. It would be ill-advised to try to stop this immigration, even if they were the legal means to do so. One million people have got to leave the island of Puerto Rico if our Caribbean possession is to have a stable and prosperous society.

If we let this Puerto Rican immigration pile up in the "port of entry," New York City, Puerto Ricans will find that the lack of jobs and housing will become increasingly acute. Already there have been instances reported of 20 men, women and children inhabiting a four-room apartment. Although they are now finding jobs in the garment trades and domestic service, there are just so many jobs in New York City and the limit will soon be reached.

Americans must help these immigrants to resettle in American society and make it possible for them to contribute to the general welfare.

Protestant missions have pointed the way toward a sense-making program for the resettlement of Puerto Ricans in America, both through missions work on the island of Puerto Rico and in New York City.

Puerto Rican missions work has emphasized education for public health and soil conservation. The Puerto Rican government bought land from the large sugar plantations and distributed it among the farmers. Through an interdenominational rural reconstruction and rehabilitation program, sponsored by the Home Mis-

sions Council of North America, the Protestant churches are helping these farmers to make the best use of their land through diversified farming and other modern agricultural methods.

Beyond that, however, work has been in education. English language mission high schools, working in close cooperation with the Government's educational system, give courses in agriculture and various mechanical trades. The Polytechnic Institute at San German, Puerto Rico, originally under Presbyterian auspices and now interdenominational, gives courses in liberal arts at the college.

These educational institutions not
(Continued on page 7.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

SOUTHERN CONVENTION 1947 DATES TO REMEMBER.

- September 2—Valley Women's. Missionary Conference at Antioch, near Harrisonburg, Va.
- October—North Carolina Women's Missionary Conference at First Church, Burlington, N. C.
- October—Eastern Virginia Women's Mission Conference (place to be announced).
- October 21-22—Eastern North Carolina Conference session at Turner's Chapel, near Sanford, N. C.
- October 29-30—Eastern Virginia Conference session at Christian Church, Suffolk, Va.
- November 5-6—Western North Carolina Conference session at Congregational Christian Church, Albemarle, N. C.
- November 11-12—North Carolina and Virginia Conference session at Bethlehem Church, Altamahaw, N. C.
- December 2—Eastern Virginia Christian Missionary Association at Christian Church, Suffolk, Va.

LETTER FROM TOSHIO SATO KATO FROM JAPAN.

Many of the readers of THE CHRISTIAN SUN have wondered about the welfare of Toshio Sato, Japanese Christian Church young woman, who attended Elon College and graduated in 1920 as valedictorian of her class. She returned to Japan and married, her husband having attended the University of North Carolina. Toshio has a host of friends in the Southern Convention, and we print this letter received by Miss Lucy Eldridge, a classmate of Toshio's at Elon. Toshio's spirit of helpfulness to her country and people of Japan is touching, and she strengthens our belief in the lasting value of the Christian witness. It would inspire her to hear from her friends in America, and her address will be found at the bottom of the letter.

WM. T. SCOTT.

* * * *

Wakuya, Japan,
August 1, 1947.

Dear Lucy:

Miss Angie Crew wrote and gave me your address. I bet you can't imagine how glad and happy I was to hear from her again, and to know

that you still thought of me well enough to ask her about me.

Well, thankful that the war is over, and I'm writing you again! It seems like a long, horrible dream to me but every one of my family is alive and recovering from the shocks of bombings.

Just before the first Christmas after the war I met a soldier going back to the States. He promised to take messages for me, and I gave him your address, also several more. And sometime after that I sent you a card to let you know that we were alive and working just as hard as a donkey. During the war I had to run away from Kobe to Tokyo and from Tokyo to the country way up in Northern Japan where I was born. The name of the place is Wakuya and as you see I'm still living at the place. My husband remained in Tokyo and after the last bombing he got a very serious heart trouble and once no doctor thought he could pull up through. Of course I had to work hard to take care of my two younger boys who ran away from Tokyo with me and help him too while he was sick. He is now almost well but still under doctor's care.

Our oldest son—he was about 12 years old when you visited us in Kobe—was called up to join the Army just one month after he entered the Tokyo Imperial University. He mostly stayed in Jawa and returned home last June a year ago. He said he did not have to fight at all and believe I'm glad of it too. He came back home with a bad health but now he is back in the University, staying with his father. We are supposed to move back to our Tokyo home but we lost nearly everything we had and the house too.

The food situation in Japan is a very serious one and I've to work very hard to get even rice. Ice cream, candies, coffee, or cakes are the dreams of the long ago-past. To feed and clothe the boys warm enough is the hardest burden of my life now.

Soon after the war was over, the U. S. soldiers came up to the northern part of Japan, too. At first Japanese people were very much afraid of them and tried their best to stay away from them. I knew better so I volunteered to be a service to them. One of the very things they badly needed was a place to do their laundry service. I knew a quite large drying cleaning

and laundry shop in Sendai city (biggest city of Japan where Christian church used to be) and helped the work there. To go to this city it takes me three hours to go and three hours to come back but I thought the time was here for me to do my best to show my appreciation for what you Americans did for me while at Elon. I was very happy for the chance.

Last September I moved to the dry cleaning and laundry room HQ IX Corps building. From 5:00 A. M. to 8:00 P. M. every day except on Sunday I am away from home, and the two boys help with the house work whenever they are at home. You see they too go to their school.

Now I must close this time and write you again.

Till I write you again, with lots of love,

Yours,

Toshio.

My address is: Mrs. Toshio Sato Kato, Shiroyama, Wakuya-mura, Tota-gun, Miyagi-Ken, Japan.

VIRGINIA COUNCIL EXECUTIVE REPORTS.

"Unless America increases aid to the impoverished Europeans, hundreds of men, women and children will die of cold and hunger, and the political tensions that now appear dangerous will increase throughout the continent."

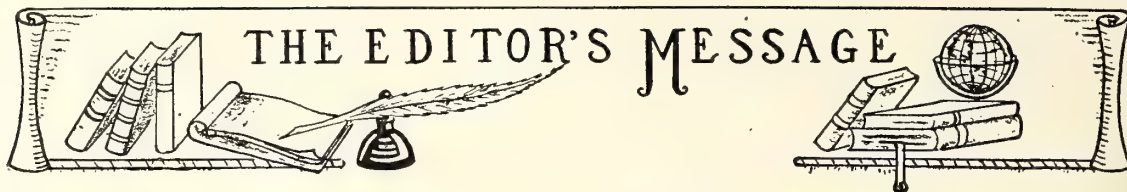
This is the report of the Rev. Henry Lee Robison, Jr., executive secretary of the Virginia Council of Churches. Mr. Robison returned on August 24 from a 55-day tour of England and the continent as a representative of four large religious organizations.

"Europeans are bravely digging their way out of the ruins of war, but they have a long way to go before their countries become homelike again," the church executive said. "The task is a difficult one because the ruins are spiritual as well as material."

Only in Switzerland did Mr. Robison find any thing like an adequate supply of necessities of life, such as food, clothing, medicine and tools of work.

"Industries are running at a fraction of their pre-war capacities," he reported. "All crops are poorer than last year. Germany, once the industrial center of Europe, is in shambles. In some lands, notably Poland and Greece, an alarming proportion of children have tuberculosis. Hospitals are barely half-filled, because medicines and bedding are lack-

(Continued on page 14.)



THE DISCIPLES OF UNION.

The third world convention of the Disciples of Christ was held this month in Buffalo, N. Y. Reports indicate that church union was one of the predominant themes of the convention. Dr. Roger T. Nooe, one of their leading ministers of Nashville, Tenn., declared that "competitive denominationalism, when we are asking for a cooperative world, mocks our efforts." He then went on to say: "If peace be indivisible, the hour is come to set our own house in order. Let the world catch the contagion of its spirit from us as individuals and from the church. Divided minds can do little to unite the world. Spiritually split personalities are poorly prepared to bridge chasms between races and nations. Religion itself is split wide open when it is departmentalized, and is content with solemn assemblies, new moons and appointed feasts and days, having no voice in the market place and star chamber and no vision where the people perish."

Dr. Hampton Adams of St. Louis, president of the convention, spoke in the same vein. He declared: "The unity of the church by the leading of the Holy Spirit is growing. Recall the unions of the Evangelical and Reformed churches, of the United Church of Canada, of the Methodist churches and of the Congregational and Christian churches. Within the next two or three years we almost certainly shall see the consummation of union between the Evangelical and Reformed Church and the Congregational Christian Churches. This will bring into one body four historic communions. Anticipating this union, I hope our convention will take action looking forward to conferences with that new united church for the purpose of discussing the possibility of our brotherhood's becoming a part of that growing body of unity."

The hope of the president was embodied in a resolution which was approved by the Convention. The resolution stated that the United Church, when formed, will "bring together four historic communions of diverse history, doctrinal emphasis and ecclesiastical policy, manifesting that there can be unity in diversity."

The Disciples of Christ desire a share in the growing body of unity. This is one of the creative movements of our age. It is a great privilege to witness it and have a part in it. Thanks be unto God who has matched us with this hour.

REPORT ON WORLD CHRISTIANITY.

The first world-wide survey of the state of Protestant and Orthodox Churches since the war has been published by Morehouse Gorham, Company, under the title "Christianity Today." Sponsored by the American Committee for the World Council of Churches, the survey was made by 44 authorities on Christian faith and order in all parts of the world under the general editorship of Dr. Henry Smith Leiper, Secretary of the Committee.

In his foreword to "Christianity Today," the Archbishop of Canterbury states that "an evident condition of a fuller cooperation of the churches of our Lord throughout the world is at least a rudimentary knowledge of what these churches are, what they are doing, and how they fare in a critical period of the world's life."

The contributions of the various authorities are noteworthy for their emphasis on political and social problems affecting the growth of the churches, as opposed to discussion of dogma. "Hispanofilo," the Spanish correspondent for the survey forced by circumstances to use a pen name, sees "an imperative need for a strong, aggressive Evangelical Church in Spain" to minister to those "many people who are seeking spiritual help outside the Roman Church." Doubting that there is more than "a slight risk" that Communism would gain control under a resoration of the Spanish Republic, "Hispanofilo" declared that "a moderate Republican government would insure religious liberty for all." A resoration of the monarchy, however, "does not encourage optimism."

Particular attention in the survey is given to the progress of the "Younger Churches" of Asia and Africa and the Pacific. According to Dr. John W. Burton, President-General, Methodist Church of Australasia, on many islands in the South Pacific "the entire European missionary staff was either withdrawn by the military authorities or else carried off by the enemy. The native churches had to stand on their own feet, and they stood nobly." There follows a list of the names of 17 teachers, stewards, and members of one mission station who were shot or beheaded during the war.

In Africa "political restrictions based on color are a rock of offense in the past of African evangelization." Hence the churches there are attempting to build an "all-embracing church which is fully interracial." "The growth of such a church would do more than any other single factor to heal the racial divisions of South Africa," it was stated by Edward W. Grant, former secretary of the Christian Council of South Africa.

Reporting on the state of the church in Russia, N. S. Timasheff, Professor of Sociology, Fordham University, states that government-sponsored anti-religious propaganda was toned down during the war and the League of Militant Atheists is in a state of "suspended animation." Although the Orthodox Church has gained legal status, Dr. Timasheff writes that "religious tolerance is, however, not only something short of religious liberty, but it is also more precarious." In discussing the ecumenical relation of the Russian Orthodox church with the churches of other countries, Dr. Samuel McCrea Cavert, secretary of the Federal Council of Churches, questions whether Russian members, if they joined the World Council of Churches, "would be prepared to discuss, in an atmosphere of freedom, what Christianity means for economic policies, for interna-

tional relations, for the rights of minorities, ecclesiastical or political, for freedom in the utterances of personal conviction."

American protestants, according to Dr. Walter M. Horton of Oberlin School of Theology, are "facing a more radically secularized and perilous situation and are more deeply conscious of the need for radical religious renewal, than was the case a generation ago." Dr. Horton considers this secularization a greater danger than "the threat to our Prot-

estant liberties from Catholicism and Communism." Americans are reminded that missionaries are not the only ideological export sent to other shores. William James Hughes, Anglican Bishop of the Barbados, reporting from the British West Indies, gives the following illustration. "A planter told a man of African descent that when his ancestors came from Africa, they had no God. The African replied, 'That is true, they had none, but they have learnt to worship and serve your God—money'."

regularly all services, does not wait to be coaxed into doing whatever he is capable to promote the program of the church. He puts forth his best efforts, taking the attitude that:

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet;
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them,
As they launch their boats away.

He realizes that people's talents differ greatly, and though his own may be few and small he puts them into use. He despises not small things and waits not for deeds of greatness that he may do, but is true to the many duties ever near. The layman should accept the responsibility of leadership wherever there is need; he should look always for the best in life's changing conditions, in every individual, in every undertaking. He should be lenient and generous toward those of outstanding faults and habits, remembering that we all have faults of greater or lesser degree. Galatians 6:1 — "Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." When harmful rumors are afloat, the layman should do his part in helping to correct and stop them, using tact and kindness, mindful of the fact that most of us are prone to talk and criticize too much. In this connection may I read here a few lines in rhyme that suggested themselves while I was thinking upon this subject.

You have faults, and I have faults,
There's not a doubt about it;
I make mistakes, you make mistakes,
We can't get by without it.

You say things, and I say things
That should be left unsaid;
I criticize, you criticize,
When we should praise instead.

There's good in you, there's good in me,
But in us all there's badness;
And with your best, and with my best,
We'll build for good and gladness.

You have talents, I have talents,
The question, Do we use them?
Or hide away, and dream and play,
Neglect them and abuse them?

You've a work to do, I've a work to do,
And we, ourselves must do it;
You fill your place, I fill my place,
And God will see us through it.

The Layman's Responsibility In the Community.

Extending from the church far out into each community, the layman's responsibility in helping to establish righteousness is never diminished. There are always the sick, the lonely,

(Continued on page 13.)

The Layman's Responsibility

Address by MR. KEYSER T. ROTHGEB at the
Virginia Valley Central Conference*

First, I wish to say that I deem it a compliment and an honor to be invited to address this body as a representative of the Laymen of the Virginia Valley Central Conference. In writing me about this matter, our president stated in his letter, "I think we should have at least one layman to give an address to this session of our conference, and I am asking you to do this. There will be only one address given by a layman." This is why I feel honored, knowing there are so many who could take this part much better than I. At the same time I am made to realize my weakness and inability, and am aware that it is quite an assignment. But I am glad that it is my privilege to be here to represent the laymen.

For my subject I have chosen, "What Responsibility Does the Layman Have in Helping to Establish Righteousness in the Nation." The scripture reference used in this connection is taken from Proverbs 14, "Righteousness exalteth a nation." And as you have noticed on the Conference programs the conference theme is "Abiding Values."

What is a layman? Our good friend, Webster, says that a layman is "one of the people, as distinguished from a professional man." And may I emphasize in the beginning, that while the word layman is usually spoken and written in the masculine gender, it applies with equal meaning to the feminine, especially so in these modern times. Therefore, these remarks are applicable to you ladies as much as to the men. If I may elaborate a bit on Webster's definition, I would say, take out the doctor's, lawyers, teachers, preachers, specialists, nurses, professors, technicians, experts, scientists and "Atom Busters" and what is left will be the laymen. Some years ago

when I came into the world my parents chose the name of a prominent doctor, and M.D., for my first name, and that of an eminent minister, a D.D., if you please, for my middle name. Of course they must have thought that I would be a doctor or a preacher, but I turned out to be *neither*. I'm just a layman.

Out of the scores of responsibilities a layman has in helping to establish righteousness in the nation, time forbids mentioning more than a few, so in order to bring the subject down to more of a working basis let us consider first—The Layman's Responsibility in the Church.

First, he must realize that he is a part of the church; that God has arranged in His great plan for His work to be supported and extended on earth through human instrumentality, and each individual has a part to play; that he must assume responsibility for that part and no else can take it for him. Some folks seem to be under the impression that the pastor and a few church officials are supposed to do the entire work of the church. They say, "That's what we pay the preacher for, and that's what we elect the officers for." Such an attitude of course is a hindrance to the progress of the church, and has no place in the mind and heart of an active, consecrated laymen. Out of this group called laymen must come the church officials, the teachers and officers of the Sunday School, the officers and leaders of the Christian Endeavor Society, the Missionary Society and all other organizations and activities of the church. The layman who desires to have the "Abiding Values" in his own heart and life and to keep them alive and growing in his church, is always alert to her needs. He cooperates willingly and gladly with the pastor and officers; he is eager to be of service; he gives of his time, of his means. He attends

*Mr. Rothgeb is a member of the Leaks-ville Church, Luray, Virginia.

CONTRIBUTIONS

SUFFOLK LETTER.

For thirty years or more I have heard of the Georgia and Alabama, and the Alabama Conferences. A long time dream of seeing these good people, and their great country has now been realized. For nearly a week John and I have been in the heart of this old Christian Church section. We are now in Wadley, Alabama, where I am assisting in a union meeting, preaching in a Baptist Church with the Methodists and Congregational Christians cooperating. We are most hospitably housed in the home of Mr. and Mrs. John T. Gibson—a Christian host and a Baptist hostess. Every convenience of a lovely home is ours.

We are being told that the largest congregations in many years are turning out to greet the Suffolk, Virginia, minister; and at any rate the people are most appreciative of the services which I am trying to render in the name of the Christ. I am greatly impressed with the sincere, devoted people of this section. And I can see why we are pleased with the excellent ministers that have come to Virginia and North Carolina from these parts. I have just called on the parents of Mrs. Jesse H. Dollar, and yesterday I called at the home of the Rev. G. D. Hunt, who accompanied us to the old New Hope Church—home of the Christian denomination in Alabama. With us were Dr. and Mrs. J. T. Clack, and their sister, Mrs. Thyra Swint. We visited the church and I knelt in prayer at its altar, and thought of the Elders, the Smiths, the Mannings, the Dollars, the Hunts, and many others whose names are household words in the former Christian Church.

From this country and nearby came our present honored and faithful president of Elon, Dr. Leon E. Smith. Yesterday I rode by the old farm home where Dr. H. W. Elder was born, and looked on the fields which were plowed by Dr. J. W. Manning of the Christian Temple when he was a boy. Just outside of the town of Wadley is the old home of Rev. E. M. Carter, and next door the home of his brother, J. J. Carter, who is a layman of great strength in this community and in the Wadley Church. Also this is the land of the Rev. G. O. Langford, and Mrs. Langford. It is the home, too, of Southern Union College, a school of tremendous

value to this whole section. **THE CHRISTIAN SUN** is read in these parts, and our institutions are loved by these people.

From these hills came several of our ministers: Dr. G. O. Langford, Dr. L. E. Smith, Dr. Jesse H. Dollar, Rev. W. Millard Stevens, Rev. Carl C. Dollar, Rev. M. A. Pollard, Rev. Joe A. French, Rev. Roy A. Coulter, Rev. E. M. Carter, Rev. R. A. Whitten, Rev. Guy H. Veazey, Rev. Chaplain W. W. Elder, who made such a fine record in the U. S. Navy, and is now pastor of our Lanett Church near here, and others. One is impressed with the fine type of Christian character and culture found here. I wish there were space to speak of many things that have inspired us while on our visit to this section. This much I can say: The entire Christian family can be proud of the kind of homes and people found in our fold in Alabama and Georgia.

JOHN G. TRUITT.

LABOR AND THE SOCIAL IDEALS.

The ethics of Biblical religion is based upon the infinite worth of the human being, justice between all men, brotherhood, benevolence, mercy, equal rights and opportunities for the least among us, and the *good* society, i. e., the Kingdom of God.

Labor battles today for a living and a saving wage, the right of organizing, which means the worker has the right to have a say about his contribution in terms of skill and producing power, for security for his family against the perils of unemployment, for time to live and enjoy life outside wage earning hours. The battle for unionization is a battle for democracy in industry, for the welfare of the millions who labor for wages, for the man before the dollar. Labor's century-long drive for a living wage and the right to bargain is the greatest effort in human history to emancipate man from poverty.

The Federal Council of Churches adopted a series of ideals in 1912, reaffirmed them and enlarged them at Cleveland in 1919. All the great denominations have adopted them, and both Jewish and Catholic authorities have adopted like ideals.

In summary, they are: equal rights for all men in all stations of life; abolition of child labor; abatement and prevention of poverty; protec-

tion of the workers from all occupational hazards to life, limb, or health, and against unemployment; the right to a job and to organize; the use of conciliation and arbitration; the fewest hours and greatest leisure possible; security against hazards such as unemployment, injury, and old age; a basic living wage; the highest wage industry can afford; the most equitable division of the profits of industry that can be devised; against class domination; for constructive democracy in industry; the sharing of shop control and management; legal minimum wages; profit sharing and progress toward cooperative ownership.

Jesus prophesied that if the church was built upon the solid rock of His teachings, the gates of hell could not prevail against it. Where it has been so built, or the extent to which it has been so built, the gates of hell—that is, evil and injustice—have not prevailed against. But it has not always been so built. For the first 200 years it succeeded well against the opposition of a pagan world. Then it took too much of the world and its ways into partnership, and has all too often narrowed its ethical insistences on individualistic morals to the neglect of social ethics; in other words, it has prevailed mightily in its personal evangel but failed dismally with its social evangel. For millenniums it supported slavery and feudalism; it has confined its battle on poverty to charity, and allowed the monetary contributions to its laudable enterprises to stifle its commission to right wrongs done the poor, the wage earner, the minority groups, and to bring in the Good Society of justice and good will which Jesus and the prophets meant by the Kingdom of God—a society of brothers under a common Father.

The "social ideals" enumerated by the leaders are adequate but they have not percolated down to the rank and file in the pew.

ALVA W. TAYLOR.

MISSION BOARD NOTICE.

The Mission Board of the Convention will hold its annual session at the Suffolk Christian Church, Suffolk, Virginia, September 17-18, 1947. The meeting will begin at 2:00 P. M. on the 17th and will conclude at noon on the 18th. Any church, ministers, or individuals having business with the Board are requested to communicate at once with Superintendent Wm. T. Scott, Elon College, N. C.

H. S. HARDCASTLE,
Chairman.

News of Elon College

By PRESIDENT L. E. SMITH.

1947-48.

On Tuesday, September 2, the 58th annual session of Elon College will open. In some respects this will be the most unusual opening in the history of the College. It will open with the largest enrollment certainly within the past sixteen years, if not in its entire history. Counting specials, there will be more than eight hundred matriculated students. This is considered more unusual since equally as many more have sought admission whom we have been compelled to refuse for the lack of rooming space and teaching personnel.

The College will open with a larger faculty than in any previous session. During 1946-47 there were 36 members of the faculty; for 1947-48 we have added six full members: Dr. Hoff in science, Dr. Sloan in Christian education, Mrs. Howell on the library staff, Mrs. Stoffer comes as social dean who will have charge of the social programs for the college and will assist Dean Hardy and Dean Bowden. This is an entirely new position and we think it will add much to the campus. Mrs. Sloan will assist in the English and Spanish departments, and Mrs. Hoff will assist in the department of mathematics. Two of these additions to our faculty have their Ph.D. degrees, one from Cornell and the other from Northwestern. Three have their master degrees from outstanding universities and the other has had long years of experience in teaching voice, and in social and religious activities of the campus.

Unusual efforts have been put forth to make sure that the buildings and grounds are in readiness for the opening. The grounds are in excellent condition. Ladies' Hall has been completely redecorated. Two additional baths have been installed, the floors sanded and refinished; there is new furniture (except beds) in all rooms. Considerable improvement has been made in West Dormitory. The first floor rooms and halls have been sanded and refinished. Some new furniture and rugs have been added with runners in the halls and on the steps leading to the second floor. The second and third story floors have been put in order. Both halls have been painted and some rooms where needed. All other dormitories and buildings have received careful at-

tention and will be ready for the opening on September 2.

Twelve to fifteen new Bendix automatic washing machines will be installed for the convenience and use of all students. A student may have her or his laundry done for twenty-five cents. This is an experiment but it is thought that it will be a helpful and popular one.

The College is having three all-weather tennis courts constructed and all athletic fields have been greatly improved.

The most unusual sight that will greet the new student body on its arrival, of course, will be the beginning of the Expansion Program. The heating plant is under construction and it is hoped will be completed by January 1948. This is the first unit in our building program which includes the gymnasium, the dining hall and four new dormitories.

PUERTO RICANS.

(Continued from page 2.)

only equip younger Puerto Ricans with the skills needed for jobs in the U. S., but give students a familiarity with customs and institutions which they need as immigrants to America.

The tremendous potentialities of a resettlement program for Puerto Ricans, once they have arrived in the United States is indicated, among others, in the work of the First Spanish Evangelical Church of the New York City Mission Society, located at 52 East 102nd Street, New York City. Under the leadership of Rev. E. N. Rodriguez, the church members have developed an exchange for jobs and housing. Classes in English are given three times a week, with an average attendance of 40, for those who did not receive a high school education in Puerto Rico.

The problem of child care in the East Harlem community is particularly pressing, since the jobs which immigrant men and women receive usually do not pay enough to allow the family to live with only one member working. To assist working mothers, the church has developed an extensive children's program, including a vacation play school attended by 180 youngsters, and a summer camp experience under the auspices of the New York City Mission Society. Over 600 children from the church will be attending the camps this year.

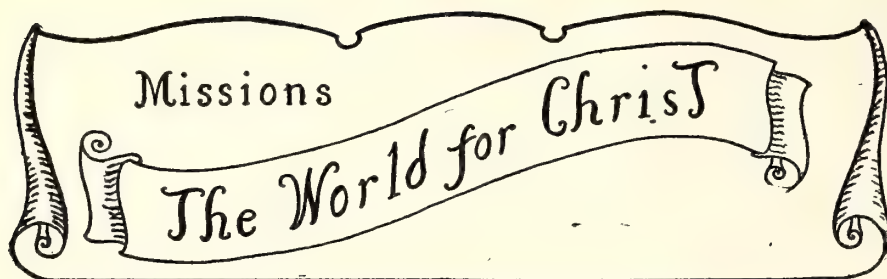
The lack of care for very young children whose mothers work has led to plans for setting up a nursery school in a nearby building under the auspices of the church.

Italians, Negroes and Puerto Ricans are packed together in the comparatively small area of East Harlem. Overcrowding creates tensions and frictions which Rev. Rodriguez and the members of his church are trying to overcome. The doors of the First Spanish Evangelical Church are open to everyone and many of the services are conducted in English for the benefit of the Italian, Greek, and Negro members of the congregation. The choirs of the Spanish church exchange with other Protestant churches in the area, Italian, German, Lutheran and Negro. Rev. Rodriguez has shared his pulpit not only with Rabbis but with a Japanese Buddhist. Courses in community living have included group trips to the fire department, police department, local hospitals, schools and museums.

Through these specific actions, the church has made every effort to give recent immigrants from Puerto a sense of "belonging" in American society and not of being shut up in a hopeless Puerto Rican ghetto within the city precincts.

These programs, both in Puerto Rico and in New York, are simply the spade work for what must be a much larger program. The resettlement of hundreds of thousands of Puerto Ricans cannot be handled at all adequately by private agencies. Plans are now being considered in Congress for the resettlement of 500,000 Puerto Ricans in Argentina. Regardless of the outcome of this plan, however, the United States will be confronted with the resettlement difficulties of Puerto Ricans for many years to come. Adequate planning must be made by the Federal government in cooperation with private agencies, industries, and community organizations throughout the country. Such a program, carried out with respect for the great potentialities of Puerto Rican citizenship, will put a minimum of strain on the American social and economic order.

If there is no planning, however, no advisory service or effort at constructive resettlement and distribution, the flood of Puerto Rican immigration will create congestions and tensions that will take us straight into another minority problem, into all the hatreds and bitterness that play havoc with the American social order. We must and we can avoid the creation of another minority by taking action—now.

**A LETTER FROM DR. RIGGS.**

Shaowu, China,
Easter Sunday, 1947.

Dear Friends:

An important event was the arrival yesterday of Mr. Chandler. He is a veteran of North China, who is acting as one of the Board Secretaries in Boston during the last few years, and is now out with his wife in Foochow for a last short term before retirement. His duty is to inspect and coordinate the work of all the churches in Fukien, giving us younger hands some of the benefit of his North China experience. Of course, the Shaowu area is part of his field, and he originally had wanted to make the trip up here with the Jacksons when they came. But it occurred to him that they would be busy setting up house and studying the language the first two or three weeks, and would have more time for visiting the churches and tackling the church problems if he waited awhile. And for awhile it looked as if he would have a good chance to come up with Dr. Yao and the CNRRA supplies, in the dependable CNRRA trucks—an important consideration in these days of dangerous roads. But Dr. Yao kept delaying and postponing, and finally Mr. Chandler gave up waiting for him and started out on his own. We received a telegram saying that he had started, and were afraid he was going to try to make the trip from Nanping on by bus, the way the Jacksons came, although we had repeatedly warned him by letter not to do that. But yesterday he arrived, in good shape and relaxed after a pleasant trip. It seems that he had taken launches up the river, past Nanping, to another town by the name of Yankou, and then had chartered a Chinese boat from there on to make the remaining eighty miles of river—mostly rapids—in only four days. That made it as quick as the average bus trip these days, somewhat cheaper, and infinitely safer and more comfortable. In the old days, the boat trip used to suffer from bandit attacks, but none bothered him. So that seems to be the ideal way to make the trip. He was only eight days en route. Unfortunately,

if there is any baggage to be brought one cannot take advantage of the launches; and the trip is apt to take from two weeks to a month. At any rate he is here, and is sure a sight for sore eyes. He will stay here for two weeks and go over the local situation with Dick and the pastors. Then he and Dick will make a walking tour of the other towns of the North Fukien area where there are churches, before he goes back to Foochow.

The next event that gave my spirits a boost was something that I had been looking forward to with dread. My language teacher and interpreter left just recently for Shanghai, and I have been on my own in the clinic for past three days. But I have been no end amazed and delighted to find that both my nurses, although neither of them speaks a word of English, are so clever and resourceful at translating my brand of Mandarin that I am getting along with the translation of patients' talk as well or better than when my interpreter was here. I say better, because the nurses have enough medical background so that they elicit a more accurate history, and give the patients more accurate instructions than my teacher was able to do, because he did not know anything about medicine. So I am facing the immediate future with considerably more confidence because, with the nurses skilled as they are, I think the patients will get as adequately treated as they were before, and I think I will learn the language even faster.

I looked over the last hundred records of the 303 patients I have seen to date, to see the trends of the more recent days. The variety and severity of the medical conditions continue unabated. There is a little dropping off of the respiratory diseases, and a temporary dropping off of the malaria—because the flare-up of quartan spring relapses is over, and the mosquitoes have not started biting yet to give new infections. I saw my first case of what I thought was appendicitis, but heard later that the patient got well just on bed rest, without an operation; so surgery still doesn't seem to be too urgently needed. I also had the impressive ex-

perience of having a patient whose husband has been treated for syphilis and who is expecting a baby in three months, *insist* on being given a very expensive prophylactic course of penicillin, to protect her unborn child from congenital syphilis. In the absence of a reliable blood test, that is the latest advice I would give an American patient, in view of the latest results of its use in the various kinds of syphilis. But here in this remote spot was a wealthy Chinese lady, insisting on the very latest and best in Western medicine for herself. Perhaps that does not sound as impressive to you as it was to me, but most of the patients, naturally of course, do not think in lofty scientific terms. The average Chinese, like many Bostonian or New York clinic patients, will come in the one time, looking for a miracle medicine for his ailment, and will not bother returning for the lab tests, followup observations, etc., just because I happen to think there is a good scientific reason for doing things that way.

I also saw, last week, my first two cases of typical beri-beri. They were both in the same family, although one was the typical "wet" type, and the other was typically "dry." This has been another surprise, because I had expected to see far more evidence of vitamin and nutritional deficiency than I have come across so far. The

(Continued on page 15.)

MISSIONARY OFFERINGS.**REPORT FOR AUGUST 15-21, 1947.****Churches and Individuals.**

Happy Home—N. C. & Va.	\$ 8.83
Hebron—N. C. & Va.	6.89
Rosemont—E. Va.	46.00
Total	\$ 61.72

Church Extension.

Lynchburg—N. C. & Va.	\$ 9.77
Monticello—N. C. & Va.	43.07
Winston-Salem—N. C. & Va. ...	21.52
Total	\$ 74.36

Shaowu.

Lynchburg—N. C. & Va.	\$ 9.77
Monticello—N. C. & Va.	43.08
Winston-Salem—N. C. & Va. ...	21.53
Chas. D. Johnston, Elon College, N. C.	5.00
Miss Huntas Rawles, R. 1, B. 102, Suffolk, Va.	10.00
Rev. & Mrs. C. L. Storrs, R. 1, West Chester, Pa.	75.00
Total	\$ 164.38

Total for period Aug. 14-21	\$ 300.46
Previously acknowledged ...	37,290.28

Total since September \$37,590.74

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

THANK OFFERING.

The following letter, written to Mrs. W. E. Wisseman, chairman, in regard to our Thank Offering this fall is one which might have special appeal to you, since it comes from one of our Secretaries on the Foreign Mission Board, and a special friend of ours:

Dear Graham:

I have your letter and want to wish you every success as you plan the Thank Offering service. What do I think about it? I feel sure that building a home for the Convention Superintendent will have a special appeal. It will help to undergird our whole work. The mission of the church begins in strengthening the churches themselves. This means a strong program of Christian education among children, young people and adults. Any good Christian education has as its very center missionary education. I have always thought that when you develop *missionary persons*, missionary giving just naturally follows.

Anything which makes the local churches strong so that they have good worship and preaching services and a sense of real stewardship, strengthens in proportion the whole cause of missions at home and abroad. The churches must be vital, dynamic Christian "centers," sensitive to their own spiritual growth with arms of service reaching out to others.

I also feel, Graham, that it is a good time to secure a parsonage while money is a little more plentiful. It is surely a cause which will enlist the interest of men and young people as well as the women. It can be a real "fellowship" Thank Offering. In the long run, it will put us in a position to better help the whole church enterprise. Providing a home for the Convention Superintendent will give us a sense of security as we face the future. This is something of the feeling all across the country. I can't tell you how many states have bought, or built, parsonages for the Superintendents within the last three years, using the "state" part of the "benevolence dollar" to do it.

I feel that this is a part of "beginning in Jerusalem" which extends "among all nations."

Sincerely,

Pattie Lee Coghill.

* * *

SUPERINTENDENT'S HOME.

That beautiful word "home" appeals to us all, and especial to us women. Perhaps it is significant and proper that the women of the Southern Convention should launch an effort to build one for our superintendent by making our Thank Offering this fall for that purpose. I believe in the guidance of the Spirit of God upon the work of His Church, and I feel sure that we shall come to rejoice in the fact that a home is to be built for the Superintendent of our Convention.

It is a great help for a pastor to have the blessing of a parsonage to feel that his church cares for him and his family, and that they wish him to be as free from that sort of anxiety as possible in order that he may devote his time and energy to his chosen work. The Superintendent of the Convention is a servant of us all whoever he may be. Whoever he is, he has had the vote and confidence of the people in being called to that responsible task. He should be supported and helped in his work. To have a comfortable home of which he and the whole Convention could be proud will be a constant reminder of the trust placed in him and will send him forth a stronger and finer servant of his people and his church. His duties are of necessity varied and complex, and just as a pastor needs a parsonage as a constant reminder of the church membership's cooperation and help, so does the servant of the whole Convention also need a home.

I wish to appeal to the women of the Eastern Virginia Woman's Missionary Conference to get behind this measure as one of real progress and good foresight. Let us all be proud of our church and do our part to make it a real strength for Christ and a progressive church among the other denominations. May God bless us in being truly thankful and help us to make our Thank Offering in sincere gratitude for His love and and goodness to us.

MRS. JOHN G. TRUITT.

SUFFOLK SOCIETY.

The Woman's Missionary Society of the Suffolk Christian Church, under the leadership of Mrs. W. A. Daughtrey, is trying very hard to go over the Standard of Excellence, set up by the Woman's Board.

Mrs. John G. Truitt as program chairman planned very interesting activities and somewhat different from the previous years, in that more members would be required to take part in the programs.

In November the Thank Offering was under the direction of Mrs. W. H. Yates, who used slides to show the work of missionaries in China, and also the latest pictures of Dorothy and Richard Jackson. At Christmas time a program and party were given at church with Mrs. Roy Richardson leader. A lovely Christmas tree, gifts for everyone present, and refreshments made the old and young alike truly feel the Christ-like spirit of long ago.

Under the able direction of Mrs. E. C. Wilkins, a play about medical missions, "Along an Indian Road," was presented on a rainy January night with eighteen members in the cast. The society had as its guest the W. W. Staley Society and in April we joined them to hear the home mission study book reviewed so very beautifully by Mrs. Thomas Woodward.

The society celebrated its 35th birthday anniversary in February. A lovely evening was enjoyed with games, contests, and special music, with Miss Ruthanna Foard in charge. To this writer, the sweetest thought was the making of Valentines by each one present, which were later sent to our local hospitals and used as favors on the trays.

One of the highlights of the year was the Mother-Daughter Banquet sponsored by the society for the women of the church. Mrs. Robert Kimball was guest speaker and many expressed their wish that this affair would be held each year during Family Week. In June a fish fry was given at the Lea-Jordan Clubhouse, with about 75 members present. Mrs. J. C. Webb was to be complimented on such a fine dinner and program.

"Missions in the Church School" was the theme of the July program presented by Mrs. J. C. Ramsey, Jr., with the assistance of Mrs. H. W. Trump. Interesting reports were given from each department and they expressed their desire that more emphasis would be placed on missions in the Sunday school.

(Continued on page 13.)

FOR THE CHILDREN

SCATTERED SEEDS.

Margherita had a frown on her forehead and a worried feeling of wrong in her heart. She hadn't been really happy for two days—not since she had spoken unkindly of her little friend, Marie, and repeated a story about her that she was not sure was true.

She knew she would never feel comfortable about it until she had talked it over with Mother, but she hated to have her know. Finally, she couldn't stand it any longer, and, throwing her arms around her mother's neck, she told all about it.

Mother looked very sorry, but all that she said was, "Rita, I want you to go to the three-acre lot down by the blacksmith shop and gather a handful of the brown seed-pods and let the little winged seeds fly away for a frolic with the wind. Then come back to me.

This sounded like a very light proof, and Margherita quickly found milkweed plants. She ran and hopped and jumped through the field, throwing from her hands the silky, floating seed. Pink-cheeked and smiling, she came back to her mother.

"Now," said her mother, "go back to the field and, on the way, gather the seeds you have scattered, every-one, and bring them to me."

The little girl set out to do as she was bidden. But as she passed along, she found that the frolicsome wind had scattered the delicate seeds far and wide. Even among the leaves of the wayside trees they had flown, and through the hedges, and over the little river than ran through the town. Some of them had found a new field, where they settled themselves to establish new colonies of milkweed plants.

At last, discouraged and almost in tears, Margherita went back to her mother with only a few of the seeds she had scattered.

"My little daughter," Mother said very slowly, "it was just this that you did when you scattered unkind words about Marie, whether they were false or true. Spoken words of blame and suspicion may be like little sparks of fire falling in dried grass; they may cause great damage at home, perhaps, or at school, or even in the world. And words once spoken are scattered like milkweed seeds."—*The Children's Story Garden*.

MAMA'S DON'T RUN.

By IRMA DOVEY.

Issued by the National Kindergarten Association.

"Come on, let's hurry!" Mrs. Siems took her seven-year-old Judy's hand and ran from the store to the family car. It was nearly time for Aunt Sue's train to arrive, and only some quick action would get them to the station on time. Little Evelyn, who was four, had already scampered ahead.

Judy dragged behind.

"Can't you run as fast as I? Come on Honey!"

But Judy held back and pulled her hand loose. She looked miserable.

"What's the matter?" her mother asked as she slid under the steering wheel and turned the car toward the station.

"Mamas don't run!" said Judy hotly, her face averted.

"Oh? Some times they do, dear."

Mrs. Siems struggled to keep her composure. She felt thankful for her slender figure and the fact that she could run as fast—well, almost as fast—as ever.

The incident, however, gave her cause for thought. She was glad that her daughter had been frank in giving the reason for her embarrassment. Should Judy's notions be corrected—or was the child right? she asked herself. Did children like their parents to have dignity? Was it a healthy respect on their part that did not allow mamas to run? Or had Judy's idea been built up by her mother's usual behavior?

Mrs. Siem's mother had been forty when her child was born. Her prim aloof manner had set a pattern for her daughter's life. "Perhaps now, as a mother herself, it was time to play more.

But for days, whenever she attempted to put this resolution into practice—hurried blithely, or took a skipping step—mentally she heard the words, "Mamas don't run!"

Then she planned a family picnic which included a game of baseball. Mother played, and even Daddy took part—although Daddy had been a little hard to persuade.

"Go on out there and bat," Mrs. Siems urged her husband quietly. "If you had a son you would be playing ball with him, wouldn't you?"

Each day, Mother and the girls

watched the birds and the kittens and the pup, as they always had done. Now, however, Mother made it a point to stop her work for a moments and talk to the children about the birds. She took time to listen when Judy said, "There are little wrens in the house. I heard them talking to each other!"

Together they went to listen by the wrenhouse.

"She's a good provider, like Father and I've tried to be," the mother thought. "But food and a roof over their heads are not the only things to be concerned about when you raise a family, Mrs. Wren, I'm just learning."

With Judy and Evelyn she watched the kittens on the lawn and they chatted about them. When they went to the park, Mama climbed the big rock, too. They took advantage of the radio music according to their mood—marching, skipping, and sometimes even finger-snapping. "Judy is old enough to learn to waltz," Mrs. Siems decided when the child came home from school singing a song about waltzing.

"Don't get kittenish!" Mr. Siems had warned, smiling, after his wife had related to him some of her experiences with the children.

"I won't—I hope," she said soberly. "That remark of Judy's has really made me think, though. I was getting to be such a staid sort of person. Plenty of mothers can't dance. As long as I can, I'm going to have my girls remember dancing with me, as well as washing dishes, mopping and dusting."

She kept trying to think of other ways to share fun with the girls.

"I get plenty of exercise climbing stepladders and scrubbing floors," she told a friend, "but all of that is work. I think next I'll take Judy and Evelyn to the lake and teach them to swim. It's years since I've been in swimming, but I'll show that child of mine! I'll show her that mams do run, and swim, and climb—and dance, and play. I refuse to be put in a rocking chair—yet!"

Does your town have a recreation-planning committee? It is a good thing to close up the taverns, clean out the slot machines, and otherwise spray the premises against undesirable critters, but it is equally good to set up substitutes for these places so the young people will have "some place to go."

One thorn of experience is worth a whole wilderness of warning.

—Lowell

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, Editor.

EASTERN VIRGINIA PILGRIM FELLOWSHIP PROGRAM.

SUMMER RALLY, AUGUST 31, 1947,
THE CHRISTIAN TEMPLE,
NORFOLK, VIRGINIA.

3:0 Registration.

Worship Service—Rosemont
Young People.

Business Sessions:

Roll Call.

Treasurer's Report.

Election of New Officers.

Echoes from Camp Hanes:

Senior Camp—By Johnson
Turner.

Junior Camp—By Flora
Bland and Janice Blacey.

Interdenominational Action—
Evelyn Moore.

Special Music—Clyde Umph-
lett.

Address—Mrs. Robert M. Kim-
ball.

Recreation — Cypress Chapel
Young People.

6:00 Supper—Christian Temple
Young People.

7:30 Worship Service—Holland
Young People.

Address—Mr. Mills Godwin.

Installation Service—Mrs.
James Lynch.

Benediction—Rev. Peter
Young.

I'M LOOKING FOR CHANGES IN YOUTH.

By W. ROY BREG, *Executive Sec'y,*
Allied Youth, Inc.

A teacher asked me just the other day, "What changes do you see occurring in the lives of young people because of Allied Youth?"

The inquirer had in mind that Allied Youth Posts have been "on test" for ten years. By the scores, these youth-led and school-sponsored organizations have been aiding a variety of communities in alcohol education and alcohol-free recreation.

I find that the young people coming within reach and influence of Allied Youth Posts and Allied Youth field work divide finally into three groups. That grouping is not affected as much by home life and other environment as you might suppose. Nor is the grouping based entirely on how long and how intensively certain young

people have been exposed to the Allied Youth attitudes and influences.

These are the three major groups which I can recognize:

1. There are the young people that Allied Youth has helped to abstain from alcoholic indulgence. Allied Youth helped with facts for the alcohol-free choice. In the Post program and in other social ways, Allied Youth offered them companionship in this important matter of saying "No" to the drinks that usually would be offered them. Membership, and perhaps leadership, in the Allied Youth Post in local high school, college, or neighborhood, helped this young man, that young woman, to feel joined with others in seeking as a group the higher way of self-control and wholesome social influence. *Together* these youngsters have worked out an important and probably far-reaching decision. They have found a satisfying alternative to drinking and a substitute for a social set in which drinking is expected.

That is not the end of our service to the young people through Allied Youth's visits to high schools and colleges and through the Allied Youth Posts voluntarily formed by young people, as result of such visits.

2. We discover a group of young people which will not practice abstinence but has been made more mindful of the handicaps of alcoholic indulgence. I do not mean that Allied Youth "gave them a scare." Instead, Allied Youth supplied an example—a demonstration of the satisfaction found in "little or no drinking." The Post brings some moderate drinkers into its active orbit. Young people at Post meetings and parties, guests and friends of the active and abstaining members, know the prime requirement for attending: you don't drink when you are with the Post, you don't go out for drinks from a Post party. There is a clear demonstration in those parties and in the people you meet at them that drinking isn't the sole route to fun and popularity. And that is a highly important discovery. Such contacts with the Post are well calculated to interest many young people in less frequent drinking, if any drinking is to be done. Allied Youth has been

aiding many young people to regard their self-control with more serious concern that if our Posts had never been.

3. A third group within the communities served by Allied Youth and its Posts is not noticeably influenced against drinking. These young people will have found other pressures and influences more attractive and powerful than the alcohol-free example of Post members and Post activities. Many pulls have come in this other direction: customs of the times, example in some homes, pressure from advertising, influences of radio and periodicals, friendships with those who take drinking for granted, habits often encountered in campus and business and professional life. But somewhere in the thinking and practice of these young people—if brought even casually within the Allied Youth orbit—it seems there develops a more understanding regard for those who decide to say "No" to alcoholic drinks. Too, there comes a more alert recognition of just such dangers as the year-after-year drinker may face—dangers of which Yale School, Alcoholics Anonymous, and other institutions and groups will want to make the general public more intelligently aware. Due to the voluntary action of some young neighbors in joining and working with the Allied Youth Post, a host of young people who are now occasional or frequent users of alcoholic drinks have had a "caution" light flashed in their direction. More important, they have been led to suspect that alcohol-free living is not so drab and dismal and friendless a proceeding as they might otherwise suppose.

I would remind you that there is still a fourth group, and large one, composed of young people who have not had any direct contact with the Allied Youth idea. These are young people who have heard little but scorn and ridicule for the idea of "staying away from liquor." Such instruction as they received on the nature and effects of alcohol, in the elementary grades of school or elsewhere, has not been applied by them to the choices and acts of this moment, when they face seemingly attractive opportunities to drink. An objective of Allied Youth is to reach every public high school student in the nation, at some time within his high school course, with arealization that alcohol poses a big personal problem for him to settle. We are after a verdict for or against alcohol—based on facts, supplemented by attractive alternatives if the young person decides to say "No" to alcohol.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE USE AND ABUSE OF WEALTH.

LESSON X—SEPTEMBER 7, 1947.

MEMORY SELECTION: *Better is a little with righteousness, than great revenues with injustices.*—Prov. 16:8.

DEVOTIONAL READING: Eccl. 9:11-18.

Folks Do Not Believe It.

"Better is a little with righteousness, than great revenues with injustice." Do you believe that? If you had your choice of being poor, of living in a small cottage on the other side of the tracks, eating simple food, wearing plain clothes, driving an old model car or going without a car altogether, and without any assurance of financial security for old age—if you had your choice of these things, or the chance to make "your pile" or "to get while the getting is good," or to make fat profits by cutting corners, which would you choose? Come now, be absolutely honest with yourself, which would you choose, a little with righteousness, or great revenue with injustice? It is a searching question. Generalizations are usually dangerous. But in the light of the investigations which are being conducted concerning war contracts, and in the light of how multitudes of people make their money, and the extremes to which they will go to get money, it can be said that a great many people do not believe it. One does not have to be purist or a pessimist to feel that there are all too many people today who think that the main thing is to get money. And to get it by fair means or foul, by hook or by crook. Money is an acid test of character, make no mistake about that.

Scattering and Yet Having, Holding But Wanting.

The wise man puts it in striking language. He says "there is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth to want." It is not the arithmetic of the kingdoms of this world but it is the arithmetic of the Kingdom of God. Strange as it may seem, for instance, the person who tithes can make nine-tenths of his money go farther and do more than the whole ten-tenths used for himself. To be sure he may not have as much to spend on pleasure and for things, but there is a saving that is losing, there is a giving that is saving. One great steward of God said that about all he had saved was what he had given away.

Good for the Soul.

"The liberal soul shall be made fat; he that watereth shall be watered himself also." One suspects that God was not concerned primarily about money or things when he commanded men to give and to share; He was concerned about men and character. And generosity is one of the marks of a great character. Giving exercises the soul. Giving is one of the best means of saving one's soul. This does not mean, of course, that a man can buy salvation. It means that as one gives, as one shares, as one thinks of others, his soul waxes wholesome and strong, and develops both strength and beauty. Giving liberally is the best antidote against covetousness, one of the most general sins, and yet the most unnamed sin. Xavier said that men had confessed all kinds of sin to him, but that he could not recall that anybody had ever confessed that he or she was covetousness.

Cornering the Market.

"He that withholdeth grain, the people shall curse him." Our modern world has seen many attempts to corner the market, to form monopolies, and thus to get practically any price one asked. It is a good way to make money, but it is a poor way to make manhood. And if the truth were known, those who do it thereby bring down upon their heads the ill-will and curses of their fellowmen. One wonders what judgment will ultimately be wrought upon those who by sharp practices, control markets, and especially the things that even poor people must have. It is bad enough when it involves luxuries; it is criminal when it involves necessities. Get all the traffic will bear, and to heck with folks.

Uncertain Riches.

"He that trusteth in his riches shall fall. . . ." That does not happen literally. There are many rich men who do not go broke, or who do not go bad. But if a rich man trusts in his riches, he will fall. In a penetrating word Paul wrote to his young friend, Timothy, to charge them that are rich that they trust not in uncertain riches, but rather to trust in the living God. The writer of these *Notes* wishes he had a greater assurance of financial security in his old age. He is representative of millions of his fellowmen. But he knows, as millions of his fellowmen know, that

riches are uncertain. "Woe is the man indeed whose only trust is in material things. Riches not only do not insure security; they do not even bring happiness. And Jesus says they are actually dangerous. Indeed he says that those with riches are faced with peculiar dangers and difficulties in the things of the spirit.

He Must Have Heard His Brother Talk On This Subject.

The Book of James, by almost common consent of the scholars, is attributed to James, the brother of our Lord. James must have had in mind some of the things he had heard his brother, Jesus, say concerning riches, and especially ill-gotten riches. Read James 5:1-6 which forms a part of today's lesson and you can hear the words crackle and snap as James denounces the rich for the way in which they have made their wealth, and as he pronounces doom upon them because of their inhumane ways. "Gentle Jesus, meek and mild"—thus we sing the hymn. He was gentle, he was meek and mild. But on occasion he could be and he was stern and terrifying as he denounced the misuse of wealth. His teachings are full of words of warning against covetousness and concerning material things, mammon and money. Our Lord knew the subtle temptation which wealth presented.

The Right Use of Wealth.

But money is not an evil in itself. Money can be a blessing. What the world needs is not less men with money, but more men with money, if they are the right kind of men, and if they use their money as a sacred stewardship and trust. The kingdom of God will never come simply with money, but neither will it come without money. Money consecrated to the Kingdom of God is one of the most powerful factors in the coming of the Kingdom of God.

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LAYMAN'S RESPONSIBILITY.

(Continued from page 5.)

the bereaved, the needy who should be visited, cheered and helped. This is as much the layman's work as it is the minister's.

If there is a questionable business enterprise or amusement place or anything detrimental to the morals and welfare of the community, the layman should not only raise his voice against such things, he should take whatever action may be necessary to get rid of them. The layman is responsible for the kind of influence he exerts in the community. We frequently hear people say, "Oh, I can't have any influence over anybody one way or the other. No one pays any attention to me." That is a mistaken idea. Everybody has some influence on somebody. Mr. "A" stood well in his community, was respected for his business judgment and ability; was a church member and a regular attendant at church service and a generous contributor to every enterprise of the church. One day several young people who held Mr. "A" in high esteem were walking down the street, and to their astonishment saw this man coming out of the A.B.C. store with his little package. They were disappointed in him, but began to reason among themselves that if a man like Mr. "A" patronizes such places, there must not be any harm in it. That man's influence is not for righteousness! Then there was Mrs. "B," a church worker, Sunday School teacher and a favorite with the young women and girls. She was seen by a group of these youngsters entering a dance hall of shady reputation, accompanied by a man who was not her husband. That woman's influence is not for righteousness! Mr. "A" was never seen drunk. Mrs. "B" was never seen engaging in immoral conduct, but think what effect their influence and example had on the lives of others! We have to be careful of our conduct, our daily walk in life, as much for the sake of others as for ourselves.

The layman must be public spirited, a booster for his community, lending his support to the worthy causes, discouraging anything which does not contribute to its good. On his shoulders rests largely the reputation of his community.

In practically every locality there are those "fallen by the wayside." This applies more often in a spiritual and moral sense than the physical, but in all cases those people need a helping hand. Here again the layman's responsibility is obvious and he finds opportunity to be "The Good Sa-

maritan." Too often the professional crowd pass by on the other side, leaving the unfortunate one to his fate, and if the layman fail to come to his aid he is in a hopeless plight.

*The Layman's Responsibility
In the Nation.*

There are people who do not recognize certain national leaders as men of authority unless they happen to have a particular liking for them or unless they happen to be of the same political and religious faith. This class goes so far as to say, "He's not my President; he's not my Representative." In Romans 8:1 we find these words: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that are ordained of God." This is a nation of majority rule and it is a responsibility of the laymen of the land to cooperate with the leaders to the greatest possible extent; to work for harmony and good will; to pray for Divine guidance and wisdom and vision for them. It is the laymen's responsibility to obey the laws of the land as nearly as they can and to use whatever influence they possess to promote law and order and to uphold officials in the performance of their duties. A true layman loves his country and displays his patriotism in convincing terms when sinister forces seek to undermine her principles and interfere with her way of life. Still another great responsibility the layman has in helping establish righteousness in the nation is in his use of the ballot. Many times has the nation suffered moral and spiritual reverses because the church people were too lax in their privilege of voting their convictions. Great moral issues have been lost because the laymen failed to avail themselves of the franchise. It is a power for good in the hands of those whose hearts are set on the "Abiding Values" and who believe that "righteousness exalteth a nation."

And so may I say to all laymen, do not despair because you are not a professional man or woman with a list of titles attached to your name, and remember that your work is as important and you are as necessary and a great power in the hands of God toward making this beloved land of ours an exalted nation through the establishment of righteousness within her borders. I thank you.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

In February a contest was started to help increase attendance at the general meetings. Mrs. R. L. Smith and Mrs. J. C. Philhower were ap-

pointed captains of the two teams—Reds and Blues. This continued through the July meeting and the Reds lost by a low three points. In late July the Red team entertained the Blue team at a party in the lovely garden of Mrs. J. C. Webb.

Along with the highly interesting programs which have been held each month except August, there have been worthwhile business sessions. The nine circles of the society have given splendid reports at each meeting, with a large number of visits, cards, flowers, trays, and gifts being made to the sick, aged, and bereaved of our church and community. The society is indebted to Mrs. J. L. Byrd, spiritual life chairman, for the fine and inspiring devotionals which are given at each meeting.

We do feel that we have had a good year so far working together, and we believe we have done many worthwhile things in our community.

MRS. J. W. UNDERWOOD,
Corresponding Sec'y.

* * *

MT. CARMEL.

The Woman's Missionary Society of Mt. Carmel Congregational Christian Church, even though small, feels that it has accomplished much, during the past year for the work of our Master.

We have contributed to the War Veteran Relief Fund; Franklinton Institute (our Friendly Service gift); sent our Thank Offering in; also sent a box of clothing to the Orphanage at Eastertime.

We had our foreign mission study book and World Day of Prayer program in joint session with Antioch, Isle of Wight and Windsor, thus practicing in our society the spirit of cooperation, and trying to live up to our theme: "The Lord Thy God—and Thy Neighbor."

Then, too, we have had all study books taught; two members to attend the School of Missions at Elon, and five new subscriptions to THE CHRISTIAN SUN.

Our society sent cards and gifts to the sick at Christmas, also to all sick members during the year.

We feel that we have met all the requirements of the Standard of Excellence, and we are thankful for the time, talents and means with which it has been done. We are praying as a society for God to give us more strength and courage to go forward to do more work for His Kingdom in the future than ever before; that before too long the entire world may be Christianized.

VERA MAE CARR,
Secretary.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

We are getting near the end of the repair work on our orphanage plant. We are repairing the concrete belt around the Baby Home at this writing. It has taken more time to do this work than we anticipated. But material has been hard to get and workmen have been about as hard to get as material. We had to grab materials when we could get them. We have spent a lot of money, but we have done a lot of work, and done it when prices of labor and materials were at the peak.

We well remember in the year 1884 when my father built an addition to our home. He hired two of the best carpenters in our section. They worked early and late for \$1.25 a day, not by the hour, and room and board. What difference then and now. We have had to pay from \$1.00 to \$1.50 per hour. We remember my father hired a Frenchman painter to paint the house for \$1.50 a day. Still, what a difference in then and now! But the repair work is almost completed and we are happy to have had the job of having it done.

We now have one of the nicest small orphanage plants that there is in the State of North Carolina, and we have seen the most of them. We have received many compliments from visitors on this work, and the taste used in the color of paint used in the rooms, and the cleanliness of the building. Painting the main orphanage building solid white has added much to its appearance, and visitors who have seen it have been highly pleased, and speak of the wonderful change in its appearance.

The continued dry weather in this immediate section has practically ruined our corn and hay crop. We planted corn with the expectation of making two thousand bushels. If we make a fourth of it now, I believe we will do well. We sowed 150 acres in lespedeza, expecting to make a bumper hay crop. The weather has been so dry and parching that it has not grown as high as the wheat stubbs where we cut wheat. But we have no control over the weather or the rain clouds. We will and can get by somehow.

We well remember in the year 1929 in November our large feed barn packed full of hay—the year's crop—burned. We had quite a number of cows and four mules to feed. The way looked dark and discouraging,

but we got by that year somehow, and none of our stock perished. In many parts of our state there has been good seasons and they have bountiful crops, but not here.

CHAS. D. JOHNSTON,

REPORT FOR AUGUST 28, 1947.

Amount brought forward \$7,463.06

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Bethel \$ 10.83
Beulah 4.88
Piney Plain 15.00

30.71

N. C. & Va. Conference::

Reidsville 18.00

Western N. C. Conference:

Ether \$ 3.05
Shady Grove 1.72

4.77

Ala. Conference:

Corinth 6.00

Total \$ 59.48

Total this year from churches \$7,522.54

EXECUTIVE REPORTS.

(Continued from page 3.)

ing and trained personnel cannot be found to staff these institutions."

"The coming winter promises to be even more severe than the past," he said. "Unless American can increase aid, many Europeans will die of cold and hunger. And the political and social tensions, which are now dangerous, will increase."

Mr. Robison traveled alone during half of the tour and during the remaining time he was with the party of church leaders sponsored by the Church World Service. The group talked with leaders of all non-Roman Catholic churches, consulted with government officials, saw heads of relief organizations, looked into warehouses where boxes of American supplies for relief distribution were stored, visited orphanages and children's summer camps, watched prisoners at work, and visited homes of peoples far removed from the "show windows" and metropolitan centers of the continent. He attended a church service in Warsaw where equally as many worshippers were standing as were seated in the available pews. He had interviews with the head of the church council in Prague and the Greek Orthodox Archbishop of Athens, talked with the chief of the International Relief Organization in Italy, and the World Council of Churches officials in Geneva.

Mr. Robison represented four religious bodies on this trip. The Virginia Council of Churches sent him to observe the administration of relief materials contributed by the people of the Commonwealth and the nation.

He also represented Church World Service, the Brethren's Service Committee and the Methodist Committee on Overseas Relief. Dr. Robbins W. Barstow, of New York, Director of Church World Service, in the U. S., designated Mr. Robison the CWS delegate, while Bishop Herbert Welch, chairman of the Methodist Committee for Overseas Relief, appointed the Virginian to represent the Methodist Church. He also attended the two-day conference of the World Council of Churches and Church World Service meeting at Geneva, where the group tour ended, before returning to the United States.

Now that he has returned to Virginia, Mr. Robison plans to report the story of his findings in Europe to the churches and the people of the Commonwealth. This will be the first step in organizing the campaign to collect materials for overseas relief. He plans to travel throughout the State, acquainting people with the situation overseas as he had found it on the tour.

Since last fall, Mr. Robison has been directing the collection campaign in the State sponsored by the Virginia Council of Churches. Vast quantities of materials have been contributed by the people, but more is needed, the churchman pointed out. The supplies contributed were directed to Church World Service Center, New Windsor, Maryland, from where they were shipped overseas for distribution.

"The need in Europe is great. The time is short . . . and we cannot hope to have peace unless we help the distressed, and the suffering in the world," Mr. Robison declared.

METHODIST HOME CAMPAIGN OPENED.

Start of a campaign to raise \$100,000 for the purchase of a site for the proposed million-dollar Methodist Retirement Homes project was announced at Durham, N. C., recently by the Rev. W. V. McRae, executive secretary of the board of hospitals and homes of the North Carolina Methodist Conference.

Designed primarily for retired Methodist ministers, the project will be open to both lay and clergy of other denominations, Mr. McRae said. Following the purchase of a site, funds for the construction of the development will be raised by the conference.

"The Sermon on the Mount of yesterday is the Sermon for the Mart today."—E. Stanley Jones.

In Memoriam

LITTLE.

WHEREAS, God in His infinite love has seen fit to call to his reward C. F. Little, a beloved brother and member of the Waverly Congregational Christian Church, the "Acorn" Bible Class, and the "We-mens" club; therefore,

BE IT RESOLVED:

1. That the Waverly Congregational Christian Church, the "We-mens" club have lost a beloved brother and member.

2. That we extend to those surviving him our heartfelt sympathies and prayers, that God's blessings may rest upon them and give them comfort in their sorrow.

3. That a copy of these resolutions be spread upon the records of the church, the "Acorn" Bible Class, and the "We-mens" club and that a copy be sent to the family, and another to "The Christian Sun" for publication.

Rev. J. E. McCauley,
HENRY WEST,
LEE B. CARPENTER,
Committee.

LETTER FROM DR. RIGGS.

(Continued from page 8.)

people here all eat polished rice, but most of them apparently also seem to get enough meat and vegetables to maintain a sufficiently balanced diet. Almost, but not quite, for I am finally deciding that the tremendous numbers of mild edema of the feet, usually complicated by ulcers, are probably on a nutritional basis, although they are not accompanied by the "classical" signs of beri-beri. Incidentally, a word is in order about the kinds of food eaten and available here. Somebody asked if eggs were common here, because I had mentioned having them in the inns on my way to Shaowu. The basic staple food of South China is, of course, rice; and the whole economy and prosperity of the people rises and falls with the current price of rice. It happens that Shaowu is one of the few rice-exporting areas of China at present. They produce more than they need locally; it is cheaper here than anywhere else in Fukien; and yet a lot of local people make a lot of money trading it in and exporting it to Foochow, etc. So the principle article of diet here is rice, which as I said, is "polished" rice—not very white or clean, it is true, but still more expensive and must less nutritious than the unpolished rice. It is usually just boiled, but special dishes are made of it, and rice flour is used for their pastries, etc. The rich people, especially at feasts, serve noodles made of wheat flour. That is practically the only use made of wheat, which is grown in some places, especially around

Foochow. Then year around there is available, for those who can afford it, Chinese cabbage, fresh or dried, bean curd, bean sprouts, bamboo sprouts, and to some extent onions, turnips, cauliflower, etc. Then in the higher income brackets there are available hen eggs and duck eggs, chickens and ducks for meat, and lots of fresh pork. The chickens and pigs look much like their American counterparts although the chickens are skinnier and the pigs a little fatter and more repulsive looking. The chickens live off the wayside grass, and the pigs eat the garbage, acting as scavengers for the country. So they don't cost too much to raise, nor require much land. For the same reason beef is the rarest meat of all, because cattle require land to graze on, and some feed, impossible luxuries, in China. So the only beef in the market is from superannuated retired buffaloes which the rich farmers have used for draft animals. Actually much of Fukien could support cattle on the hillsides, which are at present burned over and not used for anything; but I guess the Chinese have never learned the secret of that. Here in Shaowu, one of the old time doctors imported some American dairy cows and started a herd, and made quite a name for himself studying and stamping out rinderpest. At present descendants of those animals still survive and many Shaowu-ites have learned to drink milk and eat butter, quite a novelty for China. Finally, there is fish, which consists of large fresh-water fish, domesticated and grown in local artificial ponds, and fed on grass which is cut and thrown into the pond in large amounts. The fish grow quite large, and do not taste too bad.

All the above foods are boiled, or half-boiled, half-fried, and served steaming hot. There is no sanitary problem there, except for the fact that the bowls, spoons, and chopsticks are not clean, and I suppose in the summer flies settle on the food while it is being eaten. In addition, at feasts, there are peanuts, watermelon seeds, oranges, water chestnuts, and various kinds of confections, all served raw, or at least after standing for a long time unprotected. When we first came, we sampled them all, because the weather was so cold that it did not seem as if any kind of bugs could survive on them. But now we are turning them all down, except that in our own cooking we use oranges and peanuts, which can be sterilized and skinned before eating. These foods may be a source of disease spread among the people in the

summer. But I suspect that the main trouble is water, flies, and dirty fingers. I will know more about it after I have seen how things go after the weather gets warm. At present there is no intestinal disease to speak of—except that every other person is loaded with ascaris—round-worms, which don't seem to bother them much.

We have just returned from the Easter morning service at Shaowu's largest church, at which Mr. Chandler preached. It was packed, mostly with children, who did not have their separate Sunday school today. They were as noisy and restless and ill-behaved as a similar group of American children in church, so that the service was anything but peaceful. In addition, there were two typical Chinese features for the special occasion. One was a string of fire-crackers, shot off right in the church, both before and after the service, to celebrate the occasion. The other was some beautiful dances given by a group of six small girls who had been trained in dancing class in the local school. They were in colorful costumes and as cute as they could be, and did some very involved songs and dances—which looked as if they were originally adapted from western style, but were quite "orientified" by the time they were produced here.

Best regards to all,

EDWARD RIGGS, M. D.

BURTON GROVE HOME-COMING.

(Continued from page 2.)

present members, pastors, and friends are cordially invited to come again to the church. Bring your basket lunch as dinner will be served on the churchyard. The program is as follows:

10:00 A. M. Sunday Schools.

11:00 A. M. Worship Service.

12:00 - 2:00 Lunch.

2:00 P. M. Afternoon Service.

Prelude.

Doxology.

Invocation.

Hymn: "Faith of Our Fathers."

Greetings of Former Pastors.

Special Music (Solo).

Scripture: Matt. 16:13-20.

Prayer.

Special Music (Trio): Miss Katheryn Gray, Lynn Bolling Gray and Ann Reese, accompanied by Miss Dorothy Holt.

History of Church.

Hymn: "Take Time To Be Holy."

Benediction.

Postlude.

LABOR SUNDAY MESSAGE

The relations between workers and employers—whether in factory or on farm, in office or in store—create some of the most important problems of our time. The decisions of responsible men and women in these relationships profoundly affect the lives of millions of people.

The Church cannot disregard the problems created by these relations nor overlook their effects on men, women and children. The Christian Gospel affirms that men are brothers because all are created in the image of God and each is important in his sight. How can the Church effectively express its concern for people? How can it promote a true recognition of the inherent worth of each person, the right of each one to a place in society in which he can contribute to the community while he supports himself and his family?

The beginning must surely be made in the Church itself. There must be a vigorous effort to see that no congregation is a class church or a racial church. That is not easy, for churches are usually neighborhood organizations, and people live in neighborhoods of similar economic status.

Clearly the Church must reject both the idea that most employers are greedy conspirators who combine in gigantic soulless corporate entities and the idea that organizations of employees are usually a rabble led by demagogues. The Church recognizes that each individual is a part of many groups almost from the cradle to the grave. He is a part of a family, a school, a lunch club, the round-house crowd. But the Church will always appeal to the conscience of the single person and call upon him to assert in his group what that conscience says, even in the face of hostility of that group.

It is also important that the Church should see the problems of the responsible leaders of labor and of management. It has been increasingly effective, during and since the war, in service to the sick, the bereaved, and the troubled. But the Church has not faced adequately the problems of the layman, employer and labor leader alike, who have to decide between alternatives, none of which is pleasant, each of which carries with it some apparent evil to some people. The Church today is seeking ways to meet such problems, and the help of every pastor and every Christian layman should be enlisted.

One of the serious elements in this particular field is the corruption of power. Most of us have an urge for power. Organization is

essential in society but the corruption of power is a danger in any organized activity. The bigger the organization, the greater the danger. The urge and competition for power can exist among employers and union leaders, and even among church officials. The danger of business monopolies requires constant limitation by government and constant vigilance by the people. Internal politics today troubles many labor organizations. That has been the problem of democracy as it grows in size, ever since its dawn in Greece.

The democracy that we in America derive so largely from the independent churches of three hundred and more years ago gives us hope that the Church today can greatly help to solve this problem. For the kind of democracy exemplified by our forefathers depends upon our seeking God's voice to guide us in what each of us does and says, and equally upon listening for God's word in what others seek to tell us. This humble reliance upon a Power higher than ourselves and this constant recognition that others may be closer to God's will than we, have always been characteristic of those most trusted by the American people.

The churches can also stimulate the consciences of people as we listen to the threat of the future, derived from our past experience of the business cycle. We Christians cannot face in silence or inaction the prospect of recurrent business depressions in which unemployment rots the souls of men. We recognize that this is a problem of profound complexity and that men, highly qualified, differ widely in their interpretations and their remedies. But we are equally impressed with the area of agreement among these experts. We propose to the utmost of our ability to create a background of Christian principle in which the study, discussions, and plans for action to meet the situation will proceed.

Tomorrow will confront us with new problems and new crises. We must approach the future with confidence that skill and resources are available for fresh answers which will bring us into a better economic life. This confidence can be sustained only if we know that our objectives are rooted in God's purpose. The realization of the fellowship of men under God, and the sense of a common destiny—these are all part of God's purpose revealed in Jesus Christ. For these we must strive; out of them will spring new life, new understanding and a new unity of spirit and purpose.—Issued by the Federal Council of Churches.

HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, SEPTEMBER 4, 1947.

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Chapel Hill Congregational Christian Church

211 W. CAMERON AVE.

CHAPEL HILL, N. C.



Elon College Library 3X

THE CHURCH THROUGH WHICH OUR FELLOWSHIP MINISTERS TO ITS STUDENTS IN THE UNIVERSITY OF NORTH CAROLINA

Rev. Bernard V. Munger, the minister of our church at Chapel Hill is a paid servant of this church, the Southern Convention, and the Department of Student Work of the Division of Christian Education, Board of Home Missions of Congregational Christian Churches. Mr. Munger's ministry will be made more effective if ministers, parents and friends of University students will send him information concerning students to whom the church should be extending its ministry. Send information to him immediately at 232 McCauley Street, Chapel Hill, N. C. Show this announcement to students who are going to Chapel Hill this fall. Remember! This is your ministry to University students. Do not fail them.

NEWS AND VIEWS

Rev. R. L. House spoke on the history of our denomination on Wednesday evening of this week at the Broad Street Methodist Church, Richmond.

Dr. I. W. Johnson had the able assistance of Dr. F. S. Lewis in the annual revival services at Liberty Spring Church.

Rev. Joe A. French, chairman, has called a meeting of the Board of Publications on Thursday of this week at Elon College.

The Central Alabama Association met August 22-23 at Liberty, East Tallassee. Professor C. W. Williams was moderator and Rev. J. T. Barker was host pastor. Addresses were given by Mr. Haygood Patterson, Miss Margurite Davison, Mrs. Maxine Jackson, Revs. Collie Seymour, S. M. Penn, D. W. Shepherd, and President Paul Bechtold.

AMERICAN WOMEN'S SURPLUS HANDBAGS WELCOME OVERSEAS.

Pack a purse for relief! Thousands of women are sending their discarded hand-bags and purses to the Church World Service Center at New Windsor, Maryland, full of items badly needed overseas. Officials at the Center are sending these bags abroad without opening or changing the contents.

The idea started in North Carolina, where club women started collecting purses and hand-bags no longer needed and stuffing them with articles unobtainable by housewives overseas. Practically all the bags sent to New Windsor thus far have been in good condition. A conservative estimate of the contents' value in Europe would be at least \$15 per bag. Since more than 99 per cent of American women have extra hand-bags, this project seems to have universal appeal in all women's groups.

The plan briefly is:

1. Take purses or hand-bags.
2. Stuff with thread, needles, scissors, pencils, buttons, soap, lipstick, tube handcream, tooth brush, tooth powder, stockings, socks, underwear, pins, safety-pins, comb, thimbles, ribbon, shoe laces, compacts, etc.
3. Mail to Church World Service, New Windsor, Maryland. Put name

and address inside purse also. *It will be sent overseas unopened.*

4. Tell others about this plan. This is one way of sending supplies abroad in containers that will be as welcome as the contents.

All purses are packed in large wooden boxes for shipment. Distribution overseas is handled by local churches there and donations are distributed solely on the basis of need.

NO PICTURE-OF-THE-MONTH.

For the first time in the history of its reviewing service, the Protestant Motion Picture Council cooperating with the Protestant Film Commission has decided that no picture "adequately meets the Council's standards for the designation" of picture-of-the-month. The lack of any suitable picture the Council considers "an indictment of current movies and a challenge to movie-makers."

Reviews and ratings of the two agencies are issued monthly to church periodicals of national circulation and mailed to ministers of many denominations for bulletin board use. The designation of "picture of the month" is a coveted "Oscar" of the religious groups, and has honored such outstanding motion pictures as "Miracle on 34th Street," "Great Expectations," and "The Beginning or the End."

Meanwhile, praising the execution of "Black Narcissus" and "Life With Father," the Council felt that both pictures contained grave distortions of religious life. The defeat of the missionary sisters in "Black Narcissus" is "far from being in accordance with the almost unblemished record of Christian missionary perseverance." The use of "so serious a matter as baptism" as a major comic theme in "Life With Father" was also deplored.

In the statement issued, the positive standards set up by the Council for the "picture of the month" was reiterated. The picture "must be clean, technically outstanding, with a strong story, containing above-the-average acting and direction, and having unusually artistic and dramatic qualities. The picture's social, moral and ethical values must be favorable, too, or compatible with Christian ideas and ideals."

"On the negative side, the Picture of the Month must not violate taboos common both to the Christian con-

science and the Motion Picture Code. Among such taboos: the sympathetic portrayal of criminals or criminal pursuits, unnecessary violence, flagrant drinking, gambling, or other loose conduct, infractions of the sanctity of the home, and representation of religious subjects or persons in a false or bigoted manner."

The Protestant Film Commission includes among its major objectives the increase in the volume of usable religious films for church use, aid to church exhibitors in their use of the screen, consultation with the motion picture industry with a view to raising the standards of all films produced. (Continued on page 14.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

New Churches in the World Council

By HENRY SMITH LEIPER

Associated Secretary, World Council of Churches

Recent affiliation of six additional Orthodox churches and two more of the younger Asiatic churches with the World Council of Churches gives proof that the World Assembly, to be held in Holland in the summer of 1948, will not be dominated by any single concept of Christian principle and social order. In the day-to-day World Council activities following its actual formation in 1948, the interaction of the ancient Orthodox churches with the Protestant and younger missionary churches will mean a rediscovery of the importance of those rock-bottom principles and concepts, common to all Christian churches, which are the foundation of the Christian faith.

The growth of national and denominational churches in the past has made it appear that Christianity was the hand-maiden of a particular social order. This identification is not only theologically unjustified, but has done the churches immeasurable harm. We have a right to expect that the World Council of Churches, made up of many types of churches arising out of many social orders will establish a spiritual agreement based on no particular social order, and applying its principles to all social orders.

The Orthodox Churches.

The Orthodox churches joining the World Council in the past six months are some of the oldest bodies of Christians in the world, including the Patriarchates of Jerusalem, Antioch, and Alexandria dating back to the Council of Nicea in the fourth century, and the Coptic Church and the Syrian Orthodox Church of Malabar (India) dating back to the Council of Chalcedon in the fifth century. Throughout the centuries, waves of persecution from the Moslem population have kept these churches small, close-knit, and almost entirely autonomous, although the Coptic Christians now number about a million and are spread up the Nile Valley from Alexandria to Ethiopia.

The Church of Greece, however, has not been exposed to Moslem persecution and has maintained a large and strong organization which has recently sponsored a youth program—the Zoe movement—which is currently showing considerable evangelical vitality. We can expect that the comparison of experience between Zoe leaders and those leaders of various Protestant youth movements at World

Council Youth meetings will develop new methods of youth work.

The growing ecumenical consciousness of the smaller Orthodox churches has during the past twenty years been enhanced by the work of the Fellowship of Unity in Cairo, a unique association of Anglicans, Copts, Orthodox and Evangelicals developed to deal with problems of Christian concern. Undoubtedly the cordial relations between the Christian groups has increased the willingness of the various patriarches, to participate in a larger ecumenical movement.

Once these Orthodox churches are fully participants in World Council activities after the official formation of the Council in Amsterdam in 1948, there will undoubtedly be a shift in the emphasis of Orthodoxy from the defense to the offense, newer leaders of Orthodox congregations stressing evangelical activities along the lines laid out by the Zoe movement in Greece. The affiliation of the Orthodox churches with the evangelical Protestant churches through the World Council heralds a new and dynamic Orthodoxy which has not been known for centuries.

Full cooperation between Protestantism and Orthodoxy, however, awaits the outcome of the present negotiations between the World Council and Patriarch Alexei of the Russian Orthodox Church. If full cooperation is attained between the main bodies of Protestantism and the main bodies of Orthodoxy, we will have achieved one of the most significant fulfillments of Christian history.

The Asiatic Churches.

The recent affiliation of the younger Asiatic churches, the Protestant Church of Indonesia and the Presbyterian Church of Korea, are examples of the increasing participation of these "younger churches" which are no longer under the guidance of missionaries but are being carried on under native leadership. The actions of the youthful delegates at the World Youth Conference in Oslo this summer give ample proof that the native leadership of these churches can not only take care of their own church affairs but can make a dynamic and sometimes revolutionary contribution to the ecumenical thought. It is noteworthy that Christians in these Asiatic countries have been in the forefront of the various independence movements and have taken responsi-

ble places in the native government. Mr. Amir Sjahrifoedin, a Christian, is the Prime Minister of the Indonesian Republic.

The American Churches.

In America, the affiliation of the American Lutheran Church, third largest American Lutheran body, and the United Evangelical Lutheran Church, previously the Danish Lutheran Church, gives evidence that Lutherans are increasingly aware of the pull of ecumenical relations with other denominations. It is significant that the key-note speech of Dr. Ralph H. Long, American Lutheran leader at the Lutheran World Federation's recent meeting at Lund, Norway, gave considerable attention to the ecumenical relations of the various Lutheran bodies. "We believe that the World Council will be a better balanced organization if it has strong confessional groups within its ranks," Dr. Long stated. "We are definitely in favor of the ecumenical progress that has been made and we want it to result in the strongest organization possible."

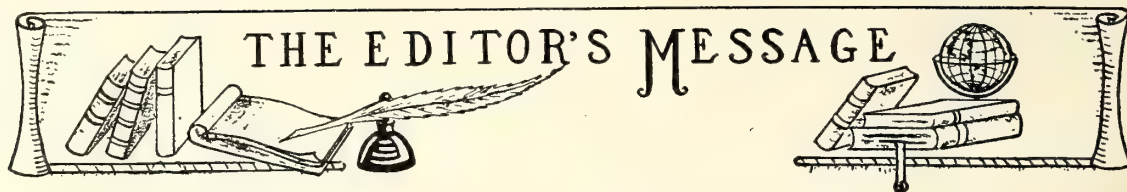
There are now 116 member churches of the World Council of Churches in 36 countries.

SOUTHERN CONVENTION 1947 DATES TO REMEMBER.

- October—North Carolina Women's Missionary Conference at First Church, Burlington, N. C.
- October—Eastern Virginia Women's Mission Conference (place to be announced).
- October 21-22—Eastern North Carolina Conference session at Turner's Chapel, near Sanford, N. C.
- October 29-30—Eastern Virginia Conference session at Christian Church, Suffolk, Va.
- November 5-6—Western North Carolina Conference session at Congregational Christian Church, Albemarle, N. C.
- November 11-12—North Carolina and Virginia Conference session at Bethlehem Church, Altamahaw, N. C.
- December 2—Eastern Virginia Christian Missionary Association at Christian Church, Suffolk, Va.

I never knew of an early-rising, hard-working, prudent man, careful of his earnings and strictly honest, who complained of hard luck. A good character, good habits and iron industry are impregnable to the assaults of all ill-luck that fools ever dreamed.

—Addison.



WHITHER MISSIONS?

Two religious groups, Jehovah's Witnesses and the Seventh Day Adventists, held official meetings in Los Angeles during August. It was estimated that 30,000 delegates participated in the encampment of the Jehovah's Witnesses. The theme of the meeting was "One World." Officials of the organization reported conspicuous success in a post-war campaign to spread the sect's training through the Catholic Latin-American countries. Before the war, it was reported, adherents throughout Latin America totaled only 505 individuals. Presently the total was said to be 5,000 in Mexico alone and 10,000 in other Latin countries. Some convention sessions were held in Spanish for the benefit of 500 Latin American delegates.

An estimated 12,000 persons participated in the ten-day encampment of the Adventists' Conference. David Voth, Conference president, reported that Adventists had spent more than \$5,000,000 on relief work since the end of the war, and have invested more than \$200,000,000 in foreign missions within the last 75 years. He characterized 1946 as a redletter year in their missionary sailings, with 370 missionaries going to stations in various parts of the world. "Our church," he added, "works in more than 800 languages and dialects, and prints literature in 85 languages." Denominational investments abroad were valued in excess of \$100,500,000.

While many have been content to criticize Roman Catholic intolerance in Latin America, Jehovah's Witnesses have penetrated the iron curtain. One could wish that the people of Latin America were being introduced systematically to a more representative type of Protestantism.

There is a disposition to dismiss all thought of these religious movements by simply saying, "They have a zeal for God, but not according to knowledge." Their amazing program of stewardship, publication and missionary activity cannot be dismissed with a lift of the eyebrows or the shrug of the shoulders.

Our own denominational program of stewardship, publication and missions is comprehensive, edifying, according to knowledge; but its vitality and influence is curtailed by our lackadaisical response. Our missionaries have not gone off on a tangent. Their teaching is undergirded by Biblical scholarship and a sane world view. These statesmen of the Kingdom of God deserve our unstinted support.

"Who hath believed our report? and to whom is the arm of the Lord revealed?" Every generation must give an answer to this historic question. We have a report for the nations, one according to knowledge, but it must find its way into print and into personalities. The progressive and expanding revelation of God is conditioned by the quality and volume of our publication as well as by our faithfulness in stewardship. If we desire a sane presentation of God to the peoples of the world, we dare not surrender this divine prerogative

to the sects and the lunatic fringe of Protestantism. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee. And the Gentiles shall come to thy light, and Kings to the brightness of thy rising."

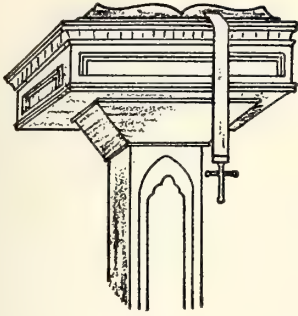
HOPE FOR THE FARMER ON TWO COUNTS.

From time immemorial the farmer has been beset by two evils: flies and weeds. For centuries the farmer has offered hostages to these twin pests. Some have fought a losing battle while others have given up and retreated to the cities. Generations have been cheated of the abundant life because they were not able to cope successfully with these major problems. Now it is intimated that this is to be the generation of emancipation.

Thanks to DDT, we are witnessing such things as the effort, now underway to rid the entire State of Iowa of flies during 1947. Early in August, Entomologist J. O. Rowell, of the Virginia Agricultural Extension Service, declared that the fly "is on the way out in Virginia." The Richmond "Times-Dispatch" commented editorially: "This scientific method of wiping out one of man's greatest enemies, a notorious carrier of deadly diseases, is well-nigh epochal. It is neither particularly difficult nor expensive to wipe out the fly population on a farm today. The gradual elimination of the fly is thrilling to contemplate for flies are not only horrible nuisances, but the bearers of such maladies as typhoid fever, malaria, diphtheria, tuberculosis and diarrhea. Medical science has been struggling with these diseases for generations, and now DDT seems certain to accomplish a great deal toward their elimination. With all the bad news that is coming over the cables from various sections of the globe, it is pleasing to reflect upon the tremendous inroads that are being made into the fly population, and the greater ones that lie ahead. It should mean a lowering of the birth rate, and a raising of our joy in living."

Dr. Robert P. Sweet, a Cornell University scientist, predicts that by 1950 chemicals and other means—including flamethrowers—will be developed to the point where farmers can completely eliminate weeds from their vegetable fields. He stated: "The progress we have made in experimenting with weed killers at Cornell justifies the prediction. We have sprayed vegetables from pre-eminence to within a month of harvest, completely eliminating weeds and not impairing the crop." Dr. Max E. Brunk told the Vegetable Growers Association of America that labor expenses contributed heavily to production costs in vegetable growing. He concluded, "Our only hope in cheaper foods lies in eliminating the weeds."

Countless civilizations have been penalized by the wide-spread feeling that the (Continued on page 13)



THE SIN OF DOING NOTHING.

A Sermon

By C. SHANNON MORGAN.

"Whoever knows what is right to do and fails to do it, for him it is sin."—James 4:17.

Most people when defining "sin" think of murder, adultery, theft—of some atrocious, outrageous, pernicious sin. We think of those sins that make the monkey deny kinship with us:

Three monkeys sat in a coconut tree
Discussing things as they are said to be.
Said one to the others, "Now listen, you two,
There's a certain rumor that can't be true,
That man descended from our noble race.
The very idea is a disgrace.

"No monkey ever deserted his wife,
Starved her babies and ruined her life.
And you've never known a mother monk
To leave her babies with others to bunk;
Or to pass them on from one to another
Till they scarcely know who is their mother.

"And another thing you'll never see,
A monk build a fence 'round a coconut tree,
And let the coconuts go to waste,
Forbidding all other monks a taste;
Why, if I'd put a fence around a tree,
Starvation would force you to steal from me.

"Here's another thing a monk won't do—
Go out at night and get on a stew,
Or use a gun or club or knife
To take some other monkey's life.
Yes, man descended—the ornery cuss;
But, brothers, he didn't descend from us!"

We think that in order to sin we must break one of the ten commandments. The first commandment is, "Thou shalt have no other gods before me." So we say that we have sinned if we put God secondary to anything. The second commandment is, "Thou shalt not make unto thee any graven image . . ." Therefore we say that the poor, ignorant heathen in Africa is sinning when he bows down to wood and stone. The third commandment is, "Thou shalt not take the name of the Lord thy God in vain . . ." Accordingly, we say that the man who is always cursing is a sinner. The fourth commandment is, "Remember the sabbath day to keep it holy . . ." Consequently, many say if we play baseball on Sunday we are sinning. The fifth commandment is, "Honor thy father and mother . . ." Therefore, we say that if a boy or girl beats his

or her mother or father he or she is a great sinner. The sixth commandment is, "Thou shalt not kill . . ." Accordingly, if someone goes and willfully kills another, he is classed as the chief of sinners. The seventh commandment is, "Thou shalt not commit adultery." Consequently, if some man takes up with another man's wife we say he is a sinner. The eighth commandment is, "Thou shalt not steal." So we say that if I steal your automobile I am a sinner. The ninth commandment is, "Thou shalt not bear false witness against thy neighbor . . ." Therefore, we think that those people who go about gossiping falsely are great sinners. And the tenth commandment is, "Thou shalt not covet thy neighbor's house . . ." If you have something, and I want it desperately, I covet it, and you say I am sinning. We think that we have to break one of those commandments order to sin.

But just a moment!!! Did you ever consider that you may sin *simply by doing nothing*? James says, "*Whoever knows what is right to do and fails to do it, for him it is sin.*" We may sin, not by committing some great crime, but simply by doing nothing, leaving undone the things we know it is our duty to do. "Whoever knows what is right to do and fails to do it, for him it is sin."

Several stories told by Jesus and relatives to Jesus indicate that he taught the same idea: that we may sin by complacency, indifference, simply by doing nothing.

In Matthew 12:43-45 Jesus tells this story: "When the unclean spirit is gone out of a man, he passes through waterless places seeking rest, but he finds none. Then he says, 'I will return to my house from which I came.' And when he is come he finds it empty, swept, and put in order. Then he goes and brings with him seven other spirits more evil than himself, and they enter and dwell there; and the last state of that man becomes worse than the first." Here Jesus is speaking in the terms of thought of his own day, in terms of unclean spirits. What is an unclean spirit? It may be a bad temper, or a mean animosity, or a tendency to steal, or the habit of drink, or any other besetting sin. When a man expels that evil from his life, if he does not put something good in its place, if he does nothing, he becomes seven times more bedeviled than at first. God cannot tolerate an empty life, the person who does nothing. "*Whoever knows what is right to do and fails to do it, for him it is sin.*"

Furthermore, now, let us take a

more familiar story, that of the last judgment in Matthew 25:31-46: the nations are gathered before Jesus, and he has separated the good from the bad, the sheep from the goats. The sheep are on the right hand and the goats are on the left hand. "Then he will say to those at his left hand, 'Depart from me, you cursed, into eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty, and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?' Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' And they will go away into eternal punishment . . ." Those who go away into eternal punishment did not do any *outrageous* sin. The story does not tell us that they did any harm. They broke none of the ten commandments. They simply did nothing when they could have, when they knew it was right to minister to the needy. "*Whoever knows what is right to do and fails to do it, for him it is sin.*"

In Luke 16:19-31 is the story of the rich man and Lazarus: "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes . . ." Jesus does not say that the rich man kicked Lazarus every time he came out of his house. The rich man is condemned because he did nothing—no harm, no good. "*Whoever knows what is right to do and fails to do it, for him it is sin.*"

The most famous story that Jesus ever told implies the same idea. It is the story of the Good Samaritan "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half-dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side." Then the Good Sa-

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

In a month our forty-four churches in the Eastern Virginia Conference with their ten thousand eight hundred fifty-eight members will be closing the work of the present conference year. What will the record be? What will the twenty-three ministers who serve these forty-four churches have to show for their year of pastoral service?

Last year these twenty-three preachers reported an average net gain per pastor of eight new members. Will we gain more, or less this year? The net gain for our conference a year ago was 193 new members. We have a month to see to it that that gain is bettered this year. Let us do it.

Last year these twenty-three ministers reported Missionary and Benevolent giving by the forty-four churches of fifty-three thousand eight hundred seven dollars (\$53,807.00). Will they report more or less this year? There is yet time to round off the year in good fashion. But it will take both time and attention. What will we do about it? Will our churches be proud to follow our humble leadership? Yes, if it is really "leadership," and if it is humble enough, and sincere. Last year we gave nearly \$5.00 per member per year for Missions and Benevolences. Let us see if we cannot round out a better figure for this year's report. Let every pastor do a bit of figuring for his field and see what the average Missionary and Benevolent giving is in his own churches. Is your church above or below the average? The Suffolk Church reported 1,473 members last year with a total Missionary and Benevolent giving of eight thousand one hundred forty-three dollars (\$8,143.00).

The \$5.00 per member for "others" per year is, comparatively speaking, good; but even so when we realize how needy the world is, and how urgent the command of the Christ is, it seems like plenty little. Has your church reached it? Those who have been greatly blessed in this year of earning and serving will add to their happiness by increasing their missionary and benevolent giving. Our college, our orphanage, our Mission Board, and all the enterprises of our denomination, as well as our local churches are greatly in need of liberal giving.

Will not all who read these lines resolve anew to see to it that his or

her church reports a good and progressive year at the forthcoming conference? Will not each of our twenty-three pastors call the attention of their churches to the rounding out of a good year, and to the setting of stronger, nobler plans for the coming year. Let us make our Christian duty a joyous privilege—a divine and sacred trust between ourselves and our Lord.

JOHN G. TRUITT.

WORK CAMP IN SOUTHEAST MISSOURI.

Increasingly you have been hearing about work camps in magazines and in talks. *Reader's Digest* covered the subject in a recent issue. They actually do what the name implies, but the work they do puts faith into action, the kind Christ taught.

This summer I had the opportunity of participating in a work camp in Southeast Missouri sponsored by the American Friends Service Committee and the Division of Christian Education.

There is a very definite purpose in the work done and the reason for it being done. Eight college young people from different parts of the country made a decision to spend this summer in a constructive way which they felt would give a lift to those needing a helping hand. By such action our nation can be strengthened and the world can honestly look upon America as a land of freedom and equality.

If the social problems inflicting a nation are cured, then people will learn how to enjoy a full life and to become better citizens.

We worked in one of nine of the Delmo Housing Projects in which there are seventy families who exist mainly on the income cotton affords them. These projects were built in 1940 by Farm Security Administration to house over 500 homeless sharecropper families in this area. Until recently Dave Burgess from our Home Mission Board had been ministering to the people of the projects.

To help the project at Wyatt to become more community-minded the American Friends Service Committee decided that a community center should be built there as had been at two other projects. Our job was just that, building, painting, plumbing and wiring with able help from the people.

Not only did we do this but also our time was spent in organizing com-

munity projects such as sings, Scouts and recreation. Building a playground was also part of our work.

I feel sure that the people we lived, played and worked with were given encouragement by our presence and by the task we undertook to do for them. Such as this had been unimaginable by a people who have for so long suffered under the oppression of inequality.

For each of us the experience was one which shall greatly influence and broaden our outlook on the problems which confront us in Christian America that must be faced—NOW!

C. BAXTER TWIDDY.

NO CAUSE FOR COMPLACENCY.

What boots it if less than one-half of one per cent of the people of this country are alcoholics? The ratio may be higher. It is a guess, predicated on some evidence. Suppose it is about right. Suppose there are a mere three or four hundred thousand of our fellows living in a veritable hell on earth? There may be ten times that many habitual heavy drinkers who are sliding down into the abyss. Is all this nothing to us? Has sympathetic concern fled to brutish beasts? Is our interest—if there be interest—only in the end result? Or is there concern for prevention of such catastrophe? Can we see? Can our eyes take in the conclusion, the awful conclusion of the whole matter, and also, the gay, non-tragic beginnings in the social glass? Are we complacent about tuberculosis? Do we look on the end of its course and pay little or no attention to its source? Do we look with commiserative equanimity on the inroads of cancer? Why, if we have eyes to see, do we allow ourselves as churchmen, as lovers of our kind, as keepers of our brothers—why do we allow ourselves to be lulled into unconcern by the siren songs of those who make and sell the deadly virus with which alcoholics become infected? Why smile indulgently when our lovely boys and girls lift that first glass to their innocent and unsuspecting lips? Many of them cannot learn to handle their liquor as a social accomplishment. Beware of that first glass! In it, potentially, is unspeakable trouble.—*Bishop W. E. Hammaker, in an address at Chicago, January, 1947.*

Religion is the love of the eternal and infinite; and no one who seeks after the knowledge of God as diligently as other men seek after wealth and honor, ever come away empty-handed.—*Canon Brereton.*

News of Elon College

By PRESIDENT L. E. SMITH.

WHY THE CHANGE?

Fifteen years ago no college was expanding; no college's rooming facilities were exhausted. All colleges were using every possible means to induce young people of college age to enroll for the regular college course or for special work. Scholarships, work jobs, and other financial considerations were offered. Faculty members were easy to find and not too difficult to employ. Some with Ph.D. degrees could be employed for from \$1,200 up for nine months' service.

This is the same country. We are the same people. The colleges are the same institutions of higher learning, but conditions are vastly different. Most colleges have been filled to capacity for months. They have expanded their classroom and laboratory facilities and still they come. There are literally hundreds and thousands of high school graduates, G. I. and civilian, who will not be able to find college accommodations and privileges. This is a regrettable situation—one that seems impossible of solution at present. The situation is further complicated by an insufficient, available number of instructors. Many of the larger schools have been compelled to resort to the practice of using members of the present graduating classes or of the graduate schools as instructors.

There are various reasons for the radical changes in conditions relating to higher education. The population of the country is increasing annually. Under our compulsory system of education an increasingly larger percentage of our children go to public schools. There are more high school graduates each year. These are encouraged to complete their education. Consequently, an increasingly larger percentage of high school graduates apply for entrance in college. Our government has popularized education by making it plain to the boys when they entered the armed services of our country that a certain amount of educational training was necessary and proceeded to see that they received such training before going into combat or proceeded with the work assigned. Now that the war is over, the Government has again encouraged all honorably discharged veterans to complete their education in an accredited college and has pro-

vided the money for the expense of the same. Never in the history of mankind has the ex-soldier been treated so kindly and been provided for so generously as have the veterans of the American armed forces of World II. Then, too, conditions in general are more prosperous than ever, and the average family is able to provide a college education for its children.

These are some of the reasons for the change in conditions that have to do with the education of American youth and the end is not yet. At Elon College the demand for entrance is greater than it was a year ago, and the facts are that it will be greater next year than this and so on for the next five to ten years. The big question confronting the Board of Trustees and the alumni is what shall we do about it? In the writer's judgment, looking to the future and planning for years to come, we should provide first-class accommodations for a student body of 1,000 and do it as quickly as possible. This would mean considerable money but it would certainly be a good investment—one that would bear rich dividends in human character as well as in dollars and cents.

CONFERENCE APPORTIONMENTS.

The conference year 1946-47 is rapidly approaching its close. Many of our Sunday schools and churches have not only been thoughtful but generous to the College in its needs. Each church has been apportioned a definite amount for the financial support of the College. By far the greater number of our churches comply with conference apportionments in full. Some pay more than they have been apportioned and there are a few who do not meet conference requirements. The total amount apportioned is \$12,500—a small amount, I am sure you will agree, for the church to contribute for the support of its college and yet we have not during any one year received the full apportionments. I trust that our churches will try to go "the second mile" in the support of their college. Let's make sure that each church raises its share and, if possible, makes an extra contribution to help atone for the churches that may fall behind.

Previously reported \$5,486.08

Churches.

Western N. C. Conference:	
Randleman	20.00
Eastern Va. Conference:	
Antioch	3.45
Shelton Memorial	10.00
Norfolk, Bay View	30.00
Norfolk, Christian Temple	20.00
Va. Valley Conference:	
Leaksville	26.40
Mayland	29.50
Mayland	29.50
New Hope	.45
Winchester	26.07
Wissler's Chapel	13.00
Wood's Chapel	10.50
Total	\$ 189.37
Grand total	\$5,675.45

FUNCTIONS OF RELIGIOUS BROADCASTING DEFINED.

"Religious broadcasting can become an important part of the conscience of the community," twenty-seven religious broadcasters from seventeen states and Canada were told by Dr. Ross Snyder, dean of the Religious Radio Workshop in session during August at Chicago University.

Dr. Snyder stressed that "religious broadcasting can address its message to the moral fatigue and the feeling that it does no good to struggle for a better world. Programs can fight for civic righteousness and highlight those persons in the community who are working constructively."

If the Church has acquired skills for the relief and therapy of people who acknowledge insecurity in their personal lives, then religious radio can and must communicate to them, he said, adding: "Thus, the over-arching world view taken by Christianity includes some interpretation of the long sweep of history, one's own personal destiny and meaning, what kind of God there is and how He works in the world, and how man may have life.

"In this way, religious broadcasting can help build wider sanctions for the good life, for radio is a meeting place of experiences of the community, with men of religious weight occupying some of the seats."

Emotional identification and a sense of belonging within a community were emphasized as needs existing among the general listening public. "To bring the people of a community together in righteousness and mutuality is an important service goal of religious broadcasting. This is using the medium of radio for true redemptive purposes.

"Thus, in his own community, the religious broadcaster is privileged to heal and to fight for and to amass such a warm, positive witness to the

(Continued on page 15.)

**A LETTER FROM THE JACKSONS.**

American Board Mission,
Shaowu, Fukien, China,
Sunday, July 13, 1947.

Dear Friends:

The house is resounding now with the left-overs of the Sunday afternoon youth meeting. Some girls stayed behind to play Rook; some boys are playing around in the living room tinkering with the Dulcitone (a sort of harpsichord which the Storrs left here) and singing. Since our dining room is so big, it amply accomodates Dick and me at our desks and the girls around their Rook table (a round dining room table left us by the Storrs). Most of these same high and junior high kids come here every Monday, Wednesday and Friday morning for an English class; and a good many come Saturday morning for a choir practice. Often they stay or come by, to play here. In a big open-air building out front there is a makeshift pingpong table which they enjoy—our class is there, too. Around to the side, is a freshly leveled space which we plan to make into a tennis court. There is still enough lawn left for ball games and other things. The grounds and the huge porches enabled us to have a very successful picnic (35 attended) after last Sunday's meeting. Since we were at home, boiled water was available for the thirsty players, and there was a handy place to fix food. So we're getting more and more reconciled, almost enthusiastic about this huge "plantation" we've had to take over.

About that picnic: I was very anxious to see what kind of food would be forthcoming. They had planned and postponed the picnic twice; so this time it was all spur of the moment. Since Sunday is like every other day here, the food committee had no trouble planning and buying immediately what they wanted to fix. I fear our cook, Schwei Lin, bore the brunt of it; but he had a friend who helped him. Some boys went to the street (the usual expression for going out to buy) with our shopping basket and a box. Not long after, they were back; but all I saw was a small piece

of fat pork dangling from a string from someone's finger.

After a good bit of playing, supper was announced. Our neighbors had run home for extra rice bowls which, added to our total collection of spoons—table, tea, soup and iced-tea—made up all the necessary equipment. On a small square table which had been carried to the porch were all the large receptacles which could be found, all filled with steaming rice. Some bean sprouts, onions, the dash of meat, and a lot of tiny dried shrimp had been added to this soft rice, making a distinctive one-dish meal. I say "distinctive" because of the flavor imparted by these small bug-like shrimp. They are not my favorites; but I downed a full bowl, while most of the others were making way with two or three. Each person was supplied a hard-boiled egg, too—in the shell, of course. After the after-meal games, we served each with a small sample of lemonade, just for the sake of an American picnic touch. The lemonade was made from that army artificial lemon powder; the G. I.'s call it battery acid. I wonder what our guests called it.

Most average Chinese homes have little stools, chair height, for chairs; We inherited a good supply of these from one of the schools which was here during the war. They are made of bamboo, of course, and so are very handy to move around from porch to living room to yard. They added one more touch of comfort for the picnickers.

Friday, July 4, the older young people met here. After the worship and discussion, we played "Ballad for Americans" for them. Our victrola arrangement is a far cry from an FM radio-phonograph; but most of the music is recognizable, and it's one more thing the folks enjoy.

We've just started a youth choir. It's made up from the two youth groups; the older ones practicing Thursday nights, the younger ones Saturday mornings. They sang much better this morning than they did last week at their first service. How I long for a piano to help them, or at least a good reed organ. The Dulcitone is falling to pieces fast; and at

best, it was too weak for choral singing. We're glad to have it despite the clumps of blank notes which mar its tinkle, for we have our rehearsals right in our home, situated half-way between the two churches. Our choir alternates, as we ourselves do, between the two churches; one of them (Continued on page 10.)

MISSIONARY OFFERINGS.**REPORT FOR AUGUST 22-28, 1947.****Sunday Schools.**

Newport News—E. Va. \$ 18.90

Churches.

Antioch—V. Va. 11.18
Big Oak—W. N. C. 13.41
Elon College—N. C. & Va. 269.00
Ingram—N. C. & Va. 8.07
Raleigh—E. N. C. 80.00
Randleman—W. N. C. 40.00
Newport News—E. Va. 302.00

Total \$ 723.66

Church Extension.

Newport News—E. Va. \$ 309.59
Elon College—N. C. & Va. 122.32

Total \$ 431.91

Shaowu.

Antioch—V. Va. \$ 75.00
Durham—N. C. & Va. 300.00
Elon College—N. C. & Va. 122.33
Happy Home—N. C. & Va. 11.60
Holy Neck—E. Va. 100.00
Leaksville—V. Va. 75.00
Morrisville—E. N. C. 5.00
Mt. Auburn—E. N. C. 67.00
Newport News—E. Va. 309.60
Norfolk, Second—E. Va. 10.00
Pleasant Ridge—W. N. C. 41.00
Salem Chapel—N. C. & Va. 20.00
Shallow Well—E. N. C. 24.00
Union (Surry) 25.00
Mr. & Mrs. W. P. Baldwin, R. 3,
Burlington, N. C. 20.00
Mr. Garland Gray, Waverly, Va. 100.00
Mr. R. O. Rothgeb, Luray, Va. ... 10.00
Mr. & Mrs. Milton Vipond, 5224
Rolfe Ave., Norfolk 8, Va. ... 5.00
Mr. Caleb West, 120 26th Street,
Newport News, Va. 25.00

Total \$ 1,345.53

Total for period Aug. 22-28 \$ 2,520.00

Previously acknowledged ... 37,590.74

Total since September \$40,110.74

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

MISSION BOARD NOTICE.

The Mission Board of the Convention will hold its annual session at the Suffolk Christian Church, Suffolk, Virginia, September 17-18, 1947. The meeting will begin at 2:00 P. M. on the 17th and will conclude at noon on the 18th. Any church, ministers, or individuals having business with the Board are requested to communicate at once with Superintendent Wm. T. Scott, Elon College, N. C.

H. S. HARDCASTLE,
Chairman.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

THANK OFFERING THIS YEAR.

It seems to me that when we invest money in a home for our Convention Superintendent, we are expressing the utmost faith in our church and our cooperation with the Woman's Missionary Convention. Nothing makes our church any stronger than the unity and cooperation of many members, and when we seek to build up the internal functioning of our administrative offices, it is like lubricating and repairing a machine—it is in much better working order.

It is my privilege to be on the Thank Offering Committee this year, and that in itself makes me interested in our project for this year. However, as a minister's wife I have become a keen observer of church work, and I have noticed that wherever adequate provision is made for the living conditions of a pastor, the church work runs much more smoothly. We would have been absolutely without a place to live in Winston-Salem when we came two years ago, had there been no parsonage. We realized how lucky we were to have a home when numbers of people in the city couldn't even find a room. We were able to move in and start our work immediately, whereas it took the minister of the Evangelical and Reformed church here about six months to get a place where his family could live. A church expresses a high regard for its minister when it provides a suitable place to live. The Convention should certainly value the service of the Superintendent as much as a church does its minister.

The whole Southern Convention has launched the project of providing a home for the Superintendent, and we have expressed our willingness to help and our eagerness to have a part in this undertaking. Isn't this action typical of our women? We always want to have a part in new undertakings of our church, and we want to hold up our end of the work. The men have frequently said that if they want a thing done, they just call on the women. I am sure that this time the women won't let them down. We can make a sizeable gift to the Superintendent's home, and we will be proud of our work in years to come. If we make our Thank Offering this year as generous as we have before, the Convention will be

encouraged to carry this project on to completion.

Let us begin at home and have a "home," so we may carry the gospel to homes throughout the world.

CAREY ANDES.

* * *

PORTSMOUTH, VIRGINIA.

Since we, of the Woman's Home and Foreign Missionary Society, of First Church, Portsmouth, Virginia, are nearing the close of our year's work, we experienced mingled feelings of regret and gladness—regret that we have not been able to do and give more for our Lord, who has so wonderfully blessed us—and gladness that He continues to bless us, with the happy privilege of helping to send His gospel to all mankind.

During the year, we have been striving to reach the Standard of Excellence, and feel sure we will attain the goal. Early in the year, we had a public service, with installation of officers, by our pastor, and at another public service our pastor showed slides of "Three Coat Men," and of scenes in Africa. These were well attended. At the third Sunday evening service in November, we observed, with the assistance of our pastor, our Thank Offering Service, publicly, and received a fine collection for the Jacksons in Shaowu, China. The World Day of Prayer was observed by our members cooperating with other churches of the city, at the First Lutheran Church. Our group was invited by the Shelton Memorial Church, Portsmouth, to observe May Fellowship Day with them, and a good number attended, enjoying the occasion much. The study book, *India at the Threshold*, was studied and reviewed by Mrs. J. F. Morgan at the Shelton Memorial Church, Portsmouth, Virginia, in cooperation with the ladies of that church. The book, *Portrait of a Pilgrim*, was studied and then reviewed in a most inspiring manner by our new pastor, Rev. Stanley Carne, at a monthly meeting. Mrs. R. F. Edwards, Superintendent of Spiritual Life, gave us fine programs each month and taught the book, *The Divine Fatherhood* in a most helpful way. Rev. Mr. Carne reviewed the book at our July meeting, which was impressive to us all. We plan to

send in a Life Membership for one of our charter members.

We sent a box to Elon Orphanage for Christmas. A large bag for relief work among the Greeks was recently sent, filled with shoes and clothing. We have helped in different ways for Friendly Service work. We added an increase to our roll of five new members and feel that we have had a very inspiring and profitable year thus far.

RUTH COLLINS,
President.

* * *

INGRAM, VIRGINIA.

We feel that we have had a fine year in our work here. Our members are interested in supporting the work in every way. We observed the thank offering program in November with a public service, received a fine offering. We had our World Day of Prayer program all planned, but a very deep snow which blocked our roads prevented us from getting to church, but we observed it in our homes. Our pastor, Rev. Clyde Fields, reviewed our Bible study at our church in April one evening after our annual fellowship supper. He gave us an outline for further study individually.

We met with the Presbyterian Church for a splendid review on India, as they were studying the same book we were.

One of our members, Mrs. F. C. Whelton, reviewed in a very fine way our home book. We had a nice delegation at our Spring Rally in Lynchburg, and we are looking forward to the fall conference in Burlington.

Our society sent two bags of good clothing for overseas relief.

We gave a Life Memorial for Mrs. Rowland, and we are giving three Life Memberships.

Three of our members attended the Convention in June, and a part of the School of Missions.

We believe we have met all requirements of the Standard of Excellence and hope to be among those on the Roll of Honor.

EVA A. ADAMS,
President.

* * *

PLEASANT RIDGE (R).

The Woman's Missionary Society of the Pleasant Ridge Church (R) finds this has been an interesting and enjoyable year in the work. We were fortunate in having Miss Meebold with us for a day or two last November. She told us many interesting things about her work in China, causing us to want to redouble our efforts

(Continued on page 13.)

LETTER FROM THE JACKSONS.
(Continued from page 8.)

has a small reed organ which still plays fairly well. The other has a bigger wheeze box the majority of whose notes you can slowly squeeze forth if you pump fast and hard and punch with determination. I comfort myself as I struggle, with the thought that maybe my fingers might gain strength if not skill.

Chinese names are one of our interesting little problems. Chinese family names are few; so that you always have many people with the same name who may be no relation. You have to learn a person's full name or you can't identify him—which just complicates the problem for us foreigners all the more. And in my contacts at the women's meetings it's harder still; for when I ask, "What's your name?" She tells me—her maiden name. Then I have to ask her husband's name. Through it all, the other women help her to say the names in Gwoyu (the national language); for in the native dialect the names are quite different. What they say for Gwoyu isn't always the Gwoyu we tried to learn at Yale either; and they may disagree how to say it!

That's just one tiny phase of the whole language problem. Every hymn we sing and every bit of Bible we read has to be prepared with hours of study; for these Chinese characters are an amazingly difficult system of writing. Of course, we can't prepare every scripture or responsive reading; but we are studying the books of the Bible one at a time. We've finished John and are well into Mark; so a few hundred characters are now beginning to stick in our minds. For the choir work, I have to Romanize (write the sounds of the characters with English letters) every thing we sing; and follow the music at the same time I follow the sheet of Romanized words. This feat is impossible when playing the accompaniments, so then I just "la" along with the tenor or alto or whoever needs the most help. There are some good singers here—five tenors and six basses is pretty good, don't you think? All they need is plenty of practice and experience; and I enjoy that.

Now it's almost time for the 7:00 (daylight saving time) news. The other night the reporter said the early morning papers were just coming out in New York. So when you folks are getting up in the morning we've already spent our day and are thinking about going to bed, or sitting around the gasoline lamp studying, reading, or writing. In fact I'd better get to

studying right this minute. Good-bye.

Yours sincerely,
DOROTHY & DICK.

A LETTER FROM DR. RIGGS.

Shaowu, China,
April 13, 1947.

Dear Friends:

This has been another interesting week. A newsworthy item is the near-completion of the Jackson's house. A large crew of workers has been working on it like mad the last week or so. They have gotten all the walls cleaned and whitewashed, the downstairs woodwork painted, glass fitted in most of the downstairs windows, and screen doors and windows throughout. The whole place has been scrubbed clean. And now the refrigerator and some of their furniture has been moved over, and last night they slept over there for the first time. Formal moving day is to be tomorrow when the dining room table and kitchen equipment moves, and Mr. Chandler will also move over, with his stuff. After that they will eat over there, and I will probably eat with them, for awhile at least, as mealtime is the best time to talk over affairs that need to be discussed while Mr. Chandler is here. But I will be the sole owner and occupant of this wing of the hospital from now on. The others were very glad that this wing was fixed up and available for them to live in, but they are quite glad to get moved and get ready to settle down in their own home, unpack their things, etc.

Yesterday afternoon we took our weekly walk, and climbed the nearest hill right outside of town, visiting a Buddhist temple on the hillside half way up. The view of the city and the whole valley, both from the balcony of the temple and the hill, was superb. On top we met a whole party of primary school children on an outing with some of their teachers. They had been collecting flowers—huge red azaleas which were growing in profusion over the hillside, and made quite a gay picture. They speak better Mandarin than their elders, and we had a very interesting time talking with them. Dick had his camera along and showed them how it worked to their great delight. Altogether it was a very interesting afternoon.

Now for the hospital news. Yesterday Mr. Wei, the hospital business manager, returned from Foochow with

another truckload of CNRRA supplies. They consisted of over sixty bags and boxes of medicines, blankets, mosquito netting, and all sorts of things. Two more truckloads are on their way by boat and will arrive during the next three weeks. But he tried this by truck from Nanping; and although he made it in only five days, he reports that the road is worse and more dangerous than ever. However, we also hear rumors that the National Government is sending in a crew to repair it and that it will be fixed up in the near future!

At the same time, we got word that hospital funds had finally arrived from Boston. We had been waiting for this money for over two months, and for the last two or three weeks the hospital was broke and all progress in fixing it up had come to a halt. Originally the repair work was financed by a cash grant from CNRRA, a small grant from the local church, and the trickle of earnings from the clinic. With that money, the roof had been repaired, the walls cleaned and whitewashed, the available glass put in the most important windows, the front yard cleaned up and landscaped, and about ten wooden Chinese beds had been built. Then we marked time—and the workmen meanwhile were busy fixing up the Jacksons' house. Now that the money is here, and more supplies, and our business manager is back, we can go ahead again, full blast. The jobs that need doing immediately include making more beds and cribs, making mattresses for all the beds, preparing my supply of old X-Ray film for use as a glass and putting it in all the remaining windows, putting in gauze screening in all the important windows, rebuilding the large stove in the basement and buying enough kitchen and eating equipment so that we can rehire our hospital cook and start the hospital kitchen, making nurses' uniforms, etc., building cupboards and shelves to store our huge stock of CNRRA supplies, improvising bedside tables, etc., etc. Then maybe the hospital board can meet and decide how big a scope the hospital can plan to open on, how many nurses, etc., we can hire. And then maybe we can open formally. That sure will be a great day; and the start that has been made this week by the arrival of the money and supplies has been very heartening.

* * *

April 20, 1947.

Things have started happening fast, although not exactly along the lines which I had expected. We unpacked
(Continued on page 15.)

*Note that this letter was written three months before the one from the Jacksons. The letter from Dorothy, of course, came direct to "The Christian Sun."

FOR THE CHILDREN

JOY.

For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.—Matthew 16:25.

Paula could not deny that she had been crying. Her eyes were red, her cheeks swollen and her head ached. But who wouldn't cry? It seemed that all she ever did benefited someone else. It was help mother with the housework after school, because she was "such a big help." It was help her brother and sister with their lessons and try to study her own at the same time, because she was "so smart and so patient with the children." It was take care of the class records during study periods at schools, because she was "so neat and such an excellent writer." It was play the piano for Sunday school because she "played so well."

Well, she was tired of always being imposed up. She was tired of being the one who always had to do the work.

Every time she planned a free moment, something always happened. Like today. She had looked forward for weeks to attending the basketball game after school (the last one of the season, but the first one for her). Then mother called at school and left word for her to come right home. "Something unexpected had happened."

Well, it was unexpected, all right, Paula fretted. Who would have supposed Aunt Mary would fall and dislocate her hip the very day of the basketball game and the very day Miss Joy Neiling was to speak at the dinner given by the Bethany Class? Of course, somebody had to be home when Dale and Nora came from school. Somebody had to see that they changed from their school clothes to their play clothes. Somebody had to see that they both played out in the fresh air until dinner. Somebody had to get dinner ready by the time Dad came from the office. And, of course, that somebody was Paula.

The front doorbell rang. Well, let it ring! What did she care! Whoever it was could wait or else go away. It mattered not to her. The bell rang again. Go on and ring! Ring! Ring! all night and see if she cared! She stood still listening. It rang again. Then she stamped her way through the hall.

A very lovely, kind face smiled down at her.

"Is Mrs. Baily at home?" the visitor asked so sweetly that Paula's face grew crimson with inner shame.

"No, she isn't," she said awkwardly. "But she will be home in just a little while. Won't you come in?"

She led the way into the living room, and invited the visitor to be seated.

"I am quite sure Mother will be home soon," she continued. "Tonight is the dinner of the Bethany Class, and Mother is the class president. Perhaps you can wait for her."

Noticing Paula's tear-stained cheeks and reddened eyes, the visitor said gently:

"Thank you. I have plenty of time. I think I shall wait for your mother. I want to see her personally."

She smiled at Paula, who stood before her in an uncomfortable way. The she reached out her hand to Paula and said smilingly:

"Come. Sit here beside me, and tell me all about it. Even the most difficult problems seem lighter when we talk them over with someone who understands."

Paula's cheeks grew crimson again. The very fact that her expression revealed her unhappiness to a stranger embarrassed her. She hesitated, not knowing what to do. Then self-pity overwhelmed her again. Tears of self-sympathy began to flow down her cheeks. She let Miss Joy Neiling draw her to the couch and then sit close beside her.

Soon she had told Miss Neiling her whole story. How mistreated and imposed upon she was at home, at school, and even at church. Always doing something for others with never a moment for herself.

Miss Joy Neiling listened carefully and sympathetically. When Paula stopped to dry her eyes, she introduced herself. Paula's expression instantly changed. Miss Joy Neiling, the speaker for the Bethany Class dinner! Miss Joy Neiling, who had spent much of her life in the Tennessee mountains educating and Christianizing the mountaineers!

Miss Neiling noticed with a smile how bewildered Paula was.

"My train arrived earlier than I anticipated," she explained. "Since I had been corresponding with your mother, I came directly here, not knowing the exact location of the

church or the time for dinner. How glad I am that I did come early," she continued, "for otherwise I would have missed seeing you." She smiled kindly at Paula.

"My father, you know, was a preacher and a missionary. The greater part of his life was spent establishing the very work I am trying to carry on among the mountaineers. He truly spent a life of service, and he planned for me to do the same."

Paul sat quietly, listening closely. "That is why he named me Joy,"

Miss Neiling explained. "He always told me my name meant first to serve Jesus, then others and then yourself."

"First Jesus. Then others. And then yourself," Paula repeated quietly.

"Yes," Miss Neiling assured her "And when you do, you will find you have little time to fret about yourself. The joy you will receive from serving Jesus and others before yourself will make up for any pleasures you forfeit or any time you sacrifice."

"Jesus. Others. Yourself," Paula repeated again. "The formula for personal joy."

She sat quietly for a moment as if turning it over in her mind. Then she smiled and squared her shoulders as she arose.

"Thank you, Miss Neiling," she said earnestly. "I, too, am glad you came early. I shall never forget this afternoon and the joy you have taught me."

Dear Editor:

I am sorry that Carolyn Buppert forgot to mention our church's name. It is Oakland Christian Church at Chuckatuck, Va.

Thank you,
MRS. STAYLOR,
Junior Teacher.

WEEK-DAY MOTHER.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Patty enjoys coming to the library, doesn't she?" I said to my friend, Rose Marner, who had come to my room in the children's library with her little granddaughter. The child was sitting at some distance from us, but it was plain that her attention was completely absorbed in a magazine.

"Yes, indeed. Coming to the library is just as much of a treat for Patty as going to the park or to a children's movie," Rose declared. "I'm glad she enjoys the library so much, because that is a pleasure I can

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE WISDOM OF HARMONIOUS LIVING.

LESSON XI—SEPTEMBER 14, 1947.

MEMORY SELECTION: *Blessed are the peacemakers; for they shall be called the children of God.*

DEVOTIONAL READING: Prov. 15:1-6.

The Art of Living Together.

Unless we go to a desert place, or to an uninhabited island, we have to live with other people. There will be some folks who read these *Notes* who may live in lonely sections, but most of us live in towns and villages or on farms near other people, and our lives are all bound up in the bundle of life with other people. How important it is, then, that we learn how to live with others and to live harmoniously. Think of how many homes are civil wars because members of the family have never mastered the fine art of living together. Think of how many communities are undesirable places in which to live because people do not live together peaceably. And still more sobering is the fact that the modern world is so bound together by communication and commerce and other means that nations have got to learn how to live harmoniously or there is going to be a grand blowup that might mark the end of civilization. The Art of Living Together Harmoniously—that ought to be one of the required subjects in every school from cradle to the grave.

Wrong Patterns of Action.

"Envy not the man of violence, and choose none of his ways." Mr. Hoover of the F. B. I. would give hearty assent to those words of the wise men. How much of our juvenile delinquency is due to the fact that the younger generation is getting its ideals of character and action from "men of violence." The movies are to blame for some of it, but not all. But the ideal of many a young man is some "man of violence" and his pattern of action is the ways of those who go through life using violence to get what they want. The home, the school and the Church must give ideals of character and action, which the younger generation will accept for their own. Unless this is done, society will be a madhouse.

The Magic of a Soft Word.

"A soft answer turneth away wrath, but grievous words stir up

anger." How often a word spoken in a soft or gentle way, or the right word spoken at the right time, has been as oil poured on troubled waters. Let one of the parties in an argument tone down his voice and its effect is immediately seen. Let an outsider speak softly to those who are angry and it tends to cool things off. Happy is the man who can speak the soft word at the right time. How many fires he puts out and how many hurts he prevents, he will never know.

The Curse of Grievous Words.

"But grievous words stir up anger." One angry word brings on another angry word, and trouble results. It is a mistake to minimize the power of words. Like one match, a grievous word can start a large and disastrous fire. The brother of our Lord said that the tongue can "defile the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Strong language, but true and tragic.

The Lying Tongue.

"A man that beareth false witness against his neighbor is a maul, and a sword, and a sharp arrow." That is a striking combination. A maul—an instrument that beats things down by sheer force; a sword—an instrument that cuts and lacerates; an arrow—an instrument that pierces and thrusts deeply. All these are symbols of a tongue that speaks untruth against one's neighbor, a tongue that lies. Homes and hearts and lives are broken by false words and by evil gossip. There are those who would not think of taking a sword and killing another, who will kill his reputation by gossip.

Killing An Enemy.

The best way to kill an enemy is to be kind to him. Return evil for evil and you make and keep your enemy. But return good for evil and in most cases you turn your enemy from an enemy into a friend. This is the meaning, and the approved result of "if thine enemy hunger feed him, if he is thirsty, give him to drink, for in so doing thou shalt heap coals of fire upon his head." It has been done again and again, both in the case of individuals and nations. One of the surest ways to make the conquest of Japan secure is to treat them humanely and generously.

Growing By What It Feeds Upon.

"For lack of wood the fire goeth out, and where there is no whisperer contention ceaseth." I have seen that demonstrated. In a group, members of the faculty with whom my wife and I ate in Defiance College, was a woman whom some folks would have called "an old maid" but who was one of God's true gentlewomen. At times some bit of gossip about somebody would be brought to the table, and just about the time it would seem that it was going to furnish a juicy morsel for the folks at the table, this woman would say in so many words, and in one way or another, "Let's talk about something else" or "Let's not talk about folks like that" so she would diplomatically and tactfully change the conversation. And for want of wood the fire would go out. That woman was a Christian gentlewoman.

The Peacemakers.

Humanity will ultimately change its sense of values and its scale of values. The future belongs to the peacemakers, not the war-makers. Ulysses S. Grant was a great warrior, but he was never a greater man than when he refused the sword of Robert E. Lee and when he told Lee and his men to keep their mounts for they would need them for the spring plowing. He was a peace-maker. And one suspects that Douglas McArthur will be one of the world's great peacemakers.

Research teaches a man to admit he is wrong and to be proud of the fact that he does so, rather than try with all his energy to defend an unsound plan because he is afraid that admission of error is a confession of weakness when rather it is a sign of strength.

—Prof. H. E. Stocher.

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EDITORIAL.

(Continued from page 4.)

farm is a place to escape. Under more tolerable circumstances the farm may enjoy its pristine favor. The new era of productivity and enjoyment in farm life will be accompanied by a new era in the rural church. Its youthful leadership will be more easily retained. Healthier children will become its members. An expanding program of stewardship, with all its benefits, will be realized. The out-populating power of Christian stock will have greater opportunity to flourish. The sway of starvation and famine will be halted. "Who knoweth but that thou art come to the Kingdom for such a time as this?"

THE SIN OF DOING NOTHING.

(Continued from page 5.)

maritan comes along and ministers to his need. Why does Jesus condemn this priest and Levite? Because they hurt the man? No, they did not touch or say anything harsh to the man. They passed by on the other side. They stand condemned because they did nothing. They did not do what they knew was right to do. "*Whoever knows what is right to do and fails to do it, to him it is sin.*"

Not only may we sin by doing nothing, but we may sin by not doing enough. "And as he (Jesus) was setting out on his journey, a man ran up and knelt before him, and asked him, 'Good teacher, what must I do to inherit eternal life?' And Jesus said to him, 'Why do you call me good? No one is good but God alone. You know the commandments: Do not kill. Do not commit adultery. Do not steal. Do not bear false witness. Do not defraud. Honor your father and mother' And he said to him, 'Teacher, all these have I observed from my youth.' And Jesus looking upon him loved him, and said to him, 'You lack one thing; go, sell all that you have, and give it to the poor, and you will have treasure in heaven; and come follow me.' At that saying his countenance fell, and he went away sorrowful; for he had great possessions." Here was a man who claimed that he had kept the commandments, and who had wealth enough to minister to the needs of the world. He would not do enough. "*Whoever knows what is right to do and fails to do it, for him it is sin.*"

Jesus meant the same thing when he said, "He that is not with me is against me," and again, "He that is not against us is for us."

The world in which we live demands that we, as individuals, do

something positive, not that we just restrain from doing evil.

Many a "good Christian" is working against Christ, not by doing any harm, but by doing nothing. In our modern, impersonal world it is easy to sin by doing nothing. So many of us try to be Christian by trying to get rid of some evil in our life, and never think in positive terms of ministering to the needs of the world, of bettering human relations.

But, oh, how the world needs Good Samaritans, because in our world of hatred many men have gone down from Jerusalem to Jericho and have fallen among thieves, and we too often pass by on the other side. But can we always pass by on the other side? Do nothing, and the world goes to the hell of war, and with the world goes the nation, and with the nation goes the individual. "*Whoever knows what is right to do and fails to do it, for him it is sin.*"

You, too, too soon may go down from Jerusalem to Jericho, and fall among thieves. Then you would realize what I am trying to say—"Whoever knows what is right to do and fails to do it, for him it is sin."

CHURCH WOMEN AT WORK.

(Continued from page 9.)

to help spread the gospel in foreign fields.

The programs for the year have been very good, and we have especially enjoyed our study of India. Miss Betty Chicoine reviewed *India at the Threshold* recently for us, and our guests, the women of the Asheboro society. Our minister, Rev. W. T. Madren, gave our Bible study as a review. Sharing certain phases of our work with other societies has created a greater sense of oneness and increased our fellowship.

We have added new members to our roll, too. We have started a cradle roll in our church and have sixteen members.

Truly, we have found it is more blessed to give than to receive, as we have had our friendly service projects. Several boxes have been sent to Miss Angie Crew to be shared with her friends and ours in Japan. One such box was sent through Miss Meebold to China. Gifts were sent to India for the milk fund and a box of clothing to Elon Orphanage.

One of the most interesting things we've done was to "adopt" a teen-age girl at the orphanage. Sharing with her our gifts of love has meant much to us. We were also pleased to meet and know her when she visited us for a week recently. She was such a fine

person and loved by the young and old who met her.

We feel we have been especially blessed this year in our work and are looking forward to an even greater year to come.

MRS. S. H. PELL,
President.

* * *
OAKLAND.

Our Woman's Auxiliary of Oakland Christian Church feels that we have had a pretty good year.

We have had very successful meetings with good programs and well planned devotionals. A new Circle of thirty members, named the Mammie Wood Circle, in honor of our beloved Mrs. Wood, has been added to our society this year.

We had our thank-offering program with good attendance and offering.

We derived a great amount of Christian fellowship through co-operating with other churches.

Our foreign study book, *India at the Threshold*, was reviewed by Mrs. John Fletcher and Mrs. William Harrell. We had Wesley Chapel Missionary Society as our guests.

We observed World Day of Prayer jointly with other churches and gave an offering.

Our society has given to Carroll County Mission, Franklinton Negro Institute, and gifts to Elon Orphanage, which is part of our friendly service.

We gave two Memorials for Mrs. R. B. Wood and Mrs. M. R. Pulley, two of our beloved members.

The Bible study, *The Divine Fatherhood*, was given monthly by our leader, Mrs. I. W. Johnson.

We have secured four new subscriptions to THE CHRISTIAN SUN, ten new subscriptions to *The Missionary Herald*, and two subscriptions to *The Church Woman*.

Our public meeting was held August 17 in our church auditorium, with Mrs. William Harrell, District Superintendent, as guest speaker. The cradle rolls, juniors and young people took part in the service.

We have met all of our requirements for the year, and with the help of our Heavenly Father want to continue to go forward in His work.

MRS. HARVEY SAUNDERS,
Secretary.

When you look at the world in a narrow way, how narrow it seems! When you look at it in a mean way, how mean it is! When you look at it selfishly, how selfish it is! But when you look at it in a broad, generous, friendly spirit, what wonderful people you find in it.—*Selected.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The children at the Christian Orphanage have been having some real enjoyment lately. They are crazy about skating, both young and old. A man has built a building for skating between here and Burlington. It is a real nice plant and is run in a first-class manner. We have been letting our children, under the supervision of a matron, go one afternoon each week for two hours of skating. They get lots of fun out of it and enjoy it. Those who have been attending tell me that it is conducted in a first-class manner. Skating is a fine exercise.

We hope sometime that somebody of wealth will build us a gymnasium which we can use for basket ball and skating. It would be a splendid donation and a splendid asset to the orphanage plant.

Our next small job is a chicken house. We use a good many eggs and do not have chickens enough to supply our demand, and have to buy a good many on the high market. But if we had more chickens, the eggs would not be all profit by any means. Feed is selling at a high price, too, but we always could have eggs when needed. Children need eggs to eat, and they make real good food. We give them all the good pure sweet milk they can drink. Every child in the orphanage gained weight last year, and we had very little sickness in our group. We attribute our good health to regular hours to work, eat, sleep, and play.

The weather is still very dry and hot. There seems to be a section not but twenty or thirty miles wide that the rain has practically missed this year. Ground that was not broken last fall has been so hard and dry we have not been able to break it at any time this summer. We sowed 150 acres of land in lespedeza, and it has not grown but a very little this summer. We expected to make a bumper crop of hay. You can imagine how blue we are. We have lost two cuttings of alfalfa on account of the extreme dry weather. If we can have good seasons through September we will get one more cutting. A year like this comes once about every ten years. It certainly hits us hard when it does come.

We have carried out the instructions of the Board, and finished our repair work last week. We have been

constantly at it all summer, and feel very much relieved that it is finished.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 4, 1947.

Amount brought forward \$7,522.54

Sunday School Monthly Offerings.

Eastern Va. Conference:

Mt. Carmel 13.14

Western N. C. Conference:

Big Oak\$ 5.80

Hank's Chapel 18.70

Shiloh 13.25

37.75

Va. Valley Conference:

Antioch 5.05

Ala. Conference:

New Hope\$ 2.64

Pisgah 9.00

11.64

Ga. Conference:

Vanceville 1.00

Total \$ 68.58

Total this year from churches \$7,591.12

FOR THE CHILDREN.

(Continued from page 11.)

give her while she is with me during the week."

"Does Patty stay home with her mother each week-end?" I inquired.

"Yes," Rose answered, "Marcia, my daughter, and her husband both work in the city. They need to have someone take care of Patty during the week."

"How nice for both you and Patty that you are that someone!" I exclaimed.

Rose's face lighted as she replied, "Of course, it's a great joy to have Patty with me, but it isn't good for any child to have two mothers."

"I can see how that situation might present problems," I acknowledged, "but I'm sure you and your daughter can solve them."

"We endeavor to keep Patty's welfare uppermost in our minds," Rose told me. "It is natural for Marcia and John to wish to provide enjoyments for the child when she is with them, but they soon found out that it was not wise to carry this far enough to exclude themselves from the serious side of their little daughter's life.

"Neither did I want Patty's days with me to be just a humdrum routine," Rose continued. "We've answered the need for some sort of an outing by coming to the library once a week. I'm introducing my granddaughter to the books and pictures I've always loved—this provides a good time for us both.

"Instead of going on too-frequent excursions, Marcia and John now plan to have some quiet week ends at home with their daughter. We like

to balance the fun and responsibility at each of Patty's homes."

"How do you solve the problems of behavior?" I inquired.

"A child who is in good health and is happily occupied doesn't present many behavior problems," Rose answered. "Naturally, there are times when some punishment is needed.

"Last Friday afternoon Patty was rude to a little neighbor—a girl! with whom she was playing. It was necessary to send her to her room for a while—she has a small room of her own at my house as well as at her parents' home. After Patty told me she was sorry she had spoken so unkindly to her little friend, I considered the incident closed. I did not tell Marcia, when she came for her daughter a few minutes later, that Patty had been a naughty girl. We feel that talking about a child's misdemeanors overemphasizes their importance, and besides Marcia and I have agreed not to discuss Patty's behavior in her presence.

"We are careful not to give conflicting directions," Rose continued. "If I tell Patty the day is too cool for her to wear her sunsuit, Marcia does not come and say, 'Of course it's warm enough for your sunsuit today, Patty.' However, I make an effort to assure myself whether or not she really needs more clothing than a sunsuit before I tell Patty.

"She never hears us arguing about what is best for her, because we think that such parental discussions detract from a child's sense of security. I leave as many decisions as possible to her mother. Marcia fills that role very acceptably except for the hours that she must be away from her child. I then take over with the thought of helping Patty to change as easily from mother to grandmother as if it were the usual thing for a child to do."

"Many mothers are working away from home nowadays, Rose," I told my friend. "I am glad you have shown me how part-time mothers can cooperate in guiding a child toward serene and happy living."

NO PICTURE-OF-THE-MONTH.

(Continued from page 2.)

duced, especially in films containing material and sequences in which the church is concerned, and standard evaluation of theatrical offerings for the benefit of church people planning to "go to the movies." The Protestant Motion Picture Council is the agency through the Commission operates in the rating and evaluating of current films.

LETTER FROM DR. RIGGS.

(Continued from page 10.)

the CNRRA supplies during the week and found out that they included a lot of most valuable and badly needed medicines and equipment. Among other things was enough mosquito netting for the whole hospital. But the most valuable prize was a box with eight army cots. That means that we now have eighteen beds to our credit, with more coming from Foochow.

Monday the Jacksons and Mr. Chandler moved over to their house, and I started taking my meals over there with them. Incidentally Mr. Chandler has been resting all week, recovering from a severe cold, he is almost well. Tuesday a big party arrived from Foochow. Dr. Yao was not in the party—he can't come up till the end of the month. But Mrs. Yao (known professionally as Dr. Hsu) arrived and with her brother, a dentist, and also a qualified laboratory technician, a treasurer, a tailor, and the tailor's apprentice. The tailor is only to be here temporarily till the mosquito nets are made and some nurses' and doctors' uniforms. After that, his apprentice will become the dentist's apprentice! But all these new arrivals have joined the staff of the hospital, so that now we have quite an imposing staff. The lab technician will work closely with me and will be invaluable. He can also draw, and I am going to have him make some public health posters.

Dr. Hsu is supposed to be a gynecologist, but has had special work in ophthalmology, and says she is willing to take all the work in the clinic that I don't want. Since the eye cases form the largest group that are puzzling me, I am quite happy to turn them over to her, and will also let her do the out-patient surgery, as well as the OB and Gyn. I will keep the medicine, pediatrics, and skin. She is a Foochow-trained girl—which means second-rate, German-run medical school—but she has since had good hospital work in Shanghai. She speaks no English, but is able to read German and Japanese. Her brother speaks a few words of English, and they are all able to read medicine labels and a few other words.

The Yaos are living in one of the Mission buildings across the street from the hospital, the one which has been earmarked as the superintendent's residence. The tailors and treasurer are temporarily living in the staff wing with me, in the rooms which the Jacksons and Mr. Chandler had vacated only the day before. Of course they also had to be fed;

so the hospital cook was immediately rehired. I took advantage of this acceleration of plans to start eating again in the hospital, but compromised by taking suppers with the Jacksons till Mr. Chandler leaves so that I can continue to get in visits with him.

The hospital still isn't ready to open yet, because the repair work is proceeding at a snail's pace due to the shortage of carpenters; and we still only have the two part-time nurses. If I were running things, I would not want to hire such a big staff of accessories until the hospital was actually ready to open, and then would be inclined to expand cautiously, as the need and opportunity warranted. But I am definitely not running things, and am tickled to death that it is that way, and that the Chinese have the initiative to do their own planning. Besides, these people are invaluable and irreplaceable. The technician and dentist are both one of perhaps half a dozen of their specialty in all of Fukien; and without Dr. Yao's influence and efforts in our behalf we would never in the world have been able to get such personnel for years and years.

Have I neglected to comment on the weather and climate here? The flies are certainly abundant. Mosquitoes are just beginning to appear, and I slept under a net for the first time last night. There are also lots of other bugs of various kinds, including numbers of brilliantly colored butterflies. The tropical atmosphere is furnished by the presence of occasional trantulas crusing around the walls of the houses, which compare favorably in size with the ones we get in our bananas from Central America. But otherwise it is hard to realize that we are not in an ordinary temperate climate. The weather is rainy some days, but clear most of the time. It has gradually warmed up to the equivalent of Colorado in May or early June. Flowers are gorgeous everywhere, and the bird songs, especially in the mornings, are still like nothing I have heard anywhere. I should also mention six-inch lizards, and little toads, the size and jumping power of grasshoppers.

The Jacksons tell me that I should say more about the interesting patients I see in the clinic, and instructed me to be sure to tell what I told them about the man and his two wives. I did not suppose that men still practiced polygamy in modern China, but apparently there is no one to stop them if they choose to do so. This particular gentleman came in one day for a rather minor

complaint; and although I was not able to do much for him, he evidently approved of the place as being safe for his family, for the next day his two wives both came in together. They were both middle-aged, and both recited exactly the same complaint of chronic cough, giving the same details of history as if they had rehearsed beforehand and made up a tale to give me. But when I examined them, one of them had an asthmatic bronchitis and the other one didn't. I gave the asthmatic a little iodide to see what it would do, and she was very happy because I had condescended to give her some of the Western magic medicine, and her companion, the senior wife, was wrapped in gloom because she had not found favor in my sight and had been denied the same. Yesterday the younger wife came in again, announcing that she was completely cured—and so she was—and all wreathed in smiles. I did not dare ask how the other one was!

This problem of the blind faith of the Chinese in Western medicine is not all comedy, however. As in America, some of it is stark tragedy. I don't mind so much when they poison themselves with their own native medicines, because most of them are fairly harmless. But when the introduction of Western civilization means that unqualified persons get and dispense powerful drugs, it is another matter. The patients in the clinic pay no attention to medical advice; I am just wasting my breath when I tell them anything. What they want most of all is an injection of something, but they will settle for pills, and are willing to pay almost anything for them. They have no conception of the fact that medicine might not be indicated for their ailment, or that it might also be poisonous, especially when taken on the "if a little is good, more must be better" principle. Best regards to all,

ED RIGGS.

RELIGIOUS BROADCASTING.

(Continued from page 7.)

good life that the sick and inferior patterns will not be attractive."

The Workshop was jointly sponsored by the Federated Theological Faculties of the University of Chicago and the Joint Religious Radio Committee representing the Congregational Christian Churches, The Methodist Church, the Presbyterian Church in the U.S.A., the Evangelical and Reformed Church, and the United Church of Canada. Reverend Everett C. Parker, Director of the Joint Committee, is director of the Workshop.

HOW I BECAME A CHRISTIAN

An Address at Whitby, Ontario, Canada

By COLONEL ROBERT ERNEST VAN GOETHEM

Chief Protestant Chaplain, Belgian and Colonial Forces

It is said that a fortune is made and lost in many families every four generation. One generation is very poor and works hard. The next becomes very wealth and the third becomes very lazy and careless and loses the family fortune. The fourth generation then starts over again. My great-grandfather was converted by a colporteur of the British Bible Society, and was an active Christian; my grandfather was a nominal Church member; my parents were free-thinkers; I am a Christian minister.

In my home no discussion of religion ever occurred. I was educated in a liberal school. All of my friends were liberals, and all were anti-Catholics. In 1916 I was taken prisoner by the Germans and was not liberated until in 1918. At that time my one consuming desire was to be free, and I was fast becoming wild and reckless in my living. For this reason, my father thought it would be well to send me to Canada to live the life of a farmer. He bought for me a large farm in Alberta. It was 160 acres of bush and called only for hard work. I spent most of my time in the town and in a little while lost all I had, including the farm. Then I went to Alaska hoping that in a new environment I would be able to make a new beginning, but I was still restless and went down the coast as far as Los Angeles. All the time I was vainly searching for something that would satisfy me. It never occurred to me, however, to search for it in the Church.

One evening, on the streets of Los Angeles, I ran into a group of young people who were conducting a Christian meeting. One invited me to come with them into the Church. I went and listened, but all that they said was as if they were speaking in a language which I did not understand. All the terms they used were strange to me. Even so, the spirit of God convicted me of sin. When the good man in charge of the meeting asked if anyone present wanted to believe in "Jesus as Saviour," I said, "Yes," for those words were a light to my soul. In an after-meeting he asked me if I wanted to pray. I replied that I did not know how. Then he taught me the prayer of the publican, "Lord, be merciful to me a sinner." This became my prayer, and I went home knowing that something had changed me. I continued to go to the meetings, and I read the New Testament.

Later, I returned to my home in Belgium. No longer was I seeking a change of environment, for I had experienced a change of heart. God's Word continued to be life to me. During the war I was put in prison for preaching. A fellow prisoner said, "It is hell to be alone with oneself." I replied: "It is wonderful to be alone with God." Our communication had to be in secret through prison walls. I managed to lend him my Bible. This he read and when he was put to death, he said: "It is wonderful to be alone with God."

In this and in many ways I have learned: (1) that we must not rely on the experience of past generations; (2) that the Spirit of God applies the word of God to the human heart and makes it the word of life; (3) that the word of God is not bound.—Missions Public Relations Office.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, SEPTEMBER 11, 1947.

NUMBER 36.

In Which Pew Are You?

In most churches there are quite a number of pews that look very much alike, but are really widely different.

There is first of all the Critical Pew. It watches the minister with eagle eye; even when he makes an impression on all the other pews our Critical Pew remains dumb. The choir knows it, and grows nervous. The singing is too light or too heavy. The janitor comes in for his share of attention, for the church is always too hot or too cold. The Critical Pew finds everything except blessing.

Then there is the Irregular Pew. Sometimes it is full, sometimes it is empty. On special occasions you may safely count upon its presence, but when a special missionary effort is to be made or funds raised for a new church home, you will make little mistake if you reckon upon that pew's tenants being elsewhere. The Irregular Pew enjoys very little blessing.

On the other side of the church is the Cordial Pew. It is radiant with sunshine, greets other pews with genuine cordiality, extends a handshake to any visitor, and listens with joy to the words of life. On the way out, the Cordial Pew fairly beams. "A most inspiring sermon!" The singing was fine. There is a good deal of blessing received by the occupants of the Cordial Pew.

But last there is the Prayerful Pew. It spends a moment or two with bowed head in silent prayer on entering. It comes to worship, and brings the spirit of worship along. It sings heartfully, hears the sermon prayerfully. When the minister rises to preach, he unconsciously turns toward the Prayerfully Pew. Then his heart grows warm, his spirit is afire, and his voice rings out in clarion notes of victory.

Which of these pews will you be found in as you come to worship in the Lord's house?—Selected.

NEWS AND VIEWS

Paul Vargo, a member of the Bethlehem (Disputanta) Church, has announced his decision to study for the Christian ministry.

The date for the meeting of the Board of Publication has been changed to September 15. The meeting will be held at Elon.

Rev. R. Chase Tappan, a ministerial student in his Junior year at Elon College, is pastor of the Carolina Church, near Burlington, N. C.

Dr. F. C. Lester, administered baptism August 31 to members recently uniting with Elk Spur and Rocky Ford Churches in Carroll County, Va.

After serving our churches in North Carolina and Ohio, the Rev. F. Ervin Hyde has recently assumed a pastorate at Cadillac, Michigan. His address is 418 Stimson St.

Rev. and Mrs. H. Allan Gleason, Jr., have completed their services in Carroll County and now make their home in Hartford, Conn., where Mr. Gleason is a member of the faculty of Hartford Seminary.

Miss Virginia Webber who served for a number of years as director of religious education in our Newport News Church is now Educational Director in First Church, Springfield, Mass. Her address is 109 Spring St.

Dr. Douglas Horton attended the International Congregational Council held recently in Bournemouth, England. Plans were made for a similar meeting to be held in the United States in the summer of 1949.

Mrs. O. H. Paris, of Greensboro, President of the Woman's Missionary Convention, and Superintendent Scott were speakers at the Valley Missionary Conference held at Antioch Church, near Harrisonburg, September 2.

The fifth Sunday meeting of Chapel Hill, Damascus, Morrisville, O'Kelly's Chapel and Martha's Chapel was held at Martha's Chapel on August 31. Dr. L. E. Smith, Superintendent Scott and Rev. Bernard V. Munger were the speakers. Rev. Martin L. Fogleman is pastor of Martha's Chapel and presided at the services held at 11:00 A. M. and 2:00 P. M.

Rev. Clyde L. Fields, ministerial student at Elon College, was guest speaker at special services at Damascus Church, near Chapel Hill the week of August 25-29. There were four professions of faith during the meetings and two united with the church.

The Rev. Edward James Vorba, whose "Statement of Personal Faith" appeared in our August 14 issue, will leave New York September 18 for a year of study at the University of Manchester in England. Mr. Vorba is a graduate *cum laude* of the Yale Divinity School, a member of the Mason City, Iowa, Church, and has served as Summer Assistant in that church the past two years.



MISS JENNIE JACOBS.

NURSE FROM SHAOWU AND FOOCHOW.

Helping to train Chinese Florence Nightingales to meet the tremendous need for nurses in China has been the main job of Miss Jennie Jacobs, R.N., Congregational medical missionary from Foochow, China, who has been speaking at Summer Conferences.

"The crowing of a king is of no more importance than the capping service at our school of nursing," declares Miss Jacobs who not only trains Chinese nurses at the Willis F. Pierce Memorial Hospital in Foochow, China, but is the head of Public Health work radiating from that institution. China is in great need of this particular service and prior to the Japanese invasion the Chinese Government was doing quite a bit to develop public health work.

When the Japanese armies took Foochow during World War II Miss Jacobs, along with other workers at the hospital, was interned for several months. She came through unharmed but the equipment in the hospital was removed by the invaders.

Miss Jacobs went out to China in 1924 under the American Board of Foreign Missions. She worked in Shaowu for about three years and then was transferred to the Willis F. Pierce Memorial Hospital in Foochow. It was at Shaowu that she first heard the midnight cry of "Save life! Save life!" as the suffering hammered at the door of the doctor's home.

(Continued on page 6.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

A LETTER TO THE CONVENTION SUPERINTENDENT.

American Board Mission,
Shaowu, Fukien, China,
July 31, 1947.

Dr. W. T. Scott,
Elon College, N. C.

Dear Bill:

Your good letter of June 21 did a lot to pep us up. I'm delighted that the women of the Southern Convention have agreed to assist in the ministerial education of Shaowu young men in America. I've already told you that our greatest need is trained native leadership. The four ministers now at work are all past 50 and the average Chinese life expectancy is under 50, so new workers are imperative if the work is to go on. With their ready command of the language, with their natural understanding of the people and their problems, the consecrated native leader can accomplish ever so much more than a missionary could ever hope to do—and at far less cost to the Board.

The problem of ministerial education is a serious one. The two seminaries here (Foochow and Nanking) labor under difficulties. They both take boys directly out of high school and give them a degree in two years, so I fear the standards are not too high. Books and supplies are inadequate at this time and trained instructors scarce in religion, as in other fields.

For that reason, young men and women in all professions want to go to America to study. It has been a surprise to discover how many young men and women dream about the day when they can go to America to study. I've never seen anything like it. The government is sending students to study agriculture, engineering, medicine, economics, etc., and it seems to me our religious leaders should be given an equal opportunity if it is possible. We certainly want our ministers to get as good training in their field as those in other professions are getting. All of this enters in my recommendations that these young men come to the U. S.

Secondly, I believe the experience of being in our American churches, witnessing present day methods, actually taking part in a going program of a local church will be very helpful.

Thirdly, I feel that these young men will make one more link with

the Southern Convention and should not only stimulate the interest of our people there in Missions, but should make a real contribution in mutual understanding between our two great peoples.

At present there are three young men whom the leaders of the Synod and myself consider eligible to come. They have all been approved by the Synod as "recommended to study Theology in America if the opportunity presents itself."

The first is Henry Yuan (Yuan Hung). Henry came to see me shortly after we arrived saying that he wished to study for the ministry and that a Chinese friend had promised to help him get a scholarship in Western Theological Seminary, Pittsburgh (Presbyterian). I told him that I would help him get to America and back (with the Garland Gray Fund). He has since secured a scholarship for \$500, and already has his passport. Henry plans to leave here in November or December of this year. He is 33 years old and comes from a poor, but devout home. His father has been dead for many years. After graduating from F.C.U., he taught school and later was made manager of F. C. U. (Fukien Christian University, Foochow). He handles English well and makes a good appearance. Henry's girl friend is now in America studying under a government scholarship. I would suggest that he be given \$150 a year for three years from the Southern Convention. I think Mr. Storrs will add \$25 to that and I will give a like amount. That will make a total of \$700 which should be enough, shouldn't it? We are waiting for a catalog to come which will enlighten us further on the costs there. If you can find a job for Henry in the Southern Convention during the two summers he is there, perhaps under S. S. S., that would be excellent for him.

Secondly, there is Timothy Chang (Chang Syan Gwang.) Timothy is without doubt one of the most attractive, and at the same time one of the finest Christian young men I have ever met. My plan is for him to go to Duke so he can be near the Southern Convention. He would be very much liked by you all, I am sure of that. He comes from one of the oldest Christian families in Shaowu. His mother for years was the principal

(Chinese) of the Woman's School and a teacher in Lau De Girl's School.

Timothy graduated from F. C. U. in Agriculture Economics in 1946 with an outstanding record. He won the highest scholarship award offered by the University. The dean says of him: "Academically speaking, he was without question one of the best students in his class, maintaining an average of 83.495 throughout his college course. He is quiet, courteous and quite scientifically minded." During these past five months Timothy has been my language teacher and we have become the best of friends. He is of immeasurable help to me. Daily my admiration for him increases.

Timothy's only drawback is his English, but he is working on that now. He studied English for nine years in the public schools, but unfortunately, although his comprehension is good, he has difficulty expressing himself, and for that reason I am suggesting that he go to America in the fall of 1948. In the meantime I am helping him with his language.

Finally, there is another young man, Chiu Shen Bau (Chiu is his surname). I haven't met this young man but I have heard excellent reports of him. His father is a lay preacher here. Shen Bau has completed his work at F. C. U. and one year at Nanking Seminary. He plans to return this fall to finish. His very able helpmate is a senior at F. C. U. now. I haven't talked it over with him, but if possible I'd like to have him go to America in about three or four years for one year's study.

(Continued on page 14.)

SOUTHERN CONVENTION 1947 DATES TO REMEMBER.

- October — North Carolina Women's Missionary Conference at First Church, Burlington, N. C.
- October—Eastern Virginia Women's Mission Conference (place to be announced).
- October 21-22—Eastern North Carolina Conference session at Turner's Chapel, near Sanford, N. C.
- October 29-30—Eastern Virginia Conference session at Christian Church, Suffolk, Va.
- November 5-6—Western North Carolina Conference session at Congregational Christian Church, Albemarle, N. C.
- November 11-12—North Carolina and Virginia Conference session at Bethlehem Church, Altamahaw, N. C.
- December 2—Eastern Virginia Christian Missionary Association at Christian Church, Suffolk, Va.



SPIRITUAL VITALITY

Emil Brunner emphasises the fact that the Early Church knew the unity of the word and deed. "In modern days," he goes on to say, "the Church has abandoned that unity which is the sign of Biblical revelation: the union of the word of God and the act of God. Her recovery of health will depend upon whether and how soon, she can rediscover this unity, not only in theory but also in reality. A Church that consists only of hearers, and not of disciples, makes no impression on the world. She can do justice to her commission only when she discovers the unity of the **Logos** and the **Dynamis**, or the word and act of God."

The Church, in one sense of the word, means **you**. You are not all of the Church. You are not the "whole cheese." But you are an essential part of the Church. You are not the lump, but you may be the leaven. Therefore, recover in your own individual life the unity of the word and the deed, the "Logos and the Dynamis." This is the way of spiritual health.

BETTER THAN A CONCENTRATION CAMP

The fourth international Cancer Research Congress has been meeting this month in St. Louis. Press reports indicate that delegates from 44 nations were present. The statement of the president, Dr. E. V. Cowdry, that "Victims of concentration camps, because of their near starvation diet, may have a better chance of escaping cancer" has caused widespread interest and speculation. Experiments with animals, he said, have produced strong evidence that an almost starvation diet increases resistance to the disease, now the second greatest killer in the United States. It is his opinion that young adults who suffered in concentration camps will show less than normal incidence of cancer.

The ancients knew the therapeutic value of fasting. They realized that physical as well as spiritual benefits attended its practice. Jesus taught the value of fasting by precept and example. The Bible is more scientific and modern than we sometimes suspect. The Biblical method is better than a concentration camp.

ADEQUATE DEVOTIONAL HABITS

Private devotions and preaching have suffered as a result of desultory meditation and study. There is great value in adhering to a conscious, adequate pattern. Only in this way is one able to approach thoroughness.

Carl Adam, a Roman Catholic writer, has suggested a pattern for the study of Christ which is applicable for private devotions and preaching: "Express each and every aspect of His teaching; bring the living, redeeming, ruling, judging Christ before our eyes according to all the dimensions of His historical manifestation." Think of the cumulative influence of an entire congregation

assiduously bringing the "living, redeeming, ruling Christ before their eyes according to all the dimensions of His historical manifestation!" The results would be revolutionary and contagious. Try it consecutively in your own private devotions and the Holy Spirit may lead others to do likewise.

Many ministers find the use of the lectern an indispensable aid in studying Christ and presenting Him to their congregations in all the amazing "dimensions of His historical imagination."

THE COMPULSIONS OF EVANGELISM

In the parable of The Great Supper, as recorded by St. Luke, messengers were sent away from the big cities to the ruder and cruder villages, for these are suggested by "the highways and hedges"; and with a persuasiveness that could not be withstood they were to "constrain them to come in."

Think of the "highways and hedges" of our American civilization! The underprivileged as well as the privileged are a charge upon our evangelistic efforts. The outposts of our missionary program must be maintained with zeal and fidelity. New communities must be explored with dispatch. We dare not abandon either the new or the remote areas to the wiles of secularism. Wherever there are clusters of humanity we must seek to bring them into God's Kingdom that ultimately they may enjoy the banquet of eternal life.

How shall we "compel" them to come in? "Music hath charms." Have we dared to use our finest musical resources in the high service of evangelism? Attractive and adequate publicity has compelling power. Biblical and gospel preaching, visitation, intercessory prayer and the manifestation of the Holy Spirit all have compelling power. Our wholehearted devotion to the redemptive purposes of God would start a great migration toward the heavenly Kingdom. To organization, education and litigation, we must add the crowning effort of evangelization.

"WHAT THE ARTIST SAW"

"An artist was asked to paint a picture of a dying church. Did he set upon canvas a small, feeble congregation in a ruined building? Quite the reverse. He depicted a stately edifice, with a rich pulpit, organ and windows. But in the porch there was hung a small box, with the words above it, 'Collection for Foreign Missions.' And just where the contributions should have gone, the slit was blocked by a cobweb! That was the artist's conception of a dying church, and it was profoundly true."—The Baptist Observer.

Persistent people begin their success where others end in failure.—Edward Eggleston.

A Trip to the Country

Chinese Friends Furnish an Unusual Outing

As told by RICHARD L. JACKSON, Shaowu, China

A little before 8:00 on Friday morning, August 15, Pastor Liao's cheery voice called out, "Are you ready, Jan Mushr (Pastor Jackson)? If we get an early start, it won't be so hot."

"As soon as I fill my canteen," I replied, "I'll be all set."

About 8:00 we started out—five of us—toward Fujyatswen. Besides Pastor Liao of the East Gate Church, there was Timothy Chang (who we hope will be coming to America next year to study for the ministry), and two old gentlemen both with the name of Lee, although they are no kin. These last two named are very distinguished looking old heads (to be called old is a term of respect and endearment in China), carrying their umbrellas and fanning as they went, and presenting an interesting picture which I couldn't resist snapping on my Kodak 35 (in color) so you all can see it later also.

We first went through Shaowu (for about a mile), and then crossed an ancient covered bridge over a small stream, and a pontoon bridge over the Min River. Turning west, we started back into the country. We hadn't gone very far before we heard two angry voices raised to fever pitch. On the side of a hill were two men, who, when they saw Pastor Liao, immediately called him to help settle their argument. It is an old custom in China whenever there is an argument, to call in a third party to mediate. He usually is able to think of some compromise acceptable to both.

The first man approached Pastor Liao saying his wife had just died and he was digging a grave for her in this hill when this fellow objected saying it was his private property and he had no right to bury his wife there. He continued that where he came from it was customary to dig a grave in any bill, whether publicly or privately owned. Pastor Liao explained to him that the Shaowu custom was different. A person could use any public hill he wanted for a grave, but not private property. This being settled, we went on.

After following along a stream for about five miles (with mountains on either side), and after passing numerous small villages, we came to our destination—Fujyatswen (lit. Fu family village). There was no church there but four of the ten families are Christians. They were expecting us.

Some tea was brought for us to drink and a basin of warm water for washing, both of which were welcome after the long, hot walk.

As was customary, some watermelon seeds were brought for us to eat, but as I have such difficulty eating them, they brought me some roasted peanuts. The interior of the Fu's house was very clean—even though it had a dirt floor. The doors were wide open to catch every faint breeze—so, of course, the chickens ran to and fro looking for something to eat.

Soon after we arrived, the villagers began to come in to see the visitors and especially the queer foreigner. They sat around and talked about everything under the sun—but all in the Shaowu dialect, so I could only understand a word now and then. They talked about how this vicinity had formerly been infested with bandits, but were glad that they were very few now. Pastor Liao said that seven years ago he would not have dared take me along that road.

Shortly, one of the men came in and said it was time to Dzwo libai (worship), so we went to another home (also named Fu). People began coming from all directions until there were from 40 to 50 in the room from the very old to the very young. An old goose, sitting on some eggs in one end of the room, could just see over the top of the basket, and seemed very interested in all that went on.

Our worship began with a hymn and scripture. Then old Mr. Lee made a talk on why it is better to worship God than Pusa (idols). He told how he had served the Lord these many years and how he had been blessed with a family including four sons and some fine grandchildren. Mr. Lee has a scanty white beard which he continually strokes as he is speaking. He is a dramatic and gifted speaker, and the eyes of everyone were glued on him as he spoke. After he finished, Timothy spoke on God's gift of spiritual grace. Following this, Pastor Liao took out some pictures and told them the story of Joseph and his brothers. As these simple gospel stories were told and the meaning of Christianity explained, the people listened eagerly, their hearts hungry for the good news. Finally the other Mr. Lee led in prayer, we sang another song and the service was concluded. Practical-

ly none of the people could read or write, so the singing was done mostly by those who had come from Shaowu. Altogether, the service had lasted about an hour and a half.

After the worship Pastor Liao announced that I would take a picture of the group, so everyone went outside to a small hill. Mothers hurried to put on their babies' best dress, while others made haste to change to their "best." We had to wait some time before all were assembled, as the older women with little bound feet must walk so very slowly. The majority had never had their pictures taken before and some were afraid as it is said that after one has had his picture taken, he must be sick. Most of them did pose, though, and I hope you will see the picture before too long.

We then went back into the home of the first Mr. Fu to relax before dinner. Into the house came people with all manner of sickness. Pastor Liao had a prayer for them. One man's leg had swelled up about twice its normal size. I surely wished I were a doctor. One man was missing an eye, another a hand, both lost the year before trying to kill a tiger on a nearby mountain. Another man had an awful sore on the under part of his leg just above the knee and it pained him so he couldn't straighten his leg out at all. Little children with heads covered with boils and sores reminded me how much needed to be done in teaching cleanliness and health habits. Pastor Liao told me later that the country people are kept in continual poverty by so much sickness. When I returned, I told Dr. Ed Riggs about it, and he wants to go with us the next time.

The dinner, in the second Mr. Fu's house, was typical of all Chinese dinners—very rich and most delicious. I am getting so I can handle my chopsticks pretty well, so I can keep up with the best of them.

After lunch and another short rest, we started back to Shaowu, arriving an hour and a half later, tired and thirsty—more tired than I had felt for many a day. The combination of the hot August sun and the stiff pace really took something out of me. On the way back we saw farmers cutting and threshing rice by hand—a method used in Jesus' own day.

Fujyatswen is one of the thousands of villages in North Fukien where the gospel message will never be preached unless we go out to take it to them. The warm welcome of the people, their interest and eagerness made me anxious to do more of this kind of work.

CONTRIBUTIONS

SUFFOLK LETTER.

People are lovely. They like to do things. They are at their best when they are kindest. There is a man in our church who has given away more than 149 dozen of astors. Is anyone sick? Flowers from my friend. Is a neighbor in doubt or anxiety? Flowers come to him from a good neighbor. Is he shut-in or old? There is his bouquet. The flowers are beautiful, the neighborly act is divine.

I am for people, and I also greatly like flowers. Who does not? "Flowers are God's thoughts of beauty taking form to gladden mortal gaze," so someone has said. William Wordsworth says: "To me the meanest flower that blows can give thoughts that do often lie too deep for tears." Another puts it: "Every rose is an autograph from the hand of God." Flowers are the dramatic language of love. In Palestine, as in all the rest of the world, God says it with flowers. Where arid Palestine is too dry for violets, cactus blooms in a riot of color, and where goats run at large the throne bush blossoms profusely. God and good people love flowers.

The people of the Suffolk Church seem to be especially fond of flowers. Every department room, and many classrooms are enriched summer, spring, winter and fall with beautiful flowers. The altar in the main sanctuary is always fragrant with the choicest of their offerings. It is hard to have a room untidy, drab, and confused when flowers adorn the center of vision. Like magic it fixes up the whole room. Scattered songbooks leave the top of the piano, and left-over Sunday school literature is left over no longer. Flowers show up the confusion and right it.

And where flowers are, we are better. That must be the reason God has planted so many everywhere. I tried to say in rhyme once like this:

Oh! lovely vase of roses,
Fragrant and sweet,
Ennobling thoughts you bring me
Pleasant to greet;
Your perfect beauty fills me
Like sunlight the day,
And every selfish feeling
Gently steals away!

Since God placed some three thousand five hundred differing species of flowers in the Holy Land, and lavishly places them in every nook and cranny everywhere, we should learn their language of silent, unselfish

beauty, and be ourselves lovelier still. Every kind thought put into action, whether it be a word, a deed, or some simple little service that pops up in an unexpected place like the water-melons home-raised and fresh-ripe which keep appearing on my back porch, placed thereby an unknown friend, they help us to have faith in the instinctive kindness of our neighbors.

JOHN G. TRUITT.

NURSE FROM SHAOWU AND FOOCHOW.

(Continued from page 2.)

Miss Jacobs' China career has not been a very placid one. When she first went to Shaowu, which is 250 miles up the Min River, there were often bandits. During the period around 1936-38 there were political and military upheavals which broke the calm course of life in Foochow. Although Miss Jacobs returned to America for furlough before the worst bombings of Foochow by the Japanese early in the war, she lived nevertheless for months under the tension which existed in those coastal cities over which bombing planes flew at regular intervals.

Then back in China during the occupation of Foochow by the Japanese she got a first hand taste of war and internment.

Born in Iowa Miss Jacobs attended Northwestern Classical Academy and served with the American Red Cross during World War I. She received her nurse's training in the Presbyterian Hospital and holds a Public Health Nurse degree from the University of Louisville. Before going to China she did nursing in the Kentucky Mountains.

* * * *

To have Miss Jennie Jacobs in your church or in the Young People's Summer Conferences is a rare privilege. She spoke at the Valley Camp and at Camp Hanes for the young people from North Carolina and Eastern Virginia. She also attended the sick in both camps. The young people came to love her.

She has one of those unusual spirits. Nothing seems to upset her and one feels that she has the control of any situation.

She has a message for each of us. As she tells of her experiences, particularly during the internment by

the Japanese, one wishes that he could do more for the peace of the world. Many felt the stirring of the Spirit of God within them to render a greater service by becoming missionaries at home and abroad. Many thanks to the American Board for giving us this privilege of having Miss Jacobs in our midst.

She is preparing to return to China this fall and our prayers will go with her.

W. J. ANDES.

ERSKINE MEMORIAL HOLDS GROUND-BREAKING CEREMONY.

Erskine Memorial (Congregational) Church at Tryon, N. C., held a ground breaking ceremony Sunday, August 24, after the morning service, conducted by Dr. John P. Jockinsen of St. Petersburg, Fla., who supplied the pulpit during Rev. Frank W. Murtfeldt's absence. Dr. Jockinsen supplied the pulpit four years ago when the young people started making the concrete blocks. Plans for the addition of an educational building and community house were begun by the late Dr. C. Arthur Lincoln as far back as 1940. His death and the war interrupted these plans, but the committee has continued to raise funds, adding over \$9,000 last Easter.

The ground breaking ceremony was opened with prayer by Dr. Jockinsen. Nelson Jackkson, Jr., reviewed the history of their efforts. The chairmen of the various boards, committees and societies took part by each turning a shovelful of dirt. John L. Brown and Wofford Foster of the Good Fellowship group, representing the young parents, told of their interest in the project. Little Mary Emily Jackson, age three, representing little folks in the Sunday school, was the last to turn her little shovelful. The ceremony was closed by singing, "The Church's One Foundation." Preceding the ceremony Dr. Jockinsen preached on "The Task of the Modern Church." Rev. Frank W. Murtfeldt is pastor of the church.

"In Tennessee there is a plant which turns out bombs. Here we have a plant which turns out ministers of the Gospel. The two seem remote and unrelated. Actually, the issue of our time, perhaps the issue of all human time, is which of the two outputs will prevail."—John Foster Dulles, at the Inauguration of President H. P. VanDusen of Union Theological Seminary.

News of Elon College

By PRESIDENT L. E. SMITH.

TRANSPLANTING RELIGION.*

Last Christmas Mrs. Smith and I went down to Lakeview, North Carolina. Lakeview is a little hotel out in the country by a beautiful lake. We went in the hope of finding a few days' rest. Lakeview is near Southern Pines. This is in the long leaf pine section of the state. Mrs. Smith is very fond of long leaf pine. She thinks that the long leaf pine is one of the most, if not the most, beautiful of all the trees that we have.

On the morning of the day that we were to leave to return to the College, we borrowed a spade, drove out into the country where there were scores and hundreds of these long leaf pine seedlings, spaded up a half dozen or more, wrapped them carefully, and brought them back to the College to set on the lawn about the house and the campus. All but one of these seedlings seem to be living in spite of the fact that they have been uprooted, transplanted, brought to a different climate, set in different soil, and an entirely different atmosphere.

We uprooted these plants with care, kept a bit of the native soil about their roots and handled them in every way as carefully as possible. We could do all these things for the plants, but there was one thing that we could not do, and that is to grow for them. They must do their own growing. We may plant, we may water, but they must grow.

The majority of you were reared in good, Christian homes where you were taught to pray your prayers, to read your Bibles, to go to Sunday school and church. You were taught to believe the Bible as the word of God and in the Church as God's gracious gift to a sinful world and to us. Now you are being uprooted, literally picked up and transplanted here on Elon College campus. Here you will find yourselves in

I. *An Entirely Different Environment.* At home and in your home community you knew everyone and everyone knew you. You were associated with your friends and neighbors, and the members of your family. Here you are simply one in a group, the most of whom were strangers yes-

terday. They are all young people about your age—fine, ambitious, courteous, considerate, friendly—but for the most part strangers to you. A marked contrast with the environment from which you came.

You also find yourselves in

II. *An Entirely Different Atmosphere.* Instead of that friendly, warm, affectionate, understanding atmosphere of the home, you are in this apparently, unfriendly, indifferent, cold, calculating, questioning, atmosphere of a college campus.

Not only do you find yourselves in a different environment and in a different atmosphere, but you find yourselves in

III. *A Questioning Group,* an entirely different approach to the Bible, the Church, and the whole question of religion. Things that you have believed and practiced will doubtless be questioned. You will not only be asked what you believe but why you believe what you believe. And if the Apostle Paul were present he would doubtless counsel you, "Be ready at all times to give a reason for the faith that is within you." In the classroom and in class and campus discussions some of the things that you have always believed in and taken for granted may be questioned. Not with the view of proving them false or of upsetting you or of changing your beliefs, but in the hope of helping you to assure your convictions and to ground yourself more seriously in your beliefs.

Now that you are here the big question confronting us and should concern you is

IV. *Will You Live?* I don't mean physically. You are not likely to die a natural death. You may be homesick and may feel that you are sick enough to die, but in all the history of this institution no student has ever died of homesickness. That should encourage you. But I do mean spiritually. We want you to continue to live your Christian life. A Christian experience is a very precious but a very delicate thing. It is an easy matter to grieve the Spirit and when He is grieved, He leaves and the one whom He leaves is in worse state than before. If you are to continue to live spiritually, you must bring along with you some of your "native soil," some of the things

that have made you Christian and helped to keep you so: your spirit of prayer, your practice of Bible reading, your custom of public worship—these are essential to Christian living. You must not leave them off. You cannot cut the tap-roots of religion and hope to live spiritually. If you are to grow in grace and increase in power, it is necessary that you keep your life hidden with God in Christ.

Elon College is determined to do everything possible to administer to your Christian life and to see that you make intelligent progress in Christian living, but there are certain things it cannot do. It cannot live for you nor can it grow for you. These are the things that you must do yourself.

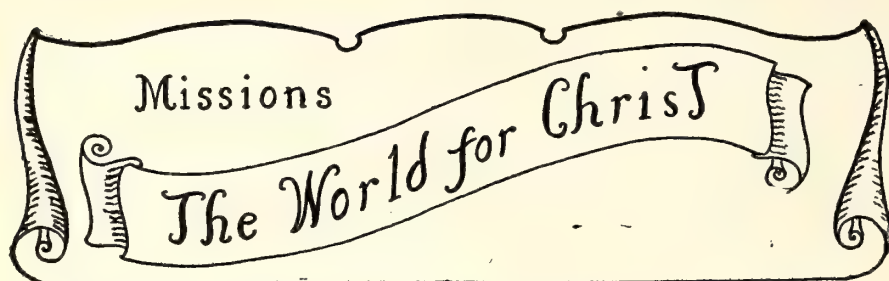
APPORTIONMENT GIVING.

In discussing the matter of the support of the Congregational Christian Colleges by the Church I find that the plan used by Elon College is unique; that is, no other college or conference has the plan of apportioning definite amounts to each church for the support of its regional institution of higher learning.

At the beginning of this plan for the support of Elon College very small amounts were apportioned. These amounts ranged from \$1.50 to \$10. No church was asked to give more than \$10 in one year for the support of the College. The plan called the attention of every church in the Convention to the College, its needs and the local church's obligation to help meet these needs. This was a fine idea. It has been an educational plan as well as a plan to secure financial support for the College. The total amount apportioned to the churches for the College is \$12,500. This has been the amount of the apportionments for many, many years. In spite of the increased financial strength of the Church and the increased financial needs of the College the Church has not yet seen fit to increase its apportionment for the support of its own college. By far the greater majority of our churches raise their apportionments in full. Some because of their loyalty and interest in the College contribute more than their apportionment. There are still some, however, that do not raise their apportionment. The College is just as anxious and willing to serve these churches as any. It is the college of the entire Church and it is happy to render universal service wherever and whenever possible. It is certainly to be hoped that the en-

(Continued on page 11.)

*Delivered by President Smith at the opening chapel services Friday morning, September 5, at 9:00.



A LETTER FROM THE JACKSONS.

4 Kung Te Chieh,
Shaowu, Fukien, China,
August 12, 1947.

Dear Friends:

As you folks are preparing to swing into active fall programs, your thoughts and prayers may turn toward your work in Shaowu. So this letter will try to review for you a picture of our life here.

We are quite comfortably fixed in a big gray brick house built by former missionaries. It is in a huge compound across from the hospital. There are two empty school buildings, an orchard, and a few little old mud buildings including two air-raid shelters in this compound. There is a well quite some distance from the house; but now it is too dirty to use; so our gardener - water - carrier - general helper has to "tyau" his heavy wooden buckets of water a long way.

Typical of China is the carrier with his bamboo pole across his shoulders and heavy burdens swinging from both ends. It hurts to see small children, old men, and even women thus laboring, their legs bent with the weight. Our helper's work is not so bitter, for he has regular hours, regular pay, and time to do his own work, as well as a place to live and a huge garden. The men whose main job is carrying burdens hour after hour must age very quickly. When we walk out on one of the roads coming into Shaowu, we see the men who transport products from one place to another. They walk in groups for company and sometimes protection. Some will be carrying loads of rice; others, paper wrapped in big bundles with bamboo covering; others may be bringing china from neighboring Kiangsi Province. Though their life is hard and the need for education and sanitation appalling, still there is work, and there is food, and some people have some money. The rice crop this year looks good, too.

The other missionary with us here in Shaowu is Dr. Ed Riggs. (Our nurse, Frances Whitaker, will be here in a month or so, completing our four.) His days are crowded now with seeing patients who come to the hospital. The regular opening has

been delayed so long he almost gets discouraged; but he has enough nurses now to enable him to take a few inpatients. Since the average life here is still quite primitive, the worst enemies of health are poor nutrition, filth, insects, and ignorance. We are fortunate in having a new drug, chloroquine, which when taken once weekly, can prevent malaria, one of the commonest diseases here. Soon we hope to have an X-ray, from UNRRA, to help fight another common enemy, tuberculosis.

We have a slide-projector and a Kodak 35 which can take slide-pictures; these we hope to use in making pictures of local conditions and in teaching health, sanitation, Christian home life, and so forth. We brought many slides from America; and already there have been several showings with the attending crowds too large for all to see and hear. The small showings in our home have been more successful. To make electricity for these, we have a portable Army generator. We also have another larger one which we shall give the hospital when the X-ray machine comes. I imagine we are as well equipped as any missionary in his first term; so generous were our friends when we left. By selling our furniture (given by family and friends when we were married) too, we were able to bring much more equipment. In fact, getting all our baggage and freight across the ocean and into China and up the river to Shaowu was no small task. The kerosene refrigerator was the hardest to manage; but how grand it is to have one now with vaccines and medicines that the hospital otherwise could not have. How fortunate we were in getting everything here intact, and in getting generous customs officials to see our things through—the Foochow missionaries, especially Leonard Christian and Guy Thelin can be thanked for that.

Another bit of good fortune we've had is in securing odds and ends of furniture which former missionaries had. Years ago, Shaowu had over twenty foreigners living and working here. The Communist troubles, then the depression in America, then the war in China all prevented this

station from being rebuilt. During the war, several schools refueged here; but with the terrible outbreak of plague last fall, the last of those left. They were a boost to the community, (Continued on page 15.)

MISSIONARY OFFERINGS.

REPORT FOR AUGUST 28-31, 1947.

Sunday Schools.

Ether—W. N. C. \$ 3.33

Church Extension.

Chapel Hill—E. N. C. 11.00
Mt. Zion—N. C. & Va. 2.50
Bland Lebrick, Elon College, N. C.63

Total \$ 14.13

Shaowu.

Albemarle—W. N. C. \$ 30.00
Berea—N. C. & Va. 100.00
Berea (Norfolk)—E. Va. 60.00
Bethlehem (Nans.)—E. Va. 100.00
Beulah—V. Va. 7.70
Burlington—N. C. & Va. 10.00
Chapel Hill—E. N. C. 11.00
Cypress Chapel—E. Va. 80.00
Damascus—E. Va. 10.00
Danville—N. C. & Va. 100.00
Flint Hill (Randolph)—W. N. C. 13.00
Gibsonville—N. C. & Va. 55.85
Greensboro, Palm Street—N. C. & Va. 25.00
Henderson—E. Va. 54.00
Isle of Wight—E. Va. 10.00
Linville—V. Va. 25.00
Mebane—N. C. & Va. 10.00
Mt. Pleasant—W. N. C. 19.74
Mt. Zion—N. C. & Va. 2.50
Newport—V. Va. 14.00
Rosemont—E. Va. 30.00
Shallow Ford—N. C. & Va. 51.19
Suffolk—E. Va. 50.00
Tryon—N. C. & Va. 35.00
Windsor—E. Va. 32.62
Bland Lebrick, Elon College, N. C.63
C. F. Savage, Suffolk, Va. 50.00
Cyrus Shoffner, Liberty, N. C. 5.00
O. F. Smith, Norfolk, Va. 100.00

Total \$ 1,092.23

Total for period Aug. 28-31 \$ 1,109.69

Previously acknowledged .. 40,110.74

Total since Sept. 1, 1946—

Final Report for Mission

Board Year \$41,220.43

We are happy the fund for the Shaowu Mission has gone over the top for the Mission Board year. During the year we have raised \$11,052.24. Added to this amount is a balance of \$311.50 carried forward from last year, making a total received for Shaowu \$11,363.74.

We are profoundly grateful to ministers, churches, women's missionary societies, and a host of individuals who have given liberally to this worthy cause. Let us make our plans now for liberal contributions to the Shaowu Mission for the Mission Board year beginning September 1, 1947, to raise \$10,000 for the coming year.

Respectfully submitted,

WM. T. SCOTT,

Superintendent,

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

WINSTON-SALEM STUDIES MISSIONARIES.

In our Woman's Association at Winston-Salem this year, we have particularly enjoyed becoming acquainted with some of our missionaries and mission fields.

Our interest was caught when the Jacksons stopped by our church on their tour of the Southern Convention and impressed us with their eagerness for the mission field of Shaowu. Then, when November came and we had our thank offering program about Shaowu, we were particularly anxious to have a good offering because we were interested in the Jacksons and their work.

When we had our study book on India, Rev. H. A. Gleason gave an excellent review for us, and made it all the more interesting because he had done special study on India preparing for his doctor's thesis. He had helped with the picture book on India for this year and had prepared interesting statistics and maps.

At the time that we brought our Friendly Service gifts for Franklin-ton Institute, we learned something about the work there being done by our Home Mission Board.

During the winter, we were delighted to have Miss Angie Crew at one of our meetings. She spoke to us about what she had done in Turkey, and told us of her plans for returning to Japan to teach in Kobe College. We have sent one box of food to her in Japan, and are planning to send another.

Recently, it was our privilege to hear Miss Jennie Jacobs in our Sunday morning church service. In a very interesting way, she told us about her work in China, in Shaowu, and about Japanese internment camps.

On the Sunday following Miss Jacobs, we were very glad to have Mr. Robert Avery, who was formerly a teacher in Turkey, and is now preparing, with his wife, Betty, to return to Turkey under the Mission Board of our church. They have been working in Carroll County this summer helping the Gleasons, and brought along with them a trio of girls to sing for us.

On one Sunday evening, Mr. J. W. Clay of this city told in a most interesting manner of his recent trip

to Poland on a ship carrying horses and supplies to the Polish farmers. Mr. Clay was formerly a missionary in Brazil for the Methodist Church.

At each of our monthly meetings, we heard news of the missionaries and their work. We have a new officer in our society, the Mission Secretary, and she reports at each meeting interesting news about our mission fields.

We are very glad that we can learn about the work of our church, and it seems that the more we learn, the more interested we become.

REPORTER.

* * *

ASHEBORO ENJOYS PUBLIC MEETINGS.

During the summer months the people of the Asheboro, N. C., church have been indebted to the women of the church for several fine meetings. On Father's Day the women had charge of the morning worship service. Mrs. E. P. Boroughs presided and led the devotional service, Mrs. Lester Pritchard led the morning prayer, and Mrs. Orva Brown and Mrs. F. C. Lester gave short talks in lieu of the regular sermon. On this occasion tributes were paid to Christian fathers, and Christian men without sons themselves who possess a fatherly spirit. Back of all this was our Father, God, who gives them inspiration.

The second public service we shared with the Pleasant Ridge (R) Church. Miss Elizabeth Chicoine spoke in the Asheboro Church at the Sunday morning service on July 20, and then went with a group from our church to Pleasant Ridge, where she presented a review of *India at the Threshold*.

On the afternoon of August 10, thirty-five from our church and five from Pleasant Ridge met at our parsonage for the review of our home mission study book, *Portrait of a Pilgrim*, by Mrs. Russell Powell of Greensboro. A very welcome guest was her cousin, Mrs. A. Lanson Granger, Jr., wife of the first pastor of our church. Following the review a picnic supper was enjoyed on the parsonage lawn.

Our Bible study book, *The Divine Fatherhood*, has been "taught" or "reviewed" for the church as a whole

in three sermons by our pastor, Rev. F. C. Lester.

Thus the men and the young people have shared in the Bible study, and the home and foreign mission study books. We feel that our public programs have been of benefit to our whole church.

REPORTER.

* * *

FRANKLIN AUXILIARY.

When glancing back over the past year and thinking of all the events which have taken place, we, the women of the Franklin Congregational Christian Church, feel it has been a year of progress toward bigger and better things in our work for the Kingdom of the Lord.

Our big step toward advancement was the uniting of the Woman's Missionary Society and the Ladies' Aid into one organization known as the Woman's Auxiliary.

On November 6, we had a Ladies' Night at the church, with a buffet supper. This marked the organization of the Woman's Auxiliary. The Auxiliary was divided into three circles, namely, the Berta Rowland, Annie Gay, and Dorothy Jackson. We have held monthly circle meetings and a joint meeting once a quarter at the church.

Our thank offering service last November with our offering going to Shaowu surpassed any we have ever had. Mrs. Robert Kimball was the speaker.

The mission study book, *India at the Threshold*, was reviewed by one of our younger members, Mrs. E. W. Councill, and Mrs. Everette R. Bryant, Jr., reviewed *Portrait of a Pilgrim*. Mrs. Councill and Mrs. Bryant were at their best.

(Continued on page 15.)

EASTERN VIRGINIA WOMAN'S CONFERENCE.

The Eastern Virginia Woman's Missionary Conference will meet with the Waverly Church, Friday, October 3, at 10:00 o'clock. The women of the Waverly Church have graciously agreed to serve lunch at a nominal price, which we appreciate very much. Mrs. H. H. Monroe, returned Presbyterian Missionary from China, will bring one of the main addresses. Please be much in prayer for a great Missionary Conference in this time when the world needs so greatly the missionary message. Every Missionary Society is urged to have a delegation present, and to see to it that all work has been done to make a successful year.

MRS. JOHN G. TRUITT,
President.

FOR THE CHILDREN

Dear Boys and Girls:

We still do not have an editor for your page. We hope that will not be long now, but in the meantime we will attempt to "pinch-hit" for you. It is "going back to school" time, and the following story which we have adapted seems to us quite appropriate.—Mg. Editor.

THE STORY ABOUT MARY'S LITTLE LAMB.

Would you not like to hear the true story of Mary and her lamb? Many people have heard the poem; but probably only a few know that there was a real Mary and a real lamb. There was.

More than a hundred and forty years ago, in 1806 to be exact, little Mary Sawyer was born in the small village of Sterling, 35 miles west of Boston.

When Mary was nine years old she went with her father out to the barn one bleak, cold March morning. Here they found a little lamb that had been born during the night. It was so cold that the lamb had been left by its mother and was almost ready to die. Mary took pity on the lamb and begged that she might take it to the house. Her father said that it would be of no use as the lamb could not live; but Mary insisted. She carried it to the house and held it in front of the fire. Her mother gave her some warm cloths to wrap it in and made some catnip tea for it to drink.

After a while the lamb seemed better, but Mary was still afraid it might die, so she sat up all night caring for it. But for her love and care the lamb would certainly have died, and you and I would never have heard of it. No wonder the lamb loved Mary.

Soon the lamb became stronger and began to grow, and almost before one could know it, Mary had a healthy, happy, playful lamb, that followed her wherever she went. She combed the wool on its forehead and tied bright ribbons around its neck. It was her own darling pet lamb.

One day, at the suggestion of her brother, Mary took the lamb to school with her. It lay quietly at her feet until she had to go to recite. Then up jumped the lamb, and clatter, clatter, clatter, it followed her. This was so funny that the children could not help but laugh, even the teacher laughed outright! And order was

not restored until Mary had carried the lamb out to the woodshed and tied it up.

It chanced that a twelve-year-old lad named John Roulston was visiting the school that day, and he saw it all. The next day he was riding across the field on horseback. He saw Mary and handed her a slip of paper on which he had written three verses about her and her lamb. You know the world-famed poem:

Mary had a little lamb,
Its fleece was white as snow,
And everywhere that Mary went,
The lamb was sure to go.

It followed her to school one day,
Which was against the rule;
And made the children laugh and play
To see the lamb at school.

And so the teacher turned it out;
But still it lingered near
And watched patiently about
Till Mary did appear.

Mary's mother knit her two pairs of beautiful white stockings from the lamb's wool. These she kept until she was 74 years old. The she allowed them to be unraveled, and the yarn to be cut into short lengths and tied to cards with her name written on them. They were sold for several hundred dollars, to help repair one of our own churches, Old South Church, in Boston.

When Mary grew up, she became a teacher. She was later married, her married name being Tyler. She gave 51 years of her life to institutional work. The latter part of her life was spent in a beautiful home at Somerville, Mass. She was nearly 84 years old when she died, and was buried in Mt. Auburn cemetery, Boston.

Some years later three more verses were added to the poem by Sarah Joseph Hale, a New England poet.

KEEPING HOME INTEREST HIGH.

By M. LOUISE C. HASTINS.

Issued by the National Kindergarten Association.

Keeping the interest high in home occupations is something each home must consider.

Sometimes it is difficult for children to accept responsibility. They are apt to forget and we, perhaps, are apt to talk too much about it. Then it is that a bulletin board is helpful. Notes may be tacked thereon—open notes for all to read, and sealed notes individually addressed. On this board, also, directions may

be given, suggestions made, and appreciation expressed. If you have not attempted this method of keeping the home interest high, try it, and note how alert the members of your family will soon be, and how eager each one will become to find his name on that board.

For a pleasant change, when the children do not eat well—are inclined to play with their food and to find fault with it, so that mealtimes are difficult—try serving individual trays to them. It makes really little extra work. Let them take their trays to the front porch, out under the arbor, or over on the stone wall. Doing this is "different;" the fun element comes in. The family are not together to comment, and the children enjoy the novelty of being alone. Everything seems to taste better. The tendency to complain, "I don't like that," is forgotten. Of course, at least once a day the family should be together. Occasionally, too, it is well to invite a little guest to join your children. In the winter the boys and girls can take their trays to their rooms or to the playroom. As time goes on separate meals will cease to be needed. The experiment will become a memory, but that it had its important place in the life of the home we shall see when we look back and take stock of what has been accomplished.

I heard one mother say to another, "My boy always wants to play at some other child's house. What shall I do about it?" The other mother replied, "Give him a room for himself, or if that's not possible spare at least a corner of a room and let it belong wholly to him. Teach him to keep it orderly, but let him have there anything he wishes—within reason. Let him hang up pictures of his own choosing—also such treasures as his father's college banners—and give him an old table which he may use as he likes." This was good advice. The spot assigned him would be his own and he would take interest in it. That boy would love to have a place for his collections—and if he is a normal boy he will have plenty of them. Further, if he may have a room, his friends will be glad to share it with him.

Young children have a short span of attention; they need change very often. Do you have *Mother Goose* records and *Nursery Rhymes* for your phonograph—also other records suitable to the ages of your children? The phonograph is an important part of the home. The beginnings of an appreciation of music can often be traced back to that instrument. In

(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, Editor.

AN OPEN LETTER OF THANKS.

Miss Elizabeth Chicoine Director,
Rev. W. J. Andes and

Mr. John S. Graves, Deans,
So. Convention Young People's
Summer Conference Camps,
Camp Hanes, North Carolina.

Dear Betty, Bill and John:

You know, there is something several of us have been thinking about—so we decided to get together and put it down on paper. We are also sure—from the over-heard comments of others—that we speak for them when we say, "Thank you for such a swell Summer Conference at Camp Hanes!"

It seems that those early morning devotions, whether individual or group, got us "started off on the right foot" for each day.

We surely got a lot of those classes at the Senior Camp: Mr. Munger's class, "The Sermon On the Mount," was certainly inspiring and he brought many new ideas to us. As Mrs. Wisseman led our thoughts and discussion, we learned many new things and exchanged experiences in the course, "From Friendship To Marriage." We enjoyed and profited from Dr. Wisseman's personalized tour—"Forward Through the Ages With the Church." Then, at the Junior Camp, the theme, "Trails To God," was carried out in the classes and we found the trails with Mr. Munger's class, "The Sermon On the Mount;" with Dr. Hardeastle and "Learning From Paul" and "Through the Church" with Mr. Fields.

The general assembly periods each morning, when Miss Jennie Jacobs told us of China, gave us a first-hand picture of the situation in China, what our missionaries are doing and what we can do to help them.

The interest groups on worship, recreation, program planning, and understanding myself, gave us a fine sense of enjoyment and learning.

A time of inspiration to many of us was retreat, just before dinner each evening. There is something thrilling about standing at attention before the American Flag, the Christian Flag and the Y. M. C. A. Flag,

Vespers brought us close to God, especially since we met out of doors by the quiet lake, almost surrounded by beautiful mountains. We liked the vesper ground among the pines and our services coming just as dusk was settling over this beautiful countryside.

When we came together, at the close of evening, we liked those camp fires—the stories told by Mr. Avery and the old and new songs led by Mrs. Avery.

We seem to be mentioning all of the more serious side of camp. Don't "get us wrong"—you know how much fun we had—three swim periods each day and also swimming lessons, boating, organized recreation in the afternoon with ping pong tournaments, softball games, basketball, horseshoes and learning new games such as archery, rifle practice, badminton, tennis, and volley ball. We also learned new handicrafts, the most popular, as you probably noticed, was working with craft strip, making bracelets, lanyards, etc. Oh, yes, we had plenty of fun all right!

And say, we haven't forgotten those grand evening programs—the folk games and singing, that magician that had all of us mystified, the treasure hunt, hiking, talent night and stunt night and that movie which stirred us so, "Seeds of Destiny."

We want to use one whole paragraph for each Communion Service:

The service for the Senior Camp, held on Sunday night at the recreation hall and directed by Rev. Homer Yearick, was a beautiful one. It seemed just right that, after the worship service, we should stand in a friendship circle as we partook of the Holy Emblems. As we went to our cabins, with the lighted tapers twinkling like fireflies over the campus and sang taps, a sense of calm and peace lay over the camp.

The Communion Service at the Junior Camp was one of the most inspiring in which we have ever had part. As we sat in vesper circle, facing a beautifully lighted cross, there were many fine statements made by the campers, telling how their lives had been enriched by their camp experiences. Then marching to the din-

ing hall—singing "Jacob's Ladder"—observing the Lord's Supper around the tables which had been placed to form a cross—out on the campus again with our lighted tapers to form a friendship circle for the closing. This was truly the highlight of our camp experiences.

We thought the food was really good and we appreciate all the considerations shown us by Mr. & Mrs. Fleenor, directors of Camp Hanes, and all the staff boys and the cooks.

In addition to thanking you for the actual camp life, we want you to know that we realize and appreciate all the work that it took to make this ten-day camp possible—the months of planning, setting up schedules, getting the staff lined up and all the many details involved. Also, the constant watching to keep the camp running smoothly, taking care of the registrations and money and all the many other things that we never knew you did.

The grand cooperation of the staff with the campers meant a lot to us. It was mighty nice of Dr. Hardeastle to make the cross and candle sticks for use on the worship centers and then to present them to the camp for use in their programs.

So—we just wish to say, "Thanks-a-million!" for a wonderful camp. We will look forward to seeing you there next year.

In fellowship,
A GROUP OF YOUR CAMPERS.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

tire apportionment will be raised this year.

Previously reported \$5,675.45

Churches.

Eastern N. C. Conference:	
Morrisville	31.37
N. C. & Va. Conference:	
Happy Home	9.42
Va. Valley Conference:	
Bethel	16.63
Dry Run	2.00
Winchester	11.08

Sunday Schools.

Eastern Va. Conference:	
Bethlehem (Nans.)	11.13
Mt. Carmel	13.49
Newport News	19.50
Old Zion	15.00
N. C. & Va. Conference:	
Ingram	8.24
Liberty	2.50
Western N. C. Conference:	
Flint Hill (M)	1.55
Va. Valley Conference:	
Antioch	7.90
New Hope	7.00
Newport	16.70

Total \$ 173.51

Grand total \$5,848.96

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

GUIDANCE FROM GREAT PROVERBS.

LESSON XII—SEPTEMBER 21, 1947.

MEMORY SELECTION: *He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy (kindness) and to talk humbly with thy God.*—Micah 6:8.

DEVOTIONAL READING: Prov. 16:1-8.

A String of Pearls.

Today's lesson background is a collection of verses from the book of Proverbs, a veritable string of pearls, each embodying a great truth put in plain and practical language. They add beauty and grace to every life which embodies and practices them.

A Lamp Unto Our Feet.

But they are more than ornamental; they are very practical and helpful. Here is the distilled wisdom of the ages, words that gird and undergird and guide those who seek to walk in the way of wisdom and of life.

Careful . . . Danger . . . Extreme Danger!!!!

"Keep thy heart with all diligence, for out of it are the issues of life." The words might be applied, of course, to the physical heart. One ought to take care of it, to guard against overloading it, to refrain from abusing it. But the words have all the more meaning when applied to the inner life of man, to the heart in the sense of the thought and feeling center of life. One had better watch his heart, for out of it are the issues of life. And of destiny as well. The desires of the heart, how potent they are. The things that we harbor in our heart, how great issues are involved in them. This came forcibly to me the other morning as I was reading my devotions and came across these words of Jesus, "Who knew what was in man." Read them carefully and see what a dreadful and deadly place the human heart can be. "For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness—all these evil things come from within and defile the man." Mark 7: 21, 22, 23. When one reads that he almost instinctively cries out, "Create within me a clean heart, O God, and renew a right spirit within me,

"Keep thy heart with all diligence for out of it are the issue of life."

Abomination Unto God.

Using a figure of speech, the wise man says that there are six or seven things that are an abomination unto Jehovah, things that he loathes or hates. They are PRIDE—haughty eyes; LIES—a lying tongue; MURDER—hands that shed innocent blood; CLEVER WICKEDNESS—a heart that deviseth wicked purposes; ACTIVE WRONG-DOING—feet that are swift in running to mischief; PERJURY—a false witness that uttereth lies; and MISCHIEF MAKING—he that soweth discord among the brethren. And before we think of others who may be guilty of these things, let us search our own hearts to discover whether there may not be those things which have a tendency to make Jehovah sick.

The Foundation of Education.

"The fear of Jehovah is the beginning of wisdom, and the knowledge of the Holy One is understanding." This does not mean that we are to be afraid of Jehovah. It means rather reverent awe, a sense of His majesty and might, a feeling that all that we have comes from him. This is the beginning of true wisdom.

What Makes a Nation Great?

There are many things that make a nation great. It may have great natural resources, vast spaces covered with forests and fields and fruits; teeming cities, intelligent and resourceful citizens, great wealth and vast military power. But there is one thing without which a nation cannot be truly great. Long ago a wise man knew this. It is *righteousness* that exalts a nation. It is *sin* that is the worst thing that can be said about a people. To be small, to be unimportant, is not a disgrace. But for a nation, any nation, no matter however great or powerful, to perjure its word, to break its promises, to exploit other peoples, to do evil, is a reproach and a disgrace. Alas, for the infamy and the disgrace of Germany and Japan because of the sin of their leaders. Men, and not walls, said the Greeks, were the strength of the city.

The Power of Gentle Words.

"A soft answer turneth away wrath." We overlook the power of the gentle word. We think we get things by "talking turkey" by "tell-

ing people where to get off," by "reading the law" to folks, by "talking tough." But in the long run we get more and go farther by using soft words in the sense in which they are used here. How often a quarrel and perhaps a serious breach in family relationships or friendships have been averted by the ability of one of the parties involved to control the temper and the tongue and to speak the soft word.

Watch Your Step.

"Pride goeth before destruction, and a haughty spirit before a fall." Pride is not sinful in itself. A man ought to have pride, to be proud in the right sense. But let not any man think more highly of himself than he ought to think. A proud man is like a fellow walking along a street across which stumbling blocks had been placed, and holding his head high as he walks along. History is full of instances in which both individuals and nations have fallen through pride and haughtiness, as well as naughtiness.

The Worth of a Good Name.

"A good name is rather to be chosen than great riches, and loving favor than silver and gold." As was intimated in these *Notes* a few weeks ago everybody does not believe that, and many people do not make any bones about it. But a good name is priceless. A man ought to keep it with all diligence. He ought to covet it above material possessions.

The Uncertainty of Life.

"Thou knowest not what a day may bring forth." We do not even know what an hour may bring forth. It would be a grand thing in some ways if we did know. But it is much better that we do not know. The fact that we do not know is an appeal to faith and foresight as far as possible.

(Continued on page 13.)

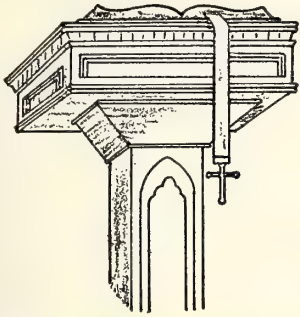
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THE LOST FEAR OF GOD.

A Sermon

By REV. ROY D. COULTER,
Timber Ridge Church.

*"Them that sin rebuke before
all, that others also may fear."*—
I Timothy 5:20.

A true vision of the living God is fading out of sight of a large majority of people in these times. In this over-ripe civilization, the spiritual sense grows dulled among people sleek with prosperity; while the ablest men we have expend their ardour in philanthropy or devote their intellect to a gnosis of natural laws. Our generation thinks of God as Nature grown benevolent, and we go on subduing Nature faster every day.

Nevertheless, *the fear of the Lord is the beginning of wisdom.* History and experience concur to vindicate Solomon's verdict. The earliest men we discover worshipped a Being or beings of whom they were afraid. Primitive religion may have expressed men's delight in the beauty of the world they saw. But it began in something deeper—in men's awe and dread of the unseen Power whom they felt to be their Owner and King. The religion of our Bible begins here. Its Patriarchs bowed down before the God who spoke to them in warnings and promises. They trembled and obeyed Him, as He called them and claimed them to be His own. The revelations given at the bush that burned and the mount that shook were such Moses himself said, "I do exceedingly fear and quake." And the whole purport of Hebrew Law is summed up in Deuteronomy: "All these words are written that thou mayest fear this glorious and fearful name, the Lord thy God." A pious man in the Old Testament meant a man who feared God. That was the dominant note of his temper, the ruling motive in his life. The ideal of piety in the Book of Job may be imperfect, but it was assuredly neither weak nor ignoble. It remains at the foundation of Christian character, the beginning of the heavenly wisdom.

Our personal experience often begins where the patriarchs began. So soon as we reflect seriously, we wake

up to the fear of the Lord. For to realize, even in faint degree, what God is like, smites the soul with instant awe. And this knowledge remains the beginning of our wisdom. The first thing needful for any human being must be to discover his proper place, to shrink before God's heart-piercing scrutiny, to quail at the light of His goodness. So true wisdom, and real repentance and lasting peace, generally begin in the fear of the Lord.

Now the close of our Bible does not contradict its commencement. The angel of the Apocalypse, flying in mid-heaven with the everlasting Gospel to proclaim to them that dwell on the earth, cried with a loud voice, "Fear God and give Him glory." Yet multitudes of modern Christians forget or deny that the fear of God has any place in the everlasting Gospel. They describe it as the mere shadow of ignorance, the survival of early superstition; they tell us that in an advanced spiritual experience we must leave it far behind. They say to us it is foolish to scare people into the church with hellfire and brimstone sermons. They declare that St. John makes it clear that perfect love casts out fear—because fear hath torment. Yes, the love of God does forbid to cringe and cower before Him. It expels fear in the base, pagan sense, the terror of a slave for his tyrant. The Christian does not shudder at mere omnipotence. But he bows his head and worships the unutterable holiness of the Father. To any imperfect creature there must always be something awful about perfect purity. And the Christian love of God is stifled, it cannot breathe, except in the air of humility and reverence and godly fear.

They love Thee little, if at all,
Who do not fear Thee much.

Because even to love your fellow-men properly, you must first respect them properly. And so to love God, you must have some just sense of His character, and of its difference from your own. You must share that adoring self-abasement which makes the angels hide their faces, and the white-robed multitude cast down their crowns as they cry, "Thou art worthy, and Thou alone."

And when St. Paul exhorts his disciples to "perfect holiness in the fear of God," he expresses the very genius of Christianity, which is nowhere so manifest as in the Person and words of Christ Himself.

For the figure who meets us in the Gospel page, so tremulous with tenderness, so radiant with compassion, has yet a terrible purity which quells

and appals and subdues the very souls whom He charms and attaches. To depict our Lord as an incarnation of humanitarian sentiment is to caricature the Evangelists. He who came from the bosom of the Father made men certain that God is something more than infinite good-nature. It was the Lord's dearest friend who fell at His feet as dead. And the most tremendous sentences in the New Testament about sin, and its danger and its doom, fall from Jesus Himself. The figures and phrases of the strait gate and the narrow way, and the outer darkness, and the sheep and the goats, and the undying worm and the quenchless fire, were not invented by theological bigots. No, it is the Son of Man who says it.

And the same truth appears also in those Christian lives which have been the salt and light and leaven of their generation.

The prophets of Israel drew their whole strength from their vivid, personal sense of the living God. And so they laboured unceasingly to penetrate men's dull hearts with the conviction that ecclesiastical institutions were miserable holes in the rocks, which might hide God from them, but could not hide them from God, when He should arise to "shake terribly the earth." Nothing feebler than the same doctrine can avail to shatter men's reliance on priesthood and ritual today. And the Bible is brimming over with it.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

To those who do not know what a day may bring forth, even to those, there can be a serenity of spirit and a peace that passeth understanding, through faith in God and His unfailing providence and provision. And even though we do not know what a day may bring forth, we may and must make our plans large, for the future belongs to God.

Cowards Through Conscience.

"The wicked flee when no man pursueth." Thus does the wise man say that after all the evil man is ultimately and inevitably a coward. And I think it is Shakespeare who puts it thus: "Thus does conscience make cowards of us all." Evil doers often put up a brave front, but it is window dressing. At the long last they are afraid.

Sins of Omission.

We so often think of sin as something one does. It may be. But sin is also a matter of not doing something. "To him that knoweth to do good and doeth it not, to him it is sin."

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

On August 31, the orphanage held its annual Home-Coming Day. All the children who have been reared in the Christian Orphanage are invited to come back to their old home—the one that gave them love and care when they needed someone to care for them. They enjoy meeting those who were here with them years ago. They enjoy renewing old acquaintances and meeting and making new friends. Home-Coming Day is always held on Sunday before Labor Day. Since Labor Day is a holiday, it gives those who live some distance time to get back home and be ready for work on Tuesday morning. Quite a number came from quite a distance to be present. Some who were the first children to enter the orphanage were here. We had a beautiful day for the occasion, and all seemed happy and enjoyed the day. At one o'clock the matrons served a barbecue lunch with all the fixings, which they so carefully prepared. I think all enjoyed it very much. But the part the little children enjoyed most was a barrell of ice-cold lemonade.

The orphanage had a very pleasant visitor a few days ago—Everton Morris, one of the first boys to enter the orphanage forty years ago. He came back to see his old home. A number of the older boys and girls will remember Everton Morris.

One of the things the children in the orphanage enjoyed most was the annual picnic given by Mrs. W. W. Sellars one day last week. Mrs. Sellars is very interested in the orphanage children, and for a number of years has given them a picnic at her summer home at Moonlawn. She has a beautiful lake and a motor boat, and a large swimming pool. The children had lots of fun swimming in the pool and have learned how to do several stunts. The one that attracted my attention most was to take an innertube and fill it full of air, put it out on the water in front of the diving board, and dive through it. A number of the children could do it, too.

After an hour in the water they got out and dressed and made a bee line for the motor boat ride. Mrs. Sellars' son was the captain of the boat and Mr. Graves looked after the children to keep them from falling overboard. After the boat ride Mrs. Sellars had "hot dogs" with all the trimmings ready for them with a

bottle of Pepsi-Cola. Oh! how they did enjoy that. Then she cut watermelons which all the children really enjoyed.

Mrs. Sellars knows how to give children an enjoyable afternoon of fun and play, and we know that every child enjoyed the outing to the fullest extent—even little "Jackie" who thought watermelon seeds were beans, and called on someone to get the beans out of his watermelon.

Mrs. Sellars, every child in the orphanage loves you and appreciates the many nice things you do for them. We hope you will live a long time and give the children a happy afternoon every year.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 11, 1947.

Amount brought forward \$7,591.12

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Morrisville	\$ 41.71	
New Hope	18.60	
Oak Level	1.00	
		61.31

Eastern Va. Conference:

Bethlehem (Nans.)	\$ 14.12	
Oakland	15.00	
		29.12

N. C. & Va. Conference:

Durham		22.92
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Western N. C. Conference:

Flat Hill (M)		1.10
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Va. Valley Conference:

Antioch	\$ 2.20	
New Hope	4.34	
Newport	13.60	
Winchester	14.87	
		35.01

Total \$ 149.46

Total this year from churches \$7,740.58

LETTER TO THE CONVENTION SUPERINTENDENT.

(Continued from page 3.)

I plan to use the \$1,500 Garland Gray gave us for travel money for these three men. If a scholarship can be secured in the Seminary, that will help, too. I hope you will look in at Duke and see what you can do on that score. Timothy will send in his application within the next two weeks.

Just one other thing. I'd especially like to have these men all do some kind of work for the money which is given them—perhaps in the summer. Between us, one of the most serious problems here has been the way in which financial aid has been given in the past. It's the W.P.A. story. Many Chinese become absolutely dependent on foreign financial help (without work) to such an extent that they lose individual initiative. They have expressed to me a willingness to work for help given them, so you'll find them anticipating

doing some kind of work under your direction.

Bill, you don't know how much this will mean to our work here. It has been over twenty years since the present ministers graduated. They have done their work well, but new blood, new ideas and methods are needed. There are practically no books available for ministers to read to keep them on their toes. The older ministers are most cooperative and will, I'm sure welcome these new brothers. Together we can blaze new trails for Christ.

Last Sunday was Communion Sunday at East Gate Church. Dorothy's choir of about 25 young people sang "Lord, I Want to Be a Christian." Nine young adults were baptized and received into the church. It was an inspiring sight. Wish our Southern Convention people could have been here to see it.

There's one additional thing I want to mention. Several people have sent us things by mail and they're very welcome. If anyone asks you about sending more things to us, please tell them to value them at wholesale cost (about 60 per cent of retail). The tariff is quite high and there's additional postage charge from Shanghai so the cost to us mounts up quite high sometimes—often exceeding the purchase price in America, even though the sender thought all expenses were paid. (If anyone asks, we especially need pictures, paint, crayons, colored paper, games, etc. Perhaps some young people's group would like to give a basketball or volleyball. We have a good place to play but can't buy things like this at all.) We need Chinese Bibles awfully bad but they also are hard to get and very expensive.

We are in the best of health even though we're in the middle of the hot season. We think often of you. Your being behind us inspires us to do our utmost to fulfill your expectations for us. Please remember us to your family and to our friends when you see them. Please continue also to remember us in prayer. At the present moment we are concerned with a small group of people who broke away from the Church five or six years ago to form a sect. They are busy at work seeking to "convert" our church members and are causing no end of trouble. With so much work to do, with so many on the outside, it is most distressing to have the church of Christ divided. I spent most of last night wrestling with the problem but no clear plan has come.

Cordially,
RICHARD L. JACKSON.

LETTER FROM THE JACKSONS.

(Continued from page 8.)

though, despite crowded conditions. The furniture they left here, and that belonging to the missionaries of earlier days, has meant much to us. It is rough—some pieces broken—but it makes home for us, and a convenient one, too, with plenty of bookcases and two desks. Miss Leona Burr, whom many of you may soon be seeing has loaned many things to our home. Add to all this the luxury springs and mattress we brought from America, the one nice chair (overstuffed), the little set of bright dishes, and few pictures we brought, and you can see how utterly well-fixed we are.

For "plumbing" we have the aforementioned well, a huge water jar in the house and a hole in the kitchen and "bathroom" walls with a sort of pipe arrangement to carry water off into the ground. Luxury of luxuries, we have a white (except for scars and stains) bathtub, just like the old American standard ones. It was preserved from former times, by one of the loyal Chinese church members and given to us along with the other things kept for us by the people here. Of course, if it were not for our worker and his family, our water jars, wash pans, and tub would go empty.

Of course there is no heating plant; there never was. We brought a small wood-coal stove which we will use for the worst weather when we have to sit for long hours studying or the like. But for the most part, we will do as the Chinese do, wear all the clothes we can and find a place in the sun when it shines. There is not much freezing weather here, but the extreme dampness makes the cold quite uncomfortable. One of our first-time-in-China shocks was seeing the unheated Foochow hospital, the nurses' hands blue and stiff with cold despite all the stuffing under their uniforms.

As for cooking arrangements, the stove reminds me of something I saw in pictures from ancient Rome. It is a big solid mud and plaster thing with three holes on top for charcoal fires. There are holes in front, too, the three drafts for the three fires. Most of the time we use only one hole. We have a man who shops and cooks for us; but when he was away I found out how difficult is a charcoal fire and how dirty. I also realized how time consuming is boiling water for drinking and dish-washing, boiling milk when we get it, and distilling (if that's the correct word) the salt.

We do not like having so many servants, though often the work and

wages and other things we provide are a real help to the people. But at present we see no other way, especially as we have to spend so much time in language study. Later, perhaps, when a school or the hospital can use this big property, we can find a small place and do more of our own work. Meanwhile the big house and grounds provide a fine place for all kinds of meetings and gatherings for study, worship, and recreation.

There is another mission in Shaowu—a Catholic group, a number of fathers and a few sisters, mostly from Germany. We enjoy visiting with them every now and then and talking English with them. When the conversation gets stuck, when they can't think of the English word, we resort to Chinese! But it's all very enjoyable. They are amazingly cheerful folk so long away from home, and knowing how hard it is for their people at home.

One of the men told of his capture by bandits back in the time of the Communist troubles here. What a narrow escape he had! Some wanted to kill him, thinking they could never get the ransom money. Right now there is an American priest, whom we visited en route here, in the hands of bandits. One report said he had been killed; but another said he is well. A messenger has contacted the bandits—they are way off in their mountain hideouts—so the fathers have hope of his safe return. We are quite safe in Shaowu proper; but the authorities have asked us not to go alone into the country. The aftermath of war and the terrible inflation have aggravated conditions here even though Fukien Province is fairly well off.

China is in great difficulty. The U. S. State Department may think the overall situation of China at present hopeless (according to *Time* magazine of July 21) and may prefer to concentrate on Japan and Europe; but Christians of America know they must try to give help to all who need it. Our Chinese friends, grateful for UNRRA and past help, hope America will not fail them or be too late with their help. As young Silas Chang (pronounced like John with a *g* on the end) reminded us the other day, "A doctor is of no help when the patient is dead."

Affectionately yours,

DOROTHY JACKSON.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

The Bible study, *The Divine Fatherhood*, was most capably done by our pastor, Rev. Robert M. Kimball.

Wish all you readers could have enjoyed this wonderful presentation with us.

We joined with the churches of the town and community for our World Day of Prayer service, which was held at Bethel Friends.

Representatives attended conference and spring district meeting.

Mrs. C. O. Byrd and Mrs. Kimball attended the School of Missions at Elon College during the week of June 16.

As we draw near the end of our Auxiliary year, we find we have had a very inspiring and profitable year.

MRS. CONWAY HOLLAND,
Secretary.

* * *

SUNBURY, N. C.

The Woman's Missionary Society of the Congregational Christian Church of Sunbury are happy to report a year of splendid work together under the leadership of our president, Mrs. A. V. Hoffer.

We observed the World Day of Prayer with the other churches of our community. Our thank offering was taken at the meeting prepared for that occasion.

Our pastor, Rev. H. E. Crutchfield, reviewed *The Divine Fatherhood*.

We met with the Methodist ladies in the study of *India at the Threshold. Portrait of a Pilgrim* was taught by different members of our group.

We have enjoyed caring and planning for our adopted boy at the orphanage.

One of our members sent in quite a nice list of new subscribers to THE CHRISTIAN SUN.

We are planning a vesper service and picnic in this month.

During the year we have served two suppers from which we realized a nice sum to be used to carpet our church. We hope we have met all requirements and now that we are in our new church we plan to have more activities another year.

REPORTER.

FOR THE CHILDREN.

(Continued from page 10.)

our home we are fond of *Gilbert and Sullivan*, and several of the little neighbors who visit us have come to like it, too. Children are apt to enjoy the music they constantly hear, so let us give them good music. I heard a little girl say once, "You can tell about people by their music, can't you, Mother?" Of course, Mother at the piano and all the family gathered around it goes far ahead of any phonograph!

"TEN RULES FOR CHRISTIAN LIVING"

What can I do in the world of today to follow the Master as truly and well as did the disciples of old?

- 1 READ THE BIBLE DAILY, if possible before the morning broadcasts and the newspaper have set the tone of my thoughts for the day. Read always with the question, What does this mean for me?

"Thy word is a lamp to my feet, and a light on my path."



- 2 PRAY EVERY MORNING AND NIGHT, asking that God's purposes may be fulfilled for the world, for the church, for others, and for myself—taking time to listen for God's guidance.

"Prayer is the life of God in the heart of man."



- 3 WORSHIP IN CHURCH EVERY SUNDAY. At times this will require early rising. When traveling or on week-end trips, this may mean attending an unfamiliar service. Neither work nor play is a valid excuse for omission of Sunday worship.

"Whoso offereth me thanks and praise, he honoureth me; and to him that ordereth his way aright, will I show the salvation of God."



- 4 RECEIVE COMMUNION REGULARLY, according to the monthly or other plan set for myself, including always Christmas, Easter, and Pentecost. Prepare with humble self-examination, and try to make a special thanksgiving and resolution.

"In Thine own service make us glad and free, And grant us nevermore to part with Thee."

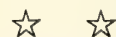


- 5 WORK FOR SOMETHING HIGHER THAN PAY, or profit, no matter how humble or exalted my occupation. Rely upon personal fitness and integrity, in cooperation with others, rather than upon chance or unfair advantage.

"Religion cannot matter at all unless it matters supremely."

- 6 PLAY FAIRLY AND CLEANLY, for the benefit of all concerned, and without detriment to society or harm to any opponent. Let fun recreate my spirit and widen my friendships.

"The soul is dyed the color of its leisure hours."



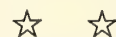
- 7 VOLUNTEER FOR SERVICE in my parish and study to do effectively what I undertake. Whenever I move ask my minister for a letter of introduction or of transfer, that my habit of active participation in church life be not broken.

"There is power in the aggregate which the solitary cannot find."



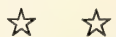
- 8 INVITE TO CHURCH those whom I am alert to recognize as having no church home. Watch for needs which the Church can meet, every opportunity to bring another to share in our fellowship of worship and study and work.

"What we keep we lose, what we share we have."



- 9 SHARE MY INCOME SYSTEMATICALLY with my parish and with the world-wide program of my church. Study also and encourage the life and work of other communions, especially those moving toward Church Unity, and those supporting the World Council of Churches.

"My bounden duty is to follow Christ, . . . and to work and pray and give for the spread of his kingdom."



- 10 PRACTICE GOOD CITIZENSHIP, working with neighbors of every race and of all faiths or of none, for the common welfare, for the oppressed, and for the coming world federation of all the peoples upon earth. Be courageous to oppose evil, but always in faith and love.

"The characteristic demand of Christianity is for a new world."

—Wolcott Cutler, Church World Press, Inc.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, SEPTEMBER 18, 1947.

NUMBER 37.

Over Against the Treasury

Why I Tithe

By J. E. DILLARD

1. Because the Bible teaches it. (Lev. 27:30, Mal. 3:10, Luke 11:42, etc.) I have no right to accept the teachings of the Bible concerning salvation and claim the blessings of God and then reject the teachings concerning tithing and expect God to bless me.

2. I tithe because it is businesslike. It removes doubt and enables me to know whether or not I have given the Lord's work a reasonable part of my income.

3. I tithe because every person I know who has practiced tithing consistently for any length of time is pleased with it and says it brought a blessing.

4. I tithe because I know the needs of our church and denomination, and nothing less than this can begin to be my part in meeting these needs.

5. I tithe because God has promised a blessing to me in doing so, and I believe his word. I have tried it and know it to be true.

6. I tithe because it is a joy to feel that I am in partnership with the Lord, to have a part in the work of the Kingdom, and because it has proved a most satisfactory way of expressing my gratitude to God and to the church for the blessings I have received.

7. I tithe, and am glad to tithe, because I love Christ and long to see his cause extended in the earth. "The love of Christ constraineth us."

8. In tithing and making offerings, I find myself in direct succession to the patriarchs and saints of old. I thus measure up to a worthy standard which from the beginning of recorded history has received both divine and human approval.

9. I am happy to tithe because I thus set a definite and worthy example to my people and to all who may be influenced by my examples.

10. I do not stop with tithing. I tithe my salary before I set apart any of it for other purposes, and then I give free-will offerings as occasion demands and as I feel able.

I feel that no one is doing his duty unless he gives at least one-tenth of his income to the Lord's work as an expression of his stewardship and of his gratitude. I believe many of us ought to give more than the tithe, and as we give, we will prosper in spiritual and eternal things.—"The Evangel."

NEWS AND VIEWS

Rev. L. P. Rippy recently filled the pulpits of Bethel and Mt. Zion churches for the pastor, Rev. W. W. Snyder.

Zeb Trexler, the president of the International Lutheran Brotherhood of the United Lutheran Church, has been appointed associate secretary of stewardship for his denomination.

The Christian Endeavor Society of our South Norfolk Church won first prize on its scrapbook at the 53rd annual State Christian Endeavor Convention at Massanetta Springs, the week of August 25. It also won the second prize for outstanding work of the society for the year.

Paul D. Moody, son of the late Dwight L. Moody, famous evangelist, and from 1921 to 1942 president of Middlebury College, Middlebury, Vt., died on August 18 at the age of 68. After leaving Middlebury, Dr. Moody served as pastor of First Presbyterian Church, New York City.

Sunday, October 5, is World Wide Communion Sunday. Observe this day by receiving a special offering for the Congregational Christian Committee for War Victims and Reconstruction. The need was never greater. Literally thousands of our fellow men, women and children are dying of starvation and exposure.

Dr. Carl Herman Voss, extension secretary of the Church Peace Union and the World Alliance for International Friendship through the Churches, is on a three-month trip to Europe, South Africa and the Near East. While on this trip he will visit leading churchmen of all faiths in the interest of the World Congress of Religion in Support of the United Nations, to be sponsored by the Church Peace Union in Boston late in October.

A STATEMENT FROM REV. G. D. HUNT.

Wadley, Alabama,
September 9, 1947.

Dear Brethren:

I am today 78 years of age, have been in the ministry nearly 60 years, and have served as pastor of almost all the Christian churches in our state, and quite a few in Georgia. I have

been pastor and supply pastor of Beulah Christian Church, Truett, Alabama, for almost 53 years. I am retiring from the pastorate, with prayers on my "life" and a desire in my heart that God may still lead His Church into greater fields of service. Please say to the Brotherhood that I shall always be glad to hear from my Brethren. I am now located on the highway between Roanoke, Alabama, and Wadley.

I love Thy Church, O God,
Her walls before Thee stand—
Dear as the apple of Thine eye
And graven on Thy hand.

For her my tears shall fall,
For her my prayers ascend,
To her my toils are given
Till toils and cares shall end.

God bless our dear old Church.

G. D. HUNT.

CONGRESSMEN POLLED FOR CHURCH RELATIONS.

Encouraging to religious leaders of all faiths is the fact that in a recent *Newsweek* poll of United States Congressmen only thirteen—less than three per cent—listed no church affiliation. Two did not answer the poll. Eleven preferred to be known merely as "Protestants." The following table shows how the Congressmen are divided, according to religious affiliation:

Methodists	109
Roman Catholics	82
Presbyterians	69
Baptists	68
Episcopalians	63
Disciples of Christ	28
Congregational Christians	27
Lutherans	21
Jews	7
Unitarians	6
Mormons	6
Reformed Church	4
Quakers	3
Christian Scientists	3
Community	2
Universalists	2
Evangelical United Brethren ..	1
Protestants (no special sect) ..	11
No affiliation	13
No answer	2
Total	527

LAYMEN'S RALLIES.

Sunday, October 5:

11:00 A. M.—Winchester, Va.

2:30 P. M.—Newport Church, near Shenandoah, Va.

7:30 P. M.—Linville Church, Linville, Va.

Monday, October 6:

8:00 P. M.—Rally for Eastern Virginia Laymen, Suffolk Christian Church, Suffolk, Va.

Tuesday, October 7:

8:00 P. M.—Rally at the Congregational Christian Church, Henderson, N. C., for Laymen in that area.

Wednesday, October 8:

7:00 P. M.—Supper Meeting, Congregational Christian Church, Sanford, N. C.

Thursday, October 9:

7:00 P. M.—Supper Meeting, sponsored by the Asheboro Church, Asheboro, N. C. Meeting to be held in cafeteria of school on Fayetteville Street.

Mr. Walter A. Graham, executive director, Congregational Christian Laymen's Fellowship, New York, will be the principal speaker. Mr. George D. Colclough, chairman of Southern Convention Laymen, will share in the rallies.

SELL CHRISTMAS CARDS FOR OVERSEAS RELIEF BENEFIT.

Local church groups wanting to send more cash for overseas relief have a good answer in the beautiful Christmas card just printed by Church World Service, interdenominational overseas relief agency.

This card, printed on a fine grade material, depicts the angels and the Holy Family over the little church of Saint Nicholas in Oberndorf-Salzburg, Austria. In this church "Silent Night, Holy Night" was first sung on Christmas Eve, 1818. The card is beautifully colored and comes with an envelope of like quality.

Church World Service is selling these cards at cost to local church groups who want to re-sell them for the benefit of overseas relief funds. It is all the more appropriate when we realize that some of the proceeds from these cards will go to feed hungry followers of our Lord within a few miles of, or even within the very village where our most beloved Christmas carol was written and first sung.

Here's the plan:

1) Order cards from Promotion Department, Church World Service Center, New Windsor, Maryland. Send money at rate of \$5.00 per hundred. No C.O.D.'s.

2) Local church group sells them at 10c each or more. Low price is recommended for volume sales, but sellers fix own price.

3) Send "profits" to your Church Overseas Relief Fund or to Church

World Service, 37 East 36th Street, New York 16, New York.

If your church budget will not allow more money to be sent for overseas relief at this time, this card is the perfect answer to your desire to do more for war victims. Order cards today from New Windsor.

BERKLEY PASTOR RESIGNS.

The Rev. James G. Graham, pastor of the First Congregational Christian Church of Norfolk, has presented his resignation to become effective September 1.

Mr. Graham stated: "Some of you doubtless remember that we were

delayed in coming to Norfolk last September. My left eye is blinded by a shell wound and at numerous times the old infection has flared up—endangering the sight of the good eye. The doctors have ordered no night driving or no reading at night. After serious thought we have decided to move back to Washington among our home folks and to take several months of treatment at Walter Reed Hospital. Therefore, I wish to present my resignation to the congregation and the Official Board, requesting that the duties of my pastorate be completed the first of September. We shall pray for the continual welfare and usefulness of this church in this community and we shall always feel thankful for the happy friendships we have made.

"This completes 33 years in active Christian work, and 25 years as a minister. Perhaps after rest, I may add to those numbers."

Mr. Graham's longest periods of service were eight years as Chaplain of the Mercersburg Academy, Mercersburg, Penna., and 14 years as minister of the Congregational Church in Westerly, Rhode Island. He served as secretary in the Y.M.C.A. in Albany, N. Y., and three years as minister of the Windham Congregational Church in Connecticut. During World War I, Mr. Graham served as First Lieutenant in the 110th Infantry and was seriously wounded while in command of an American sector during the second Battle of the Marne, July 14 and 15, 1918, and was held as a prisoner of war in Germany and Russia. Mr. Graham attended George Washington University and Harvard, and has the B. D. degree from Yale and the M.S.T. degree from Hartford Theological Seminary, and University of Cambridge. He was Commodore of the Westerly Yacht Club and the Watch Hill R. I. Yacht Club; is a member of the F.A.A.M., R.A.M., and Knights Templar; and was an active member of the Lion's Club for 14 years. While in Mercersburg, Mr. Graham served for six years as president of the Town Council; and while in Westerly served for 12 years as vice-chairman of the Red Cross chapter. He was first National Commander of the Disabled Emergency Officers of the World War, and has served as chaplain of the American Legion. Mrs. Graham attended George Washington University and the University of Wisconsin. Their son, Ensign William G. Graham, U.S.N., attended Phillips Andover, Yale University, and is a graduate of the U. S. Naval Academy. He is now stationed at

U. S. Naval Headquarters in London, England.

Mr. and Mrs. Graham are moving to Washington where both were "born and raised."

WORK SUSPENDED ON RELIGIOUS CENSUS.

The Director of the Bureau of the Census, J. C. Capt, has written a letter to the officers of the Association of Statisticians of Religious Bodies saying that all work has now been suspended on the regular decennial census of religious bodies because of the lack of a specific appropriation therefor in the current fiscal year.

Capt also says that in response to the mailing of schedules, including a second request to delinquents, only 60 per cent of the pastors or clerks of local churches have filed the necessary information. The materials in hand are of no value for summaries he further indicates.

Since 1906, the Bureau of the Census has gathered statistical information about religious bodies at regular ten-year intervals. A congressman once remarked that this governmental service was in accord with one of the oldest functions of government, namely, the counting of the people. Most of the governments of the world gather information about the faiths of their people.

It is not accurate to say that the census of religious bodies was inevitably caught up and submerged by the economy wave. The same congress that denied some \$400,000 for the census of religious bodies in the fiscal year ending June 30, 1948, also voted \$4,000,000 in the new designated funds for a special census of manufacturers in the same year.

Congress appears in general to lack information about this old function of government which its predecessors had provided for. The basic laws under which the census of religious bodies has been taken were signed by Theodore Roosevelt and Herbert Hoover. Funds have previously been voted in the administrations of Theodore Roosevelt, Woodrow Wilson, Calvin Coolidge, and Franklin D. Roosevelt.—*United Evangelical Action.*

NOW!

Be happy now—there's only now,
Gone are the yesterdays,
Tomorrow never comes at all,
Now is the great always
In which to laugh and scatter cheer,
Living courageously,
The present time can be sublime
Now is eternity.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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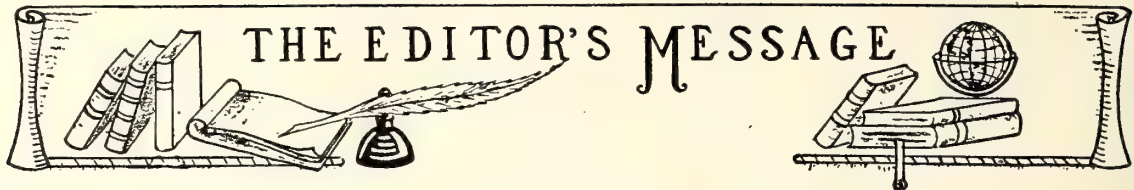
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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.



ORCHIDS TO MISS AMERICA.

Barbara Jo Walker, the new Miss America, made a startling testimony in her first interview. It sounds almost like preaching. Coming from someone else—especially from the parsonage or the Church (even from an editor)—it might be branded or dismissed as “old fogey.” But here it is: “I don’t care much for movies—very few people are successful at it and I don’t care to wait around Hollywood for years trying to be successful. I do not like to see women smoking. I do not think anyone can drink moderately. Our State is dry and some people take bottles with them when they go out and seem to want to finish them before they get home.”

Thank God for this volunteer testimony from a popular young American who has the moral courage to resist the smoking, drinking, pleasure-seeking stream of modern society.

One used to hear the statement, “He’s a handsome fellow; it’s a pity he drinks.” Now it might be said of so many young Americans: “She’s a pretty girl; it’s a pity she smokes—or/and drinks.”

It is refreshing to read that Miss America has “brains and beauty,” an excellent combination which should be an indispensable qualification for a Miss America.

Miss Walker admits that “Money is attractive to anyone,” but adheres to her original intention to work for a master’s degree and become a college instructor in French and English.

They may be few and far between, but one rejoices in these contemporary parallels to the experience of Daniel who “purposed in his heart that he would not defile himself with the King’s meat.”

THE STEWARDSHIP LIFE.

Too many people practice stewardship spasmodically—during Lent, or for tithing period of thirteen weeks. It is begun as a concession to reassure and as a questionable experiment. The prevalence of this parsimonious stewardship robs the Protestant Church of its birthright. Consequently the Church lacks resources to implement its glorious and redeeming faith. Its stewardship is reduced to the proverbial shoestring. Secular riders man the reins of civilization while the Church conducts an “all-out” drive to secure an inadequate budget. Competing departments of the Church must vie with each other in a desperate struggle for survival. Protestantism is penalized and the Kingdom tarries because only a fraction of their adherents are willing to put first things first. This is the sad plight of our Protestant Stewardship.

Jesus compared the children of light and the children of darkness. Glaring contrasts appear from time to time in our generation. A mysterious 84-year-old

millionaire who once peddled penny fruits in the slums of Boston has presented to the Boston Public Library more than a million dollars to begin a three million dollar trust fund. This gift will be known as the John Deferrari Foundation to perpetuate the name of a poor man who ran a basket of fruit into millions of dollars, yet lived so modestly he is not known by his neighbors and has only General Delivery, Boston, as his address.

It is the stewardship life that counts. Thirteen weeks will not suffice. Life must be geared to a continuous program of comprehensive stewardship in order to make a vital contribution to the work of the Kingdom.

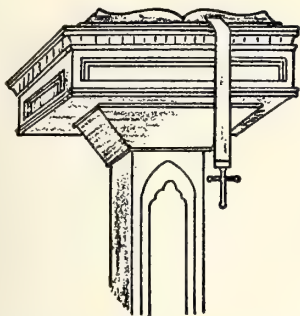
Begin with the children and young people. They may and need not become millionaires, but they should be faithful stewards throughout life’s entire span of earning, saving and spending. Weldon Crossland writes: “The growing minds of children provide the most fertile possible soil in which to plant the seeds of gospel giving. As they learn of the love of their heavenly Father, the life of the friendly Christ, and the goodness of their parents, their impressionable, plastic spirits can with the utmost ease be guided toward the offering of their lives and their gifts to Jesus Christ. The church school, the Church, and the home must unite in molding the sharing habits of youth. Realizing the strategic importance of the formative years of early childhood, the boards of education of all denominations are now providing a wealth of suggestive plans and projects which may be had on request.” Mr. Crossland rightly concludes that a notable Kingdom goal has been achieved when a young girl, or boy proudly says: “I am a Junior Steward! My Heavenly Father is my friend and partner. I will give my life to Jesus. I will give my money to help others.”

WILL CHURCH BOARDS PLEASE NOTE?

Officials of the Protestant Episcopal Church Pension Fund have found that the average salary of a clergyman of that faith is about \$3,000, to which is added in the normal case a rectory the rent of which would be about \$450 per annum. One-half of the active clergy receive less than \$3,000; only a fourth have a salary of \$4,000 or more.

Doubtless some relief has been afforded by alert churches during the recent upswing of the cost of living, but in a few instances has the salary of a minister been adjusted adequately. Always poorly paid, clergymen now are among the worst victims of heavy taxes, expensive food and a required high standard of personal giving and of decent apparel.

The first question on the agenda of the next meeting of many an official board well might be, “What is the maximum sum by which we can afford to increase our minister’s pay?”—Editorial, “Richmond News Leader.”



USING OUR TALENTS WELL.

A Sermon

By F. ERVIN HYDE.

"For unto everyone that hath, it shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."—Matthew 25:29.

This is one of the unchangeable laws of life. It was true in Jesus' day. It is true in our day. It has been true in all of the intervening years. Carlyle called this law of the talents the "Sinai Law of Life."

A ruler entrusted the affairs of his estate to three servants to care for them while he journeyed in a far country. One of the servants was a wizard at the business of making money. He had a Midas touch that quickly doubled his investment. His five talents quickly became ten. . . . A second servant did not possess the ability that the first man demonstrated. He only succeeded in doubling his investment through hard work and careful planning. Nevertheless he did double his talents. The third servant, judged by the standards of his day was not lazy—just careful—much too careful. To be on the safe side he buried his talent less some man should steal it from him or he should lose it. Then came the day when the wealthy land owner returned and demanded an accounting of the talents. Responsibility was measured in terms of profits. Two of the servants were commended for their faithfulness and promoted to larger tasks. But not so with the third man. He stands out in contrast as an unfaithful servant. His portrait is drawn with elaborate care. He is not shiftless or lazy. He is neither a knave nor a thief. He is not drunk or feeble-minded.

What, then, was the reason for his failure?

I.

Was it due to the fact that he was motivated by good intentions that were not backed up by action? Being uncertain as to whether he could make a profit or not, he went and buried his talent in the ground. He had good intentions of safeguarding that which

was entrusted to him. But there are times when good intentions are not enough.

Mr. Chamberlain was motivated by the best of intentions when he flew to Munich and tried to avert war with Germany through a policy of appeasement. But Mr. Chamberlain lived long enough to see the country that he loved plunged into blood, sweat and tears in a heroic effort to preserve the sovereignty of the British Empire. Mr. Chamberlain learned the lesson too late that good intentions are never enough.

We in America can not be too critical of the British short sightedness because while our state department officials were talking about peace with the emissaries of Japan, her unprincipled leaders were staging an attack on Pearl Harbor. We, too, discovered to our sorrow that even though we were motivated by good intentions, that good intentions were not enough.

A month ago many folks hailed the action of the Security Council of the United Nations in securing a truce between the Dutch and the Indonesians as a great moral victory. At last we thought that the United Nations was functioning as we dreamed it would. The action was motivated by the best of intentions. . . . But it didn't work out the way we had hoped. . . . An AP reporter wired that "More men are dying now than when the war was officially on." Once more we discovered that good intentions are good but that they are not good enough.

In 1920 we Americans were caught by the spirit of high idealism. The War President had seen the first of the American dead brought to this country, and he said courageous and hopeful words: "It must not happen again." Youth leaders and churchmen took up the cry. The banner of Christian Pacifism became popular. We allowed our good intentions to claim our idealism but we did not allow it to control our actions. Certain policies of our government did not make for the peace of the world. While churchmen proclaimed an ideal. Americans were spending more on chewing gum than education. More on war than good government. In that year we Americans purchased only two books per person including text books, and seven out of every ten books borrowed from the public libraries were novels. Is there any wonder that our beautiful dream of a warless world faded. Good intentions are never enough!

Or look at America today. Do we not intend that America shall always remain the land of the free and the

home of the brave? Of course, we do. There is a witch hunt on for the Communist but dare we ignore the other storm warnings that are up. Things are happening in these United States that are but the forerunners of Fascism—growing intolerance between Protestants and Catholics, increased crime in our cities and cities ruled by gangs, men in high places convicted for bribery, and huge military appropriations. If freedom fails in America it will not be because her citizens were not motivated by good intentions but because of an indifference that does nothing about these things.

Are we forgetting that one of the Apostles wrote, "He who knoweth to do good and doeth it not, to him it is sin"?

Nor are we in the church free from censure. For nineteen hundred years we have proclaimed the doctrine of the brotherhood of man as one of the cardinal principles of our faith. But how can we proclaim this doctrine when our Christian brethren in many lands have neither a crust of bread nor a corner to sleep in?

Good intentions were not enough to save the one talent man, neither can they save either the individual or the nation, the church or the world.

II

In the second place, this one talent man failed because he lacked the courage to adventure. He shrank from risks although he must have known that nothing is gained without risks. So it is today. Our scientific discoveries in the field of medicine are due to the risks that human guinea pigs take. We are able to combat cold and turn the wheels of industry largely because of the risks that miners take to dig coal. We enjoy freedom in this land because soldiers have been willing to risk their lives in order to safeguard this heritage. The universe is a fruitful place for talents if we are willing to risk something. On the other hand if talents are neglected or misused they vanish away.

Laura Richards tells the story of the three men who went to the Keeper of the White Fire and asked him that he give to them something of his rare possession. "Alright," said the Keeper of the White Fire, "I will. Take it and use it." The first man was going through a dark valley where people were groping in the darkness and crying for light. Sensing the need, he said, "Let there be light." And he gave them his white fire. The second man was going through a cold and bleak and barren land. He heard the people crying for heat and

(Continued on page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

There are several young men and women from the conferences of the Southern Convention in college and seminary preparing for full-time service in the church. They are members of our churches, and of our conferences. Our churches and our conferences should recognize them, and help them in every way possible. They are our hope of filling pulpits and other important positions in the church of tomorrow. We should be proud of them, and strive to make them proud of their churches and conferences.

Would it not be a good thing for our conferences to invite them to attend their respective sessions this fall, and give them some recognition at same? They should have it made known to them in some realistic way what they mean to us, and what they will mean to the church in all the years to come. Some of them are receiving aid from their conferences in the form of scholarships, and some in loans. They should meet the committees which have to do with these matters and understand both the spirit and mechanics of this aid. These young people should be encouraged in every way, and in many cases the aid to them should be increased.

Does the young fellow who has chosen the ministry as his calling know that he is supposed to present to the proper committee in his conference, perhaps several weeks before the annual session a recommendation from his local church and pastor? If he is from the Eastern Virginia Conference does he know that there is a fund established at Elon to help him pay his board and room? Does he know that beyond this there is a loan fund from which he may borrow by applying for it before the committee on ministerial education? Does he know how this sizeable fund was accumulated? How it is operated? And what the terms of repayment are?

It would seem that every ministerial student would like to attend at least one day of the annual conference session, and that it would be of some value to him to see something of the mechanics of his church, to read the printed minutes when published, and to find out just what it meant to be received into the fellowship of his conference. It is merely

a suggestion, but I think it would be well for conference secretaries to invite all such young people to attend the sessions, and I think it would be good for the program committees to make some place for some sort of recognition of each young man, or woman who has chosen the work of the church as a life work. Our young people are ready to cooperate with the conferences and we who have been along the road should advise and counsel with them in a manner commensurate with the greatness of their life decision and the nobility of their calling.

JOHN G. TRUITT.

HOW I BECAME A CHRISTIAN.

I was brought up in a Confucian family. My father was a Confucian scholar. We were a large family of more than 30 members. All of us, parents, children, uncles, aunts and cousins, lived under one roof. My grandmother was the head of our family. At thirteen I entered a Methodist Mission School, the Anglo-Chinese College of Foochow. This provided my first contact with a foreigner, with the Bible and with the Church. All of these were often hostile to my thinking, and I became the leader of an opposition student group. It was before the establishment of the Republic of China, and all students in the school wore the then common Chinese queue, or long hair-braid—all except one who wore his hair short. This man was the president of the student Y. M. C. A. and leader of the Student Volunteer group. I was greatly attracted to him and we became roommates with the understanding that he would not talk to me about the Christian faith. This agreement he faithfully kept. About six months later, however, I decided to go with him and his group to conduct a street meeting. A Chinese man present at the meeting began to berate my friend for not wearing his hair long. He said the fact that he did not do so indicated that the Christian faith which he proclaimed was a foreign religion.

At that point I stepped forward and defended my friend, arguing that the custom of wearing the queue was itself foreign and had been imposed on the Chinese by the Manchus about three hundred years ago. Then I went on, almost without being aware

of it, to defend Christianity. A missionary teacher, who was present, asked afterwards whether I meant what I said. That night I did not sleep and was quite miserable. I was brought to a consciousness of my own sin. In our room was a picture of Christ praying in Gethsemane—my roommate's picture. When the first rays of the morning sun entered the room, they touched that picture and illuminated it for me. I went over and knelt by my friend's bed before that picture, and something there and then happened to me. I told my friend that I had become a Christian. When I went outside, the whole universe seemed wonderfully different, more beautiful. It was a new world, and I was a new creature in it.

As time went on, I had my ups and downs. But God's word became a living, dynamic word to me. It was unlike the word of Confucius or Mencius. I became restless to declare it to my own family and went first to my grandmother and persuaded her to attend a Christian church. She became a Christian at 64. Then she, the oldest member of our family and I, the youngest, began to win the others. She worked from the top and I from the bottom. And now, not all, but the great majority of my family are Christians.

As regards the communication of God's word, based on the above experience four things seem to me to be deeply significant:

1. God has various ways of communicating His word.
2. A little incident in life may serve as a channel through which God speaks to man.
3. God's word fulfills the sayings of the Chinese sages: "It enriches, completes, and brings them back to life."
4. God's word had an expulsive power; it also grows and overflows one's life.

WEN YUEN CHEN.

NOTE: The above statement was made by Bishop Chen at the recent meeting at Whitby, Ontario, Canada. The Bishop is Dean of the School of Religion at Yenching University.

Science has brought forth this danger (the atom bomb), but the real problem is in the minds and hearts of men. We will not change the hearts of other men by mechanisms, but by changing *our* hearts and speaking bravely. . . . When we are clear in heart and mind—only then shall we find courage to surmount the fear which haunts the world.

—Albert Einstein.

News of Elon College

By PRESIDENT L. E. SMITH.

THE CONGREGATIONAL CHRISTIAN COLLEGE COUNCIL MEETS.

At the biennial meeting of the General Council of Congregational Christian Churches held in Grand Rapids, Michigan, June, 1944, the presidents of our colleges that were willing to be known as church-related colleges of the Congregational Christian Church met for counsel and reference. We asked for and were assigned a place on the General Council program for report. President Malcolm Dana, now of Olivet College, Michigan, was spokesman for the colleges. There were eight colleges in the group. In the fall of that year the presidents of these colleges met at Edin Seminary, St. Louis, Mo., for a three-day conference in which we determined the conditions for membership in the Council and set certain goals for our colleges.

The purpose of the college council is to be of mutual assistance and to relate the colleges vitally to the Church in its program of progress. We see the value of a church-related college, but we also see the value of a college-related church. All of our colleges were either founded by the Church or by some faithful member of the Church. In its early beginnings in this country, the Church felt keenly the need of the college as a training station for its leaders. That need is more acute today than at any time in its history. The college council hopes to awaken the Church to a new and a keener interest in the whole program of Christian higher education. The drift towards selfishness, materialism and paganism in this country can best be halted by Christian education—a more intelligent understanding of the issues involved.

The college council of our United Church met in call session September 8 and 9 at Grinnell College, Grinnell, Iowa, on an invitation of Grinnell's president, Samuel N. Stevens. This was an interim meeting. The regular annual meeting will be held January 1948 at Cincinnati, Ohio. At Grinnell we were guests of the college and were entertained royally.

Steps were taken to broaden and enlarge our curriculums and to make our colleges of greater service to our Church. This is certainly the purpose of all our church-related colleges.

There are two things that we are striving for and they are: first, to acquaint every church of our denomination with our colleges, their achievements, needs and programs through College Day in the churches; and second, to inspire the churches to receive an offering for our colleges. The minimum goal for these voluntary offerings has been set at \$1.00 per member. This minimum gift would not overtax anyone's ability and would in the total be a sum that would mean much to our colleges. Would there be anything wrong in giving the people of our churches a chance to make an offering for the general cause of Christian education.

President Stevens of Grinnell College gave us and our United Church through us an inspiring challenge in a most generous and cordial invitation. He has invited 1,000 people or more of the Congregational Christian Church to be the guests of Grinnell College in a three-day conference on Christian higher education. President Stevens stated that the sum of \$15,000 had been made available for this conference, and he hoped that more than 1,000 representative people of our church would attend. These representatives are to be selected from all sections of the Church.

The invitation was accepted with due appreciation and the Division of Christian Education of our denomination was requested, through Dr. Harry Stock to sponsor the movement. The plan is to hold this meeting in June in advance of the meeting of the General Council at Oberlin.

CONFERENCE APPORTIONMENTS.

The College would like to express its appreciation to all Sunday schools and churches that have made contributions to the College through conference apportionments during the present conference year. There are some of our churches and Sunday schools that still wait until the end of the year to send their contributions to the College, but by far the greater majority are complying with the Convention's plans and are paying either monthly or quarterly which is of great help to the College.

I am happy to report that we are ahead of last year's totals for the College by \$800 or more. I trust sin-

cerely that this means that the College will receive its full apportionment of \$12,500. Our report this week is much better than usual but after adding this the total amounts to less than half the apportionment, and we have only about a month to go. If your church or Sunday school has not sent its contribution, won't you please do so at once. Mail your offerings to the superintendent, W. T. Scott, Elon College, N. C.

Previously reported \$5,848.96

Churches.

Eastern N. C. Conference:	
Chapel Hill	8.00
Liberty (Vance)	32.86
Eastern Va. Conference:	
Burton's Grove	6.00
Rosemont	48.00
N. C. & Va. Conference:	
Durham	23.76

Sunday Schools.

Eastern N. C. Conference:	
Wake Chapel	16.63
Eastern Va. Conference:	
Liberty Spring	17.00
Portsmouth, First	7.94
Windsor	28.73
N. C. & Va. Conference:	
Burlington	40.94
Union (Va.)	15.00
Western N. C. Conference:	
Ether	3.15

Total \$ 248.01

Grand total \$6,096.97

MISS M. E. WOOLEY, EDUCATOR, PEACE WORKER, DIES, AGED 84.

Miss Mary E. Woolley, 84, retired president of Mount Holyoke College and internationally known worker for world peace died September 5 at Westport, N. Y.

Miss Woolley, who headed the Women's College at South Hadley, Mass., from 1900 to 1937, had been ill since September, 1944, when she suffered a cerebral hemorrhage.

Miss Woolley was chosen by President Hoover as a delegate to the International Disarmament Conference at Geneva in 1931, the first woman to be so named.

She also was the first woman to receive a bachelor's degree from Brown University, in 1894, and in 1936 became the first woman to be elected honorary moderator of the General Council of the Congregational and Christian Churches.

Her appointment to the presidency of Mount Holyoke when only thirty-eight surprised the educational world.

Magnificent moral ideals like democracy and brotherhood are impotent because we are trying to maintain them apart from the Christian faith that produced them.

—Samuel M. Calvert.



A LETTER FROM DR. RIGGS.

Shaowu, China,
May 4, 1947.

Dear Friends:

In case any of you are picturing my going into June with my winter underwear still on and huddling over a fire, let me hasten to assure you that last week's relapse to winter was only temporary. When it finally decided to quit raining a couple of days ago, and the sun came out again, it warmed. Now is certainly the magic season of the year. Foliage is at its best; the birds are just too happy for anything; and the temperature is like the tourist folder's description of Hawaii. This is in the daytime. At night—oh boy! Last night, the three Changs and the three of us took a stroll under the light of the full moon, wandering along the river bank, past the delicately curved roofs of old temples silhouetted against the sky, through the public park with all the trees similarly silhouetted. At such a time the air is literally heavy with the perfume of the various flowers, and all the unpleasant sights and smells of the less attractive aspects of Chinese city life seen during daylight are obliterated. All I can say is that it is very good to be alive these days, and in a place like this!

Excuse this lapse into pseudo-poetic exuberance! The principal news this week was Mr. Chandler's departure Thursday morning for Foochow. He went by boat; and since the river is high now, the boatman hoped to get to Yangkou by night, which means that he could get launches the rest of the way, and if connections were good arrive in Foochow in three days' time. Needless to say, we were sorry to lose him but glad that he can get back to his wife who has not been well during his absence.

The first three days of the week, before he left, the big shots of the North Fukien Synod, Church of Christ in China, had their semi-annual meeting and made plans for revival and expansion of various church activities throughout the Synod. And yesterday the Hospital Board met and made similar plans for the future of the hospital. I must say that one

of the chief characteristics of Shaowu-ites, at least these days, is enthusiasm. The people you see on the streets are so lethargic, and their buildings and land are so run down, that you would think the whole area was dead and would hardly expect to encounter such optimism and what amounts practically to euphoria for the future. The Hospital Board laid out plans for an elaborate canvass of the whole North Fukien area to raise a \$100,000,000 endowment fund for the hospital. Both they and the Synod also expressed the desire and hope that branch hospitals could be started as soon as possible in the other cities of the area. In fact two of these places are already going ahead with plans to open or reopen medical work.

In view of all this, it is disheartening that the hospital itself, here, is still not yet open, mainly because Dr. Yao and the CNRRA beds have still not arrived. But the tempo of building repair and improvements has certainly been speeded up, and all the new crew are working their heads off, planning and developing various enterprises in connection with hospital and out-patient activities. My laboratory technician is proving himself very able and efficient, and is a fast and yet accurate worker, and full of enthusiasm for his job. With him here, I can easily see twice as many patients in a morning as I could before, and do a lot better job by them, as well as having more time myself in the afternoon for other things. Yesterday there were thirty-odd patients in the clinic. Dr. Hsu saw everything except Internal Medicine and Pediatrics, but even at that the majority of patients were mine. Everybody keeps insisting that there is a big future here in surgery, but I still think that medicine is the main need.

* * * *

May 11, 1947.

No mail this week and nothing happened. So there is nothing to report and I shall be reduced to writing the time—a slight variation from the usual theme of weather. I have already told about the vague idea of time which is prevalent in Shaowu. Most people don't have clocks anyway, and regulate their activities by the sun. There is nothing but confusion

and trouble when they are confronted by western standards of time precision.

The ability of the Chinese to take troubles calmly is reflected in the trends I see in my clinic patients. Although the average Chinese is tense and nervous of movement, and doesn't know how to relax, and although I do see all the varieties of neurosis and psychosomatic and degenerative disease, I will have to admit that they are not nearly as common in proportion as in America. Although I see very few patients over fifty years old, it is certainly true that those I do see tend to show very little evidence of vascular disease. There is not much functional dyspepsia in the western sense—most of what I thought was that at first turns out to be due to roundworms. Other differences: although the teeth are dirty and often worn down to snags, there is very little evidence of caries, although gum infections and miscellaneous conditions keep our dentist reasonably busy. The nose, sinuses, throat and tonsils, etc., of both children and adults are remarkably free of infection, in contrast to the smoke-eaters of American cities. (However, bronchial and pulmonary diseases of all kinds, including asthmatic bronchitis or intrinsic asthma, is far more frequent than in America.) There is little allergy, and I have not yet seen a diabetic. There is practically no arthritis here, or rheumatic fever.

(Continued on page 11.)

MISSIONARY OFFERINGS.

REPORT FOR SEPTEMBER 12, 1947.

Sunday Schools.

Hank's Chapel—W. N. C.	\$ 15.15
Liberty Spring—E. Va.	5.00
Portsmouth, First—E. Va.	9.35
Wake Chapel—E. N. C.	12.26

Total \$ 41.76

Churches and Individuals.

Chapel Hill—E. N. C.	\$ 4.00
Liberty (Vance)—E. N. C.	84.75
Pleasant Union—E. N. C.	7.84
Reidsville—N. C. & Va.	20.00

Total \$ 116.59

Church Extension.

Long's Chapel—N. C. & Va. ...	\$ 12.36
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Shaowu.

Shelton Memorial—E. Va.	\$ 10.00
Miss Mrytha Flemming, Raleigh, N. C.	1.00
Burton's Grove—E. Va.	21.05
Richmond—E. Va.	15.75
Brown's Chapel—W. N. C.	18.00
Long's Chapel—N. C. & Va. ...	12.37

Total \$ 78.17

Total since Sept. 1, 1947 .. \$ 248.88

Respectfully submitted,
WM. T. SCOTT,
Superintendent.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

EASTERN VIRGINIA WOMAN'S CONFERENCE.

WAVERLY, VIRGINIA,

OCTOBER 3, 1947.

PROGRAM.

THEME: *Opening Doors for God, for Others and for Ourselves.*

Morning Session.

- 10:00 Prelude: "Largo" - - Handel
Worship Service—Mrs. R. T. Bradford.
Roll Call of Churches.
Recognition Service.
Reports of District Superintendents:
Waverly—Mrs. Walter Seeley.
Norfolk—Mrs. F. H. Lewis.
Suffolk—Mrs. Wm. T. Harrell.
Treasurer's Report—Mrs. W. B. Williams.
At the Door of Opportunity—Mrs. J. G. Truitt.
This Year's Literature—Mrs. W. T. Scott.
Announcements, Appointment of Committees.
Offertory: "Meditation" - Ashford
Trio: "Jesus, Lover of My Soul"—
Misses Iris Dewell, Catherine Thorpe
and Mrs. Oliver Gay.
Address—Mrs. H. H. Monroe.
Hymn: "Open My Eyes."
Prayer—Rev. C. Shannon Morgan.

1:00 Recess for Luncheon.

Afternoon Session.

- 2:00 Hymn: "Jesus Shall Reign Where'er
the Sun."
Prayer—Rev. Wm. Staley Carne.
Our Superintendent's Message—Dr. W. T. Scott.
Opening Doors for God—Spiritual
Life Chairman Mrs. I. W. Johnson.
Opening Doors for Others—Friendly
Service Chairman Mrs. W. T. Harrell
and Life Membership and Memorial
Chairman Mrs. C. O. Byrd.
Opening Doors for Ourselves—Family
Life Chairman Mrs. Roy A. Richardson.
Our Youth Opening Doors for God,
for Others and for Ourselves—
Cradle Roll—Mrs. A. J. Holland.
Children—Mrs. E. H. Stephenson.
Young People—Mrs. Jas. C. Lynch.
Report of Committees.
Memoirs—Mrs. A. B. Jarvis.
Installation of Officers—Rev. Peter
Young.
Benediction

CONFERENCE AT BURLINGTON.

The North Carolina Woman's Conference will be held at Burlington Christian Church, Burlington, N. C., on Tuesday, October 7, beginning at 10:00 and closing at 3:30 P. M. Our guest speaker will be Mrs. John T. Fesperman of Kannapolis, president of the Evangelical and Reformed women of North Carolina. She will tell us something of their work.

THE THANK OFFERING.

"It Is a Good Thing To Give Thanks Unto the Lord."

As I have thought and planned for the Thank Offering this year there has been one verse of scripture which has kept echoing in my mind—"It is a good thing to give thanks unto the Lord." Yes, it is indeed a good thing to give thanks unto the Lord, and to remember the many gifts of His love. I like to give a special Thank Offering each year because it is a *special* offering. It is over and above the gifts I make each month. I am not required to make it. It is an *extra* gift I make as I think of God's *extra* goodness to me.

I like to give a special Thank Offering, too, because it goes for some *special* work. For several years now we have followed the plan of using the Thank Offering one year for a home project, the next year a foreign project. For the past two years, however, because of our keen interest in Shaowu, we have made this our project. This year is the year for a home project and the Woman's Convention voted to use it to help build a Convention parsonage. Your Thank Offering Committee feels that there is no project which will do more to undergird the entire program of our church.

The committee has set November 2 (or some nearby date) as the time for the public Thank Offering service. The goal is again \$3,000, although many of us are hoping that our gifts will reach \$4,000 the need for a Convention parsonage is so great and our reasons for being thankful are so manifold.

The suggested worship program for your Thank Offering service will be ready at the time of the fall conferences. We want this service to be a time of real thanksgiving. Could we make the month of October a month of prayer and preparation for our Thank Offering service? Do you think the women of your church would like to give thanks each day in October for some special gift of God's love? Would our service be more meaningful to all of us if we would come to it after a month of giving special thanks? Let us try it!!! The first week in October let us thank God for our missionaries—and let's

name them over. Begin with the Jacksons, Miss Whitaker, Dr. Riggs. How thankful we are that such talented and consecrated young people can represent us in China. Then remember Angie Crew, the Moultons, the Muellers, the Christians, the Rindens—all those who have taken the message for us to many lands.

The second week, remember in thanksgiving the leaders of our work here in the U. S.—Mrs. McClintock, Ruth Seabury, Pattie Lee Coghill, Dr. Scott, Mrs. Paris—and all the others who work so faithfully for His sake. The third week give thanks for your local church—your ministers, your friends, your opportunity for service. And, finally, give thanks for your own home, your family, the love which surrounds you, the material things God has given you, the things of the spirit.

All during the month of October, all during the year, let us remember, "It is a good thing to give thanks unto the Lord."

MRS. W. E. WISSEMAN, *Ch'm'n,*
Thank Offering Committee.

VIRGINIA VALLEY WOMEN MEET.

The twentieth annual session of the Virginia Valley Central Woman's Missionary Conference of the Congregational Christian Churches met at Antioch Church, near Harrisonburg, Virginia, September 2, 1947, at 10:30 A. M. The theme was "White Unto Harvest," based on the scripture, "Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest," John 4:35.

Mrs. Robert A. Whitten, Winchester, the president, called the meeting to order and presided during the day's session. Rev. S. E. Madren group had charge of the morning devotional service, and the Elkton group had charge of the afternoon devotional service.

Miss Verdie Showalter welcomed the people to Antioch, and Mrs. Edgar Nelson of Winchester responded.

The enrollment showed the following visitors present: Mrs. O. H. Paris, Greensboro, N. C., president of the Southern Convention women; Dr. W. T. Scott, Elon College, N. C., Superintendent of the Southern Convention; Rev. and Mrs. Clyde Koon, Winchester, Virginia, and Mrs. Bolton and Mrs. John Croushorn of St. Stephens Evangelical and Reformed Church, Harrisonburg, Va.

Four of the five District Superintendents gave reports showing that most of the Valley churches have active missionary societies.

(Continued on page 15.)

FOR THE CHILDREN

BIRDS OF A FEATHER.

Linette, still sobbing hysterically, clung to Peter. Her chubby little arms were wound tightly about his neck and her curly head was resting on his shoulder.

Peter held his baby sister close to him. The dim light, coming from the tiny lamp on the little pink dresser in the baby's room, gave his pale face a ghastly look.

He patted Linette lovingly and softly told her not to cry. He would not leave her alone.

That is what he had promised Mother and Dad. "I will stay with her," Peter had said. "I will not leave her room until you get home. I can read in there just as easily as in my own room."

Linette was the pride of the whole household. Though she was almost a year and a half, Mother and Dad had never gone anywhere without her. Peter knew how anxious they both were to attend the class meeting that night, so he did all he could to persuade them to go. Besides, he was extremely fond of his baby sister. Nothing would please him more than to feel responsible for her and sit close to her little pink crib while she slept, guarding her from all harm.

He had remained close to her crib until he heard a shrill whistle coming from the back yard. He tip-toed out of the room and down the stairs. If only he could reach the back before Joe whistled again and woke up Linette.

"Joe!" he called in a hushed voice, as he stood on the back porch peering into the gathering twilight.

"Come along, Peter!" Joe shouted, coming up the garden walk followed by several other boys whom Peter recognized as schoolmates.

"We're going over the Carter's Hill and build a bonfire. Ted's mother gave us some potatoes to roast. Bob has some weiners. I have some bacon. We all have something, so bring some bread and come along."

"I can't go tonight," Peter told them a little mournfully. "Mother and Dad are not home, and I promised to take care of Linette."

"Bring her along," Bud suggested.

"Oh, no!" Peter exclaimed instantly. "Besides, she is sleeping."

"Well then, what is keeping you from coming with us?" Joe demanded. "Surely she doesn't need you when she is sleeping!"

"Sorry, boys, I can't go along tonight," Peter refused. He had never broken a promise made to his parents and certainly he would not begin by breaking one concerning Linette.

Joe grew impatient trying to coax Peter to change his mind.

"What's the matter with you?" he growled. "Are you turning into a sissy! It seems like you are always hanging around the house to take care of Linette or to play with her. She's just a baby, and a girl at that! You know what they say about birds of a feather!"

With that the boys stalked down the garden path led by Joe.

Peter watched them disappear. Of all the nights to go to Carter's Hill, the boys would choose this one. How he loved to sit near a bonfire and watch the hungry flames leap up, devouring the dry, crackling logs. He could almost smell the fire already. He blinked his eyes as if freeing them of smoke.

Maybe he could go and be with them for a little while. Just until the fire had a good start. After all, Linette was asleep. Nothing could harm her. He would not stay long. He glanced down the garden path. If he hurried, he could catch up with them.

Peter made a quick move toward the porch steps. Then he paused. An uncomfortable, guilty feeling seized him. Without another look down the garden path, Peter hurried into the house. A pressing silence seemed to be all about him. Almost like something holding his breath.

Luckily the soft, thick carpet quieted Peter's footsteps as he entered Linette's room. It would have been tragic had he made even the slightest sound.

Linette, awaking and finding herself alone, had climbed out of her crib. Peter had neglected to put up the side and fasten it. She toddled across the room toward the window. With the help of her little pink chair, your daughter, of yourself, of son, she crawled onto the broad, low window sill. She often sat there with Peter, for she liked to look out and watch the automobiles go by on the street below.

But Linette had never before crawled alone onto the window seat. She pressed close to the screen across

the open window. Somehow the screen was not securely fastened and when Linette pressed against it with her chubby little body, it began to swing open on its hinges. When Peter entered the room she was leaning far over the window sill.

Peter crossed the room in three wide steps. With one sudden, quick jerk, he lifted Linette from the window seat and held her close to him. Then he crossed the room and sank wearily into a chair. Beads of perspiration stood on his forehead. His voice trembled as he spoke softly to the frightened Linette.

"I'll never leave you alone again," he whispered as Linette clung to him.

Finally, she stopped crying and fell asleep once more, nestled snugly in Peter's arms.

Very carefully Peter placed her in her little crib. He tucked the blankets around her lovingly. Then he raised the side of the crib and fastened it securely. He stood for a moment looking down at the little face, now relaxed in peaceful slumber.

"Birds of a feather," he thought. "What a lucky bird I am!"

A SMILE IN A LONELY ROOM.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

A business friend of my husband's joined us as we sat in a hotel lobby the other night. The man had been ill, and he seemed to be homesick and depressed.

Then we began talking about his wife and children, and his face brightened. His whole personality changed; he became cheerful and alert.

When asked if he had pictures of his four-year-old Bobby and seven-year-old Gail, he answered in a voice fairly sparkling with pride. "I have one in my room. Shall I get it?"

We told him we should like to see it.

In a few minutes he returned bringing a photograph of two attractive bright-eyed youngsters. So sunny were their expressions, one half expected to hear childish laughter.

"That picture has been a *smile in a lonely room!*" he remarked when we had spoken admiringly of the young faces. "Shouldn't that cheer me when I'm away from home?"

By the time he left, every trace of the "blues" had disappeared. We felt sure that for him there would be a night of sound refreshing sleep.

I have thought since of the phrase—*A smile in a lonely room.*

Many men and women who are forced to spend much time away from
(Continued on page 13)

A LETTER FROM DR. RIGGS.

(Continued from page 8.)

Venereal-diseases, although I see all kinds (this week I saw my first "typical" *hepar lobatum*), are much less frequent per unit of population than in America. The two main scourges so far, besides bronchitis and pneumonia, are, as I indicated before, malaria and TB. The minor scourges—almost universal in incidence—are roundworms and scabies, and to a lesser trachoma and leg ulcers (possibly due to sluggish circulation or a mild form of beri-beri). I say "minor" but as I indicated last week, some of the round worms are not so minor, and the incidence of boils and abscess of the skin, from scratching their scabies, is awful. This week I saw a man in the last stages of Staph septicemia, complicating such an accident.

Another difference from medical practice in America comes from the relative youthfulness of the patients and their sublime faith in the miraculous healing powers of my medicines. In the west, a big proportion of out-patient conditions are chronic, and respond sluggishly, if at all, to treatment, because the patients are old and somewhat cynical and pessimistic about the efficacy of treatment. Here the old people have already died fast from something acute, so I do not tend to see the chronic conditions. And the younger ones tend to bounce right out of their acute condition, and I have seen some of the most surprisingly quick recoveries in patients that had no right to get well, considering the lack of facilities of out-patient and home-administered treatment. Needless to say, that makes the practice of medicine here much more emotionally satisfying than it is back home.

* * *

May 25, 1947.

Today marks the end of the third month that the clinic has been running—a quarter of a year! It is perhaps appropriate to look back a bit and take stock of what has been accomplished in that time. On the face of it, practically nothing has been achieved. The hospital is not yet open; not a single bit of public health education material has been prepared and I am doing almost no long-range worthwhile good in the clinic as it is now set up. Progress in the language has been discouragingly slow—I cannot understand any more of a sermon or business discussion than I could when I arrived. I will admit that I can now obtain a history and give simple instructions to the average Mandarin-speaking patient, unaided, and carry on ordinary social

casual conversations, which I certainly could not do three months ago. And my nurse and one or two others, by dint of much patience and pounding away, and occasional use of the dictionary, can eventually make me understand almost anything they want to put over. But when I try to expound on some technical medical subject to them, such as is the natural thing to do for medical teaching of nurses, interns, etc., I usually find that I am stopped before I can even get started.

This language handicap has had one unexpected decided advantage. I came here with the idea of encouraging the Chinese to learn to take the initiative and run this project themselves, instead of having it spoon-fed to them or crammed down their throats by foreigners. But I also had a whole set of every definite ideas of how it should be done. If I had been eloquent in the language and still as ignorant of the characteristics of the Chinese mind and ways of thinking and doing things as I was, I would have made some pretty enormous mistakes—even worse than I have actually made. Actually, the language barrier has made it easy for my associates here to smile sweetly when I tried to put across an idea they did not approve of, and go on and do things their own way; and I have finally given up and quit trying to run things my way. Actually, of course, there are never any quarrels or hard feelings. These Chinese never disapprove of what you say to your face or tell you you are wrong. They just smile vaguely, and assure you they will get around to it tomorrow, but tomorrow never comes. Meanwhile they go ahead with their own program.

The language barrier has made this process much easier and more convenient, and it is surprising how often, afterwards, I have discovered that their ideas and methods have been better, or at least more suitable, than mine would have been. For instance, when I arrived here, I was full of enthusiasm for the idea of the hospital putting all available yard space into raising vegetables, so that the patients' diets could include a larger proportion of vitamins than the average Chinese budget allows. But when I expounded my idea to the Business Manager, he was busy supervising the landscaping of the front yard, with various fancy borders of flowers, rows of flowerpots, etc. I tried to make clear to him that I thought the landscaping and flowers could wait and it would be a good idea to get the vegetables planted

first. But he didn't understand what I was driving at, and it was always the same story—the gardener was too busy today and would perhaps get around to it tomorrow. Finally, last week it came out—as a measure of my improvement in Chinese, he felt that he could attempt to explain his ideas on the subject: It seemed that you could always buy vegetables on the street, but there was no other place you could go to get flowers. He thought that in a Christian Hospital it would be nice to have enough flowers to provide little bouquets at every patient's bedside. It was just a thought, but he felt that the effect on the patients' morale would be enough to promote recovery as much as would my precious vitamins. And in these days of psychosomatic medicine, who am I to say that he is wrong!

Another more important matter: I was all full of ideas about having a Chinese superintendent, and a Hospital Board to govern policy, which should be made up of all the important and influential civic leaders of Shaowu; and I knew how many nurses and doctors and business people there should be on the staff, and what qualifications they should possess and with what devotion to duty they should perform their tasks, etc.—although I didn't have the slightest idea where I would get such personnel. But lacking the language, I was unable to expound my ideas to the people of the community, so I just let things drift. And gradually a Hospital Board materialized, and a staff collected. They were all outstanding leaders, and well trained, and able and enthusiastic workers. But if I had realized at the outset how many of them were related to Dr. Yao, or connected or allied in some way with the Yao family—and especially if I had known at first that Dr. Yao himself is superintendent of the hospital, and managing all its affairs from his CNRRA office in Foochow—I would have considered such nepotism and political finagling as absolutely intolerable. But now I am beginning to realize that in Chinese society, nepotism isn't just matter of one family greedily feeding from the public trough without regard to morals or higher ideals, as it is apt to be in the American political scene. In China the only loyalty and allegiance is to the family, and it is true that there are no ideals apart from what is to be the best interest of the family.

But if the Shaowu Christian Hospital develops into a Yao family enterprise, it means not only that the

(Continued on page 13.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

WORTHY OBJECTIVES FOR LIFE.

LESSON XIII—SEPTEMBER 28, 1947.

MEMORY SELECTION: *Fear God and and keep his commandments.*—Ecclesiastes 12:13.

LESSON: Ecclesiastes.

DEVOTIONAL READING: Ecclesiastes 5:1-7.

Interesting But Not Inspiring Literature.

It is one thing to say that the Bible is inspired; it is another thing to say that it is all inspiring. The book of Ecclesiastes is a case in point. It is an exceedingly interesting book, but it is not a particularly inspiring book. In fact some of it is depressing in spirit, and quite pessimistic in outlook. The man who wrote it had on his dark glasses, and he never got them off until at the end of the book.

A Valuable Piece of Literature.

In spite of the fact that Ecclesiastes is pessimistic and somewhat depressing, it is a valuable book. It belongs in the Scriptures. It has a message. For it shows the pessimism born of life without uplift and outreach, with life conceived apart from, and lived independently of God. It recounts the stages through which the man passed in his quest for a satisfying philosophy of life, and the considered wisdom that the conclusion of the whole matter was to fear God, and to keep his commandments; for this is the whole duty of man. It should be kept in mind that this is an Old Testament book, that the man who wrote it did not live in a world into which Jesus Christ had brought life and immortality to light through His gospel. It shows how life may lack luster and meaning apart from Jesus Christ, and apart from the large pattern of immortality.

Wanted—A Satisfying Philosophy of Life.

The writer of Ecclesiastes—tradition attributes the book to Solomon—feels the emptiness of life as he starts his quest for a satisfying philosophy. "Vanity of vanities" he sighs and there is a plaintive and poignant note in his cry. He turns first to wisdom, practical wisdom as a source of satisfaction. And he studies it against the background of folly, thinking that thereby he will be the better able to find satisfaction. But wisdom in itself is not the answer to the hunger of his heart.

Then he turns to pleasure or enjoyment. It was not immoral pleasure which he sought—it was enjoyment sought in building for his own pleasure beautiful buildings, and in surrounding himself with lavish luxury, servants, singers, etc., all the things that great wealth could buy. And like many another man then and now, he found that pleasure and opulent ease brought him, even as wisdom, only pain and disappointment—apart from God.

Once again he turns to labor and money-making, and once again he is baffled and disappointed. He finds that all is vanity trying to win any real profit and abiding satisfaction through the acquisition of money—apart from God.

There is a hint that he turns next and last to fame. He does not elaborate on this. But he does realize and comment upon the emptiness of praise and writes at great length on the related values of wisdom and folly. Apart from God wisdom is impossible.

Round and Round She Goes—Without Meaning.

The "preacher"—for so the writer dubs himself—lives in a closed universe. There is nothing new under the sun. What has been, is, and always will be. "All things come alike to all" he says. In some senses he goes so far as to say, a man is no better than a beast. Life is a treadmill, a meaningless tale, if not told by an idiot at least without much meaning and apparently without any goal. Death seems to be the end of all. Life is a sort of merry-go-round. Men are like squirrels in a revolving cage. Life has little dignity, worth, direction or meaning. "Vanity of vanities, all is vanity" he cries.

But It Does Have Meaning.

All is vanity of vanities, apart from God. But as he comes to the close of his book which corresponds to the close of his search for a satisfying philosophy, he finds that there are "values of values" too. God enters the picture. He gives meaning and worth to life. He has the answer to the hunger of the human heart. The "Preacher" does not go as far as Biah who in reply to the question "What doth Jehovah require of thee?" replied "to do justly and love mercy and to walk humbly with thy God." But he does say that the

"whole duty of man is to fear God, and keep his commandments." God is the focal point of life. God alone gives meaning to life. God alone satisfies life at its deepest.

In the Days of Youth.

But it is not enough to get God into life at the close of a life. God is to be remembered in the days of youth—"Remember now thy Creator in the days of thy youth." Youth is the time of building, the time when life is plastic, the time when idealism is highest, the time when altruism flourishes, the time when habits and ideals and attitudes and character are being formed and given fixity of character. Therefore one ought to remember God in the days of youth. It is safest, it is wisest, it is fairest.

It all has point for the modern church. There was a time when churches put a great deal of their emphasis upon saving the lost, of getting older folks saved. The emphasis still needs to be placed on seeking and saving the lost. There are all too many in every community who are not only out of the church but out of Christ. And we ought to seek them and bring them to Christ who can save them. But we must be preventative. Get children and young people while they are young. Bring them up in the nurture and admonition of the Lord. Train them up in the way they should go and help them to grow up in, and not away from Christ. There is no more challenging issues before the church today than the evangelization of those who are in the days of youth.

Nobody expects a machine to turn out a first-class product when parts are broken or worn by much friction. Can we expect first-class citizens to come from homes that are broken or where parents fail to do their job?

—Father Flannagan.

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A LETTER FROM DR. RIGGS.

(Continued from page 11.)

Yao family benefits from the arrangement in a material way, but that the Yao family is challenged to put forward their best efforts to make a success of the venture, for the honor of the Yao family name. It happens that the Yao family and connections contain a great many men and women of exceptional ability and influence; and since this a family affair, these people are willing to strain every nerve, and go to no end of trouble for the good of the institution. Family honor and pride require it. And no group of Shaowu-ites without this sort of family ties would be willing, just on the basis of their love for Shaowu, to work together as harmoniously and efficiently for the Cause. Furthermore, the other people of Shaowu do not seem to resent it; the Yao family is a distinguished clan of *their* community, and a Yao enterprise that succeeds and benefits the community as well as the Yaos brings credit and glory to the whole city of Shaowu. And because the family is now widespread, and not limited to Shaowu, both the Board and the Staff can draw talent from other cities of the region, and even from such distant points as Foochow and Chungking. All this would have seemed incomprehensible to me when I first arrived; but if I had been fluent in the language and had tried to block it, I am sure that the hospital would have been much worse for it.

Speaking of the Chinese conception of the family (and incidentally I have come to believe that the Chinese unity and solidarity of the family as an institution gives them an immense advantage over the West, with its rapid crumbling of what little remains of the family as a social influence)—speaking of the Chinese family and the difference it makes in one's point of view, the following is of interest: Last week I asked my nurse whether there was any chance of her husband, now a pediatrician teaching in the Provincial Medical School in Foochow, coming to Shawou and working here. She seemed surprised at the idea that we might want him and assured me that he would be glad to come. I told her that I did not know how much we would be able to pay him, and suggested that he might not be satisfied with the sum. But she assured me that the salary made no difference; he had always wanted to work in a Christian institution rather than a secular, no matter what the salary. "And besides, his mother is very anxious to have him come back

to his home here in Shaowu to practice." It seems that his ancestral home is here; his mother lives here, as well as his wife, and a whole flock of female in-laws and children, but no men-folk. His father is a professor in Fukien Christian University in Foochow, and he himself is working in Foochow. But his mother is here, running the family home, and she thinks it would be nice to have a man around in the family. My point is that it never occurred to my nurse to mention her own feelings in the matter. She is not supposed to have any feelings relative to her husband. Actually her own home is up in North China, and she is just as much a stranger here as she is in Foochow. But I guess she did not marry her husband—she married his family; and the fact that her husband is not at home makes no difference—she must live and raise her family in the old family home. But I could not help but feel that she also felt, deep down in the bottom of her heart, that it might be a very good idea if her husband could get a job in this hospital, so that she, as well as her mother-in-law, might have a man around the house!

This same family feeling might explain Dr. Yao's interest in Shaowu. He has not been here for twenty years. All his brothers and sisters except one have also moved away. Even his mother is with him in Foochow. I am sure that he has lived in big cities long enough, and has become enough westernized in his habits and tastes, that he could never again be happy to live permanently in this small, out-of-the-way place. But he feels instinctively that Shaowu is his ancestral home and belongs to him, so he willingly spares no effort—and even sends his wife and children up here alone, although they have never seen the place before and have no emotional attachments here—so that the interests of this hospital might be furthered.

All these things about the Chinese I am slowly learning. I am also learning something of what the medical problems are here, and how the patients react to treatment with Western medicine. I have already mentioned their blind faith in Western drugs, and their firmly fixed idea that they can and will invariably recover if they can only hit upon the right medicine or combination. (And yet, when death is inevitable, they are more apt to accept it more calmly than westerners; they suddenly switch from concern over last-minute emergency measures to treat or forestall the end, to absorption over the prob-

lems of the best place to die, and seeing that the proper measures of respect are taken beforehand, such as the purchase and presentation of the coffin, etc., to ensure a peaceful and auspicious journey to the Other Side.)

Pardon the long-windedness of this effusion. I will try to be briefer in the future. I only want to say that Dick Jackson preached this morning for the first time. I don't know how he made out, because I left him to his own devices and went to the other church to hear Timothy Chang preach his first sermon. He is the boy, now a teacher in the provincial high school, who is acting as Dick's language teacher, and for whom Dick is going to try to get a scholarship in America next year to study in an American theological seminary. If today's performance is any indication he should be well worth the investment, because for the first attempt of an amateur he certainly did an excellent, well-polished job.

Best regards,

EDWARD RIGGS, M.D.

FOR THE CHILDREN

(Continued from page 10)

home carry pictures of their families with them.

One young father confided, "You'd be surprised to know how often my little one's picture has said to me, 'Don't do it, Dad!' when a crowd of the boys have wanted me to spend an evening in a way which I well knew would be unprofitable for me."

"The picture I carry acts as a stabilizer on me, too," another "Dad" agreed, overhearing the conversation. "Mine is a miniature of my beautiful wife and clear-eyed three-year-old. It is better than a restraining hand on my arm. The temptation to be a 'good fellow' isn't half as enticing as the desire to be a good husband and father to the lovely faces looking at me so trustingly."

Family likenesses are reminders that there is "no place like home" and no other group in the world like the home folks. If you have merely put off having photographs taken of isn't today a good time to fulfill this intention?

And—may I advise?—don't economize too much when you buy the frame. There should be that hint of "nothing's too good for Father!" Don't buy the first frame you see. Look for one you think he would want—one that "looks like him," not one *you* particularly fancy. Most men prefer bright-colored monogrammed leather frames for traveling.

That *smile-in-a-lonely-room* gift!—no other will be so much appreciated.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Today, September 12, is a beautiful clear day—warm and comfortable. It is so inviting on the outside that it makes it hard for us to stay indoors. But we are so busy with work that we have to make ourselves contented and stick to the office work.

Our busy season is now beginning. We are getting material together for our Thanksgiving campaign. We begin several months ahead to do this as we have to have it ready when the time comes to mail it. For instance, we have an envelope to address to each Sunday school superintendent and more than twenty thousand small Thanksgiving envelopes addressed to the superintendents for their needs in their churches. Then they are stamped and placed in boxes until near the first of November when they will be mailed. This job takes time.

Then we write a letter to more than two hundred Sunday school superintendents in regard to the Thanksgiving offering in their church. Also, a letter is written to each pastor of our churches, asking their co-operation in the special Thanksgiving offering in their churches.

But the biggest job of all is writing hundreds of letters to friends outside of our denomination appealing for contributions to help us in taking care of our large family of *little* children. The largest group runs in ages from three to ten years of age. Last year we raised more money from the outside of our church than we received from our church people. So far this year we have received much more from friends outside than we have from our churches and Sunday schools.

We have calls practically every day to take children, many of them from broken homes where one or the other parent has deserted and left the little children to suffer. This broken home business is getting to be alarming. So many broken homes with mothers left with a group of little children, and the father gone for parts unknown.

Sometime ago I had a Superior Court judge come to see me about taking two little motherless boys. Their mother had died recently, and the father put them off on his old widowed mother, and he deserted the children and went to the State of Texas. I said to the judge: "We have a law in North Carolina to pun-

ish fathers for non support of their families." His reply was: "I can issue a warrant for his arrest, send to Texas and bring him back, and put him on the road for a specified time, but the law makes no provision where-by you can get anything from him. You would be no better off." That is true. Something will have to be worked out in the future to meet this growing condition.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 18, 1947.

Amount brought forward \$7,740.58

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Liberty (Vance)	\$ 16.00
Pleasant Union	40.00
Wake Chapel	35.28
Wentworth	40.10
Youngsville	15.00
	146.49
Eastern Va. Conference:	
Liberty Spring	\$ 7.00
Old Zion	\$ 10.00
Rosemont	150.00
Portsmouth, First	9.82
Windsor	27.55
	204.37
N. C. & Va. Conference:	
Burlington	\$ 35.12
Union (Va.)	10.00
	45.12
Ala. Conference:	
Roanoke	2.15
Total	\$ 398.13
Total this year from churches	\$8,138.71

SUN'S PULPIT.

(Continued from page 5.)

warmth. He said, "Let there be warmth," and he gave them his white fire. But the third man looked at his white fire and thought what a rare jewel it was. He said, "I will hide this white fire within my bosom lest some man take it from me and I lose such a rare jewel." And he hid his precious gift. Then came the day when the Keeper of the White Fire asked the three men what they had done with their White Fire. The first told the story of sharing his white light with the people who cried for the light. "That is good," said the Keeper of the White Fire, "thy light shall shine forever." The second man told of hearing people crying for warmth and heat and that he had shared his white fire with them. "That is good," said the Keeper of the White Fire, "your fire shall also burn forever." The third man confessed that he regarded the white fire as a rare jewel, and he had hidden it in his bosom lest some man should steal it from him. The Keeper of the White Fire was angry and he commanded his servants to take the White Fire from this unworthy

servant and divide it between the other two, but alas when they tore the man's garments from him, there was nothing left but whiten ashes and black char.

Think you that this is fiction? It happens in real life. It was not that Judas did not possess any talents that he failed. It was because he was afraid of the costly adventure of following Jesus in what must have seemed to Judas as unnecessary risks. Benedict Arnold was a great general in his own right. But his talents turned to whitened ashes when he was unwilling to stake his future upon the cause of his country. When Darwin was young he was so busy with his scientific discoveries that he had no time either for music or poetry. Then later when he had leisure to enjoy these things he had lost his interests in them.

Hiding talents in the good earth will not save them . . . but the universe is a fruitful place for them. Two can become four; five can become ten; and would it not seem logical that one could become two?

III.

In the third place, I think that the one talent man failed because he allowed fear to dominate his life.

He was afraid of himself.—He was so fearful of doing the wrong thing that he did nothing at all. He underestimated his value in the divine scheme of things. Often this is our weakness. We underestimate the power of our influence. We think that one voice cannot make much difference in the presence of evil so we keep quiet. We are apt to think that one vote can not do much good in the field of politics, so we neglect the duty of a good citizen. There are times when it is inconvenient to go to church and we say that one person more or less, will not make any great difference yet that accounts for the difference between empty pews and a great congregation.

*There is waiting a work where
only your hand can avail,
And if you falter, a chord of
music will fail.*

He was afraid of his age.—He did not trust anyone, not even himself. Had he shared his fears with his two talent neighbor, they might have been able to pool their resources and through hard work and careful planning made a substantial profit. Had he consulted his five talent neighbor he might have learned the art of getting rich quickly. But he did not trust himself and he trusted his neighbors less. He thought the safest place for a treasure was to bury it in the ground.

He was afraid of his master.—He knew his master's reputation for knavery and shady dealings. He knew that he was a cold and austere man, reaping where he had not sown and gathering where he had not strewn. But he overlooked one thing. He forgot that his master demanded a return for his investment.

This one talent man failed because of his fears. Do we ever allow fear to rob us of our victories?

Listen again to the Sinai Law of Life: "To him that hath, it shall be given; but from him that hath not, it shall be taken away, even that which he hath."

Dr. Fosdick concludes a sermon on Power with these words:

"You have power, what are going to do with it? More people ruin their lives with power than weakness. Be sure of that! More people ruin their generation with power than with weakness. Be sure of that! As for being Christian never think of Christianity primarily as a medicine for the weak. It is more than that. To be Christian is to take in your hands the love ethic and go out into a pagan world and live by it, believe in it, adventure on it and sacrifice for it until it becomes victorious in the institutions of mankind."

Well, your talents are power . . . whether you are a one talent man, or a two talent man or a five talent man. The church offers you a laboratory where you can use your talents in the name of Christ for the glory of God and for the sake of your fellowmen. May God preserve us from fear and give us courage to use our talents faithfully and well.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Mrs. John Croushorn brought greetings from the Women's Guild of the Evangelical and Reformed Church.

Miss Betty Sheetz, Winchester, sang a solo.

Dr. W. T. Scott gave the address of the morning. Dr. Scott's address challenged the entire audience to go forward for the cause of missions.

In the afternoon, the Winchester Young People led the devotional service. Mrs. S. E. Madren led a brief memorial service in memory of Mrs. G. H. Veazey.

Mrs. O. H. Paris presented the program of the work of the Southern Convention women.

The reports of the Conference Superintendents showed progress, with the treasurer's report showing the largest amount ever to be raised in one year by the Valley women.

Mrs. O. H. Paris installed the new officers for the year which are as follows: President—Miss Verdie Shwalter, Route 44, Harrisonburg, Va.; Vice-President—Mrs. R. A. Whitten, 12 W. Clifford St., Winchester, Va.; Secretary—Mrs. Clyde R. Miller, Route 4, Box 290, Harrisonburg, Va.; Treasurer—Mrs. Noah F. Painter, Route 3, Luray, Va.; Supt. Women's Work—Mrs. S. E. Madren, Elkton, Va.; Supt. Young People—Mrs. J. E. Bryant, Route 1, Harrisonburg, Va.; Supt. Juniors—Mrs. Grover Daugherty, Winchester, Va.; Supt. Cradle Roll—Mrs. Carrol Monger, Shenandoah, Va.; Supt. Interdenominational Cooperation—Mrs. A. W. Andes, Route 4, Harrisonburg, Va.; Supt. Spiritual Life—Mrs. Mary Davis, Linville, Va.; Supt. Literature—Mrs. O. J. Sours, Luray, Va.; Supt. Memberships and Memorials—Mrs. E. M. Spitzer, Harrisonburg, Va.; Supt. Christian Family Life—Mrs. W. C. Voorhees, Route 1, McGaheysville, Va.

HELEN S. MILLER.

NEWS FROM THE SOCIETIES.

FLINT HILL.

The Woman's Missionary Society of Flint Hill Congregational Christian Church, Randolph County, had one very outstanding meeting during the year.

The pastor and members of the Women's Missionary Society of Poplar Ridge Friends Church met with us for the July meeting.

Miss Elizabeth Chicoine of Elon College, a field worker in the Southern Convention, was guest speaker. She gave a very interesting report on the foreign study book, *India at the Threshold*. She also told something of her work in the Convention.

After the meeting the visitors and members enjoyed a picnic supper in the grove back of the church.

MRS. J. W. FARLOW, *Ch'm'n*,
Program Committee.

* * *

HIGHLIGHTS FROM ASHEVILLE.

We started our year with reports of our first delegates ever to attend the annual North Carolina Women's Missionary Conference held at our Raleigh Church, and a consecration and rededication service for new officers and members.

On November 21, a Harvest Home Festival was held in the recreation room of the church, for the whole church family. Mr. Fred Dodd spoke on the 100th anniversary of the A. M. A. and Mrs. A. C. Todd spoke on our responsibility in Shaowu, China. An offering of \$38.00 was received for Shaowu. Following the

dinner items of food and clothing made by the women were auctioned at the Sales Booth and the proceeds added to our treasury.

Our annual Christmas Party in the form of a luncheon at the home of our president featured the Christmas Story in Scripture and song. Each member brought a useful but inexpensive gift. These, attractively wrapped, were heaped about the center piece of the dining table and exchanged at the close of the luncheon.

Our members thought that our Mission Study books for this year were exceptionally well written. The review of Buell Gallagher's book, *Portrait of a Pilgrim*, by Mrs. Todd, at our February meeting, was followed by a wholesome discussion in which every member participated; *India At the Threshold* was passed among the members and read before our March meeting, in preparation for Miss Coghill's visit with us. Pattie Lee Coghill represented us by speaking to the entire church membership at the morning service on Palm Sunday. She gave us the highlights of her visit to India, Palestine, England, and Denmark. Her message made an indelible impression on all who heard it.

In May, we were fortunate to have Dr. Mildred I. Morgan, Family Life Coordinator for Asheville, and a member of our church here, speak on Thy Neighbor and Thy Family. Her talk was followed by questions from the group which she very ably answered.

Our year ended with an unexpected treat. The Rev. Annie R. Campbell came through our city enroute to New York City and a year's work in our churches in England. She kindly gave us of her limited time, attended our September meeting and told us some most interesting experiences of her past work among our rural southern churches, migrant work in Florida, and her anticipations of her future year's work in England under our Congregational Christian Service Committee.

Outstanding in community service for the year have been the purchasing of materials and making ether stockings for the operating room at our Asheville Negro Hospital and white summer robes for our own choir.

Mrs. J. Carl Headlee, who has served as our able president for the past two years, turned over her task to Mrs. L. C. Merchant, our newly elected president. The group also voted to send a delegate to our Annual Missionary Conference, meeting this year at Burlington, N. C.

REPORTER.

SHARE IT

By DEAN CHARLES R. BROWN

The right mood for giving is one of high and glad privilege. The Lord blesses the cheerful giver. "When the burnt offerings began, the song of the Lord began also with trumpets." The people of Israel gave of their best to the God they served, and they clothed the self-denial they practiced with the radiant joy they felt in doing the will of the Most High. Their gifts came with a burst of music.

Giving had best be proportionate and systematic. The man of method has the wind and the tide with him. He wins out over the man who works by rule of thumb, or who intrusts valued interests to passing moods and impulses. It is significant that the two most methodical organizations on earth—the Standard Oil Company and the Roman Catholic Church—are both "going concerns."

The old scriptural rule of giving a tenth of one's income to the work of religion and charity has stood the test of experience. The early Hebrews were blessed in heart and soul, in basket and in store by their practice of tithing. The Mormon Church, whatever limitations may attach to some of its convictions, has been able by its system of tithes to send forth an army of missionaries into all parts of the world, and to care for the needy with an admirable thoroughness. Let there be some definite percentage which mind and conscience can approve! Let people give as they live! If they are compelled to live sparingly, there can be no reproach when they give sparingly. Where they live bountifully, let them also give bountifully. When a man spends, or saves for investment, nine dollars, let him see to it that at least one dollar is given to interests quite outside the field of his own comfort.

The Christian world has never as yet had the moral courage to test the readiness of Him, Who has all the resources of earth and sky under His direction, to meet systematic giving with blessings bountiful beyond all our anticipations. Here in the closing words of the Old Testament the Lord flings down a kind of challenge! "Bring all your tithes into the storehouse that there may be meat in my house! Prove me now, saith the Lord of Hosts, and see if I will not open the windows of heaven and pour you out such a blessing that there shall not be room to receive it."

How the treasures of the Christian Church would be filled with the sinews of war for a more effective campaign against the forces of sin and want, did all professing Christians begin to practice tithing! How the needs of our missionary societies, at home and abroad, would be met, their arms lengthened and strengthened for a mightier service, by this adequate support. How the noble army of aged ministers who have been giving their lives to the service of Christ on very meager salaries and with no comfortable Carnegie pensions awaiting them, could be maintained in decency and self-respect until God calls them home! And how the heart of the Master Himself, Who said, "It is more blessed to give than to receive," would rejoice in witnessing the advance of a more generous service to the hungry and the sick, the orphaned and the imprisoned, as an acceptable service rendered to Him.

If the Christian people of this one land, rich in its resources and prosperous beyond all the other lands of the earth, could be moved to give a tenth to the Lord, it would seem at once as if all our benevolent activities had been harnessed to some Niagara of power. There would come a new thrill of life along the whole line of religious effort, and presently we would see the kingdom of God on earth coming with power and great glory.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, SEPTEMBER 25, 1947.

NUMBER 38.

Statement of Faith

(Widely Used by Pilgrim Fellowship Groups)

Believing that we as students have been brought to a watershed of history by the release of nuclear energy,

Believing that the initial use of this energy reveals the inevitable result of secular leadership and power,

Believing that our own heritage, stressing freedom disciplined by fellowship, has heightened relevance to this new age, and,

Believing that now, as always, the Word of God provides life's only guide and power, we affirm our faith:

- I. We believe in God as Creator and Sustainer of the universe, as as loving Father who forgives and redeems men, as infinite Spirit who guides and inspires men in the search for fuller revelation of truth.
- II. We believe that Jesus Christ is the supreme revelation of God's saving power for man, of the working of divine love and will as an operative force in the lives of men, and of the possibility of man's response to his love.
- III. We affirm our belief in the primary importance of the Bible as being a record of man's progressive discovery of God, and the well spring of our personal Christian faith, from which much more light is yet to break forth. The Bible is the key to that awakened Christian conscience, and its understanding of the Spirit of Christ, which is our supreme authority for Christian living.
- IV. We believe in the Christian Church Universal, and, knowing that the present generation of youth does not realize the significance of the Church in history and in our current life, and that we fail in carrying out our responsibility to God, we penitently commit ourselves to the Christian Church as the living organism through which the Spirit of God works in building His Kingdom.
- V. We believe that the Kingdom of God is a present reality. In it are united all earnest seekers after the abundant life revealed in Jesus Christ, the Lord of our lives and of all human history. The ultimate goals of this Kingdom are not yet realized. Praying the prayer, "Thy Kingdom come," we look to Jesus for its pattern, process, and the power to establish it.

NEWS AND VIEWS

Dean D. J. Bowden of Elon College was the guest preacher at our Richmond Church last Sunday.

Congratulations to Rev. Mark Andes and Miss Catherine Cooper who were married on August 17.

Dr. John G. Truitt is assisting the Rev. H. E. Crutchfield in revival services at Sunbury this week.

Dr. F. C. Lester is attending the 138th annual meeting of the American Board in session this week at Burlington, Vt.

Revival services are in progress this week at Antioch (E. Va.). Rev. C. Shannon Morgan has the assistance of Rev. R. E. Brittle.

Dr. Stanley U. North attended an Executive Committee meeting at Franklinton Center and spoke at the United Church in Raleigh last week.

Dr. Oscar E. Maurer, former Moderator of the General Council, will begin his services as the *ad interim* minister of First Church in St. Petersburg, the first of October.

Dr. W. E. Wisseman was the guest preacher for the revival services held recently at Holy Neck. The pastor, the Rev. H. E. Crutchfield, reports that 32 members have been received during the conference year.

Sunday will be a red letter day in our Hopewell Church. The Rev. D. D. Nash and church officials will burn the mortgage on the church, and the Rev. O. D. Poythress will begin a series of revival services in the evening.

The motion picture, "Seeds of Destiny," was shown at the Rosemont Church on September 14. As a result of this showing, the church received \$25 and collected six bags of clothing for overseas relief. The Rev. H. G. Council, Jr., reports that 30 additional bags have been requested.

The First Congregational Christian Church of Norfolk (Berkley) will celebrate its Centennial Anniversary Sunday, October 5 at 3:30 P. M. This church was founded by the Rev. Stephen S. Barrett on October 6, 1847. All former pastors, members

and the many friends of the church are invited to attend.

Antioch Church (E. N. C.) held a Home-Coming Day on August 30. This gathering was followed by revival services. The Rev. E. M. Powell, a former minister, preached, and a choir from Henderson, N. C., brought special music. The services were well attended and fifteen members added to the church.

The Visitor, monthly publication of the Burlington Church, reports the following interesting items: A lot



REV. STANLEY C. HARRELL, D. D.

HARRELL ELECTED PRESIDENT OF NORTH CAROLINA COUNCIL.

Dr. Stanley C. Harrell, pastor of the Congregational Christian Church of Durham, N. C., was elected president of the North Carolina Council of Churches on Wednesday of this week. The Council is meeting in Winston-Salem, North Carolina. Dr. Harrell is a former president of the Southern Convention of Congregational Christian Churches. He is a graduate of Elon College and is a member of its Board of Trustees. He has served for many years as secretary of the North Carolina and Virginia Conference. Dr. Harrell was a chaplain in the first World War and shortly after his discharge from the service, became pastor of the church at Durham. In length of service his ministry there is probably the record for the entire Convention, with the possible exception of that of the late Dr. W. W. Staley at Suffolk, Virginia.

at 316 Parkview Drive has been purchased for the erection of a new personage. This is the first unit of an Improvement and Expansion Program. The Sunday morning services during September are being broadcast over Station WFNS. Rev. W. M. Stevens gives a Church News Program over the same station Saturday at 9:00 A. M. Rev. Allen Hurdle, a member of the church, enters Yale Divinity School this fall. Miss Helen Cobb will enter the Hartford School of Religious Education.

The Rev. James B. Allan has been called by the First Congregational Christian Church, Lynchburg, to be their minister. Mr. Allan was called from the First Congregational Church of Tampa, Fla., September 1, 1947. He is a graduate of Kalamazoo College, Kalamazoo, Mich., and Chicago Theological Seminary. During the war, he served as an Army Chaplain with the 26th Infantry Division for 26 months. Mrs. Allan, too, formerly served with the WAVES in the capacity as a Yeoman for 23 months. She is enrolled as a student in Randolph-Macon College for Women this coming semester. Mr. Allan served as pastor of the Union Congregational Church, Green River, Wyoming, prior to entering the service. He is a native of Waterbury, Conn., where he was active in the Second Congregational Church.

COUNCIL GETS GIFT FOR CHURCH MOVIES.

A substantial gift to help establish a department of visual aids for the promotion and distribution of religious films and slides has been presented to the World Council of Christian Education by Mrs. Clifford S. Heinz of Pittsburgh, according to Dr. Forest Knapp, general secretary. The amount was not announced.

Mrs. Heinz, for many years a vice-president of the former World's Sunday School Association, predecessor of the council, is a daughter-in-law of the late H. J. Heinz, founder of the H. J. Heinz Company. She returned recently from a meeting of the council in Birmingham, England.

The new department of the council will require full time officials in New York, London and Geneva. The expenses of the project in London were underwritten by J. Arthur Rank, British film producer, Dr. Knapp said. Mr. Rank is chairman of the Committee on Visual Aids of the World Council of Christian Education.

(Continued on page 15.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

SOMETHING FOR THE LAYMEN TO DO.

The Southern Convention at its last session appointed the following persons on the Committee on Men's Work: A. H. McIver, Harry W. Lee, Roy A. Larrick, Cyrus Shoffner and George D. Colclough. The Committee has been impressed by the desire expressed from many quarters

that the men of the Convention ought to be better organized and engaged in more concerted action through the Church. We have taken our task seriously. On April 26, 1947, the Committee met for a planning session in Burlington, North Carolina, outlined some objectives and set up some plans for the coming months. The writer was chosen Chairman of the Committee on Laymen's Work of the Southern Convention, and Mr. Harry W. Lee of Portsmouth, Va., was made Secretary. In connection with the Burlington meeting we had a Layman's Rally at the Alamance Hotel, Burlington, when we had approximately 75 men in attendance. The event was so successful that we believe other such rallies over the Convention territory will be of great assistance in stimulating our men to greater action. Therefore, we have arranged a series of Laymen's Rallies for the week of October 5, and we earnestly solicit the help of interested laymen and pastors to help promote them. (It would help a great deal if the wives of our laymen would help promote attendance of the men at these rallies.)

We have arranged the Convention into districts and plan to have rallies at the following places and on the following dates:

Sunday, October 5, 11:00 A. M.—At the Congregational Christian Church, Winchester, Va.

3:00 P. M.—At the Newport Christian Church, near Shenandoah, Va.

8:00 P. M.—At the Linville Christian Church, Linville, Va.

Monday, October 6, 8:00 P. M.—For Eastern Virginia Laymen at Suffolk Christian Church.

Tuesday, October 7, 8:00 P. M.—At Congregational Christian Church, Henderson, N. C., for laymen in that area.

Wednesday, October 8, 7:00 P. M.—(Supper Meeting) Congregational Christian Church, Sanford, N. C. (Men to attend this meeting should send supper reservation to Rev. C. C. Dollar, 6 Third St., Sanford, by October 6.)

Thursday, October 9, 7:00 P. M.—(Supper Meeting) Asheboro, N. C. Meeting is to be held at school cafeteria, Fayetteville Street, Asheboro, and reservations sent to Dr.

F. C. Lester, 840 So. Sunset Drive, Asheboro, N. C., not later than October 6.

Announcements of the rallies have been sent to the Superintendents of Sunday Schools and other key laymen in the various churches, with suggestions as to which rally men of your church should attend. However, if you should find it more convenient to attend one of the rallies not suggested in the letter to your church, please feel free to do so. (In the case of the Sanford and Asheboro rallies—which are to be supper meetings, please be certain to send to the pastor the number of men of your church who will wish supper. This is quite important!)

We wish to give a cordial invitation to pastors to attend these rallies. We wish to have our pastors with us.

The guest speaker for the rallies will be Mr. Walter A. Graham, Executive Director of the National Laymen's Fellowship of Congregational Christian Churches. Mr. Graham was present at the April Rally held at Burlington and delighted the men with his significant address and his wise counsel.

Laymen—let us awake to our opportunity to get busy! Our church needs us. We need the church. Support the rallies by your attendance and by bringing another man with you.

GEORGE D. COLCLOUGH,
*Chairman, Men's Work,
Southern Convention.*

SOUTHERN CONVENTION 1947 DATES TO REMEMBER.

October 3—Eastern Virginia Women's Mission Conference at Congregation Christian Church, Waverly, Va.

October 7—North Carolina Women's Missionary Conference at First Church, Burlington, N. C.

October 21-22—Eastern North Carolina Conference session at Turner's Chapel, near Sanford, N. C.

October 29-30—Eastern Virginia Conference session at Christian Church, Suffolk, Va.

November 5-6—Western North Carolina Conference session at Congregational Christian Church, Albemarle, N. C.

November 11-12—North Carolina and Virginia Conference session at Bethlehem Church, Altamahaw, N. C.

December 2—Eastern Virginia Christian Missionary Association at Christian Church, Suffolk, Va.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

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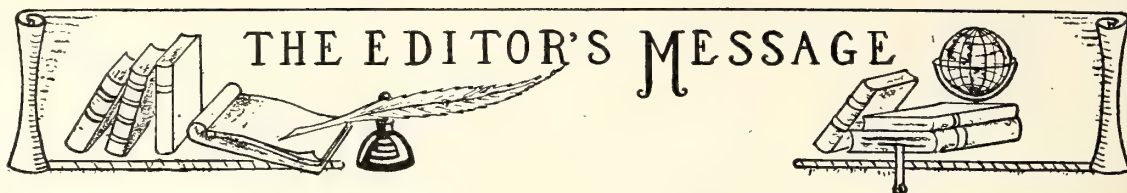
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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.



RELIGIOUS EDUCATION WEEK

Protestant churches of the United States and Canada are called upon to show their unity in the job of Christian teaching by observing Religious Education Week from September 28 through October 5.

Next to Christmas and Holy Week, Religious Education Week is the most widely celebrated church week in America. It is being observed this year for the seventeenth consecutive time. The theme is "Faith Is the Victory—Spiritual Bases for One World."

"Religious Education Week is to develop in the church, in the home, and in the community an increasing consciousness of the importance of providing every child and all youth with what is rightfully theirs, namely, moral and religious training," Dr. Roy G. Ross, general secretary of International Council of Religious Education, states. "We must teach for **Christian living**. We must arouse our people to a deeper concern for moral and spiritual needs. To this end, let us demonstrate our unity in the task of teaching the demands of the Christian life."

PRESIDENTIAL ENDORSEMENT

President Harry S. Truman endorsed Religious Education Week in a letter to Dr. Roy G. Ross, general secretary of the International Council of Religious Education, sponsor of the observance.

"I am happy to note the splendid theme selected for the seventeenth annual observance of Religious Education Week," the Chief Executive wrote. "'Faith is the Victory' seems peculiarly fitting at this hour in human history."

The President declared that perhaps never before has there been as much need as today for teaching young people that "spiritual growth is the goal of all history."

Continued moral development is possible through instruction in the doctrines of the fatherhood of God and the brotherhood of man, Mr. Truman affirmed. "This is the faith we live by, and nothing can break that faith," he said.

IMPERATIVES OF CHRISTIAN EDUCATION

Apropos to the observance of Christian Education Week, we turn to a report of the Second National Workshop for Directors of Christian Education held at Lake Forest College in Illinois. Dr. Wilfred E. Powell, professor of religious education at Phillips University, gave four addresses on the general theme of "Protestant Christian Education for Today's World."

Pointing out that "we are all conscious of the fact that time runs out," the educator said that "Christian education will see itself as a part of the whole. It moves with the whole church. It cannot be neutral. It shares the conviction that these are momentous times for the presentation and the application of the Christian gospel to a needy world."

Five imperatives of Christian education today, according to Dr. Powell are (1) to teach the Bible so that individuals and groups can use it intelligently as a guide to life; (2) to develop individual Christian faith "as a matter of personal conviction and personal devotion rather than as a stereotyped institutional loyalty;" (3) to see that "worship becomes an act of personal approach to God which involves the whole personality;" (4) to help laymen develop "into a Christian force in church and community;" and (5) to strengthen cooperative Protestantism and develop the ecumenical mind.

WEEKLIES CARRY S. S. LESSON

Establishing of a new service to Protestant churches and to communities throughout the United States and Canada has been inaugurated by the International Council of Religious Education.

Having begun September 21, 1,600 weekly newspapers in 38 states and several provinces of Canada are carrying a special treatment of the International Sunday School Lesson Outlines slanted to the lay reader. It is expected that another 1,000 weeklies will be added within a year.

These lesson treatments are written by Dr. Louie D. Newton, president of the Southern Baptist Convention and pastor of the Druid Hills church, Atlanta, Ga. Many years of experience as newspaper reporter, editor and columnist combined with his religious background gives Dr. Newton an excellent basis for his interpretation of the lessons.

Nearly one hundred denominations and groups prepare their regular Uniform Lesson materials on these topics. The newspaper treatment will therefore be helpful to those millions of superintendents, teachers and adult pupils, as well as many "unchurched readers" attracted to the column by the special format used and by Dr. Newton's life situation approach to the lesson each week.

HARVEST HOME FESTIVALS

A call to Protestant churches throughout the nation to set aside definite periods during the late summer and fall for the observance of "harvest festivals," was issued by the Committee on Town and Country of the Home Missions Council of North America. Certain churches, said the call, including the Reformed, Lutheran, Mennonite, Moravian and Brethren, celebrate harvest days, but in many others the practice has been all but abandoned, or the emphasis has shifted to Thanksgiving Day.

"This unfortunate trend," continued the call, "has produced a nation of town and country churches in whose worship the references to seed-time and harvest are peculiarly lacking. No worship can, without losing vitality, remove itself from the ordinary pursuits of men. It is especially in connection with agriculture, where mystery and providence are so evident, that this needs to be kept in mind."

What Is Your Evangelistic "Potential"?

By HARRY C. MUNRO*

"You shall receive power" said Jesus to the first generation of Christian teachers.

And what power they did receive! That power might have controlled the atom, and bid it serve rather than destroy mankind. That power is latent today in the lives of two million Sunday school teachers across America.

Is there some process of "spiritual fission" by which that vast potential could be released and harnessed to the task of redeeming our fear-possessed, befuddled, lost generation? Yes, it is a part of the Christian faith that there is, in the lives of Christians, an evangelistic "potential" equal to the task of evangelizing even this generation.

But what is evangelistic potential, besides being a high sounding new phrase? Is it something we can explore and estimate and direct? What is *your* evangelistic potential?

These searching questions are the first ones confronted by every church and every Christian worker entering into the National Christian Teaching Mission. An evening of self-study engages every organization and every worker in exploring the answer to the general question, by looking at the answers to some thirty-five questions which are its component parts.

Questions Deal With Five Factors.

The questions are asked in terms of organizations—the fellowship, service, study groups of the church. But of course they actually search out the attitudes and practices of the leaders. So the questions are put both organizationally and personally. Beyond mere statistical data and program emphases, the questions deal with five principal factors which are directly related to evangelistic potential. This article in no sense forms the basis of such a self-study as constitutes the first of the four projects in the Teaching Mission. However, a look at the five factors will interpret what we mean by evangelistic potential.

First, what do we mean by evangelism? As interpreted in the Teaching Mission, it means two processes, each of which depends upon the other. First, it consists in discovering persons for whose spiritual welfare a given church or group is responsible and throwing Christian fellowship

around them until they become a part of that group. Second, it means exerting such an influence upon them through that fellowship, that they are moved along into a saving experience of Jesus Christ and vital membership in the church itself. In every fellowship, service, and study group the church has vast potential for carrying out these processes. Any group in the church which is not carrying out both of those processes represents unused capacity or inoperative evangelistic potential. The self-study project in the Teaching Mission is a means of revealing this unused potential.

Concern for Persons Is First Factor.

The first factor in evangelistic potential is *concern for persons*. It is possible for a class or club or even a church to be more concerned for its own institutional strength and welfare than for persons. It may seek persons more because they can serve it than because it longs to save them. Or a successful leader may regard persons actually as means to further his own success and self-esteem, more than as objects of his love and self-giving. Statistical goals in evangelism may be necessary but they are dangerous.

On the other hand, the Shepherd Heart is concerned for the individual, not the "lost" in general, but the particular lost individual, be it a coin, or a sheep, or boy. For that reason Christian leadership is very much a matter of personal friendship. The Christian teacher's evangelistic concern gets him wrapped up, not in the class, but in the persons in the class. Each is important, not just as one more to count, but chiefly because he is so different from the others and so is valued for his own peculiar worth. No two are alike. No two are to be treated quite alike. Hence the small intimate class, the friendly person-to-person relationship, the deep personal concern reflect the evangelistic potential of the Sunday school. It has its own pattern. There is no reason for imitating any other kind of school.

Must Seek Persons.

The second factor in evangelistic potential is another expression of concern for persons—for those not yet within the Christian fellowship—seeking, fellowshiping, and holding persons. The Shepherd Heart is never so so preoccupied with the ninety and nine as to forget the one who is lost.

The class or department which has a carefully prepared, frequently revised, and constantly used "responsibility list" of persons whom it is definitely seeking to bring within its fellowship, is using its evangelistic potential in this respect.

But recruiting new members must never become merely a device for filling the places left vacant by those who have dropped out. In fact a person cannot be "dropped" from a responsibility list, except to be re-assigned to some other responsibility list. Christian concern does not just casually withdraw itself.

Home-Church Relationships Emphasized.

Home-Church relationships are vital in evangelistic effectiveness. The best church school cannot take over the whole job of Christian teaching. It can supplement the influence of the Christian home. It can make up in part to the children of spiritually delinquent homes what they inevitably miss. It can offer help to every home in doing its task better. But Christian nurture is in its very nature a shared task of home and church.

The church's evangelistic potential consists in part, therefore, of the working partnership which it succeeds in establishing with all families represented in its membership and responsibility list. This is a discouraging and slow moving process. Parents so willingly abdicate in favor of the church. It seems so much more simple just to take over, asking of the home only that it facilitate the church's program. Yet to retreat to that position is to leave largely unused one of the greatest of all sources of evangelistic potential, that of the adequately functioning Christian family. This is the next great frontier in Christian education.

Worship and Churchmanship Provided For.

Experience of *worship and churchmanship*, beginning early enough and with compelling attractiveness, constitute another rich source of evangelistic potential. For one reason or another a yawning gap tends frequently to develop between Sunday school and church. Many persons, with a seemingly satisfactory Sunday school experience, never get over that gap into full vital participating church membership. The way in which the worship experiences of children are provided, and specific, carefully planned experiences of church participation, are unused potential in many churches to bridge that gap.

(Continued on page 15.)

*Director of National Christian Teaching Mission, The International Council of Religious Education and The Federal Council of the Churches of Christ in America.

CONTRIBUTIONS

SUFFOLK LETTER.

A hatful of wasps fell fighting into my face this morning while I was picking scuppernongs and fixed their painful shafts five times about my eyes and nose. So now some six hours later I am peeping at this type-writer from greatly swollen eyes. Several of those little fighters returned home disappointed, but five of them returned from their flight with the happy words, "Mission fulfilled." I am willing to give the others credit for putting up a good fight, for I did some fast blowing and snorting, flinging my face, slapping with my free hand, and getting out from there. I say with my "free hand" because I was holding on to the cereal box of luscious grapes for dear life.

Little things in life count. When I was but a child I learned a rhyme from my verse-loving mother, which said:

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land.

And more and more I have come to learn that the little acts of kindness and thoughtfulness add up to great usefulness in living a life.

Some of the goings on around here—the meeting of the Mission Board bringing into Suffolk several of the leading men and women of our Convention. It was a pleasure to see them and to sit in on some of the sessions of the Mission Board. Monday of this week will be the first fall meeting of the ministers of this conference. The Rev. Robert M. Kimball, pastor of the Franklin Church, will preside for the first time. On October 3 the Woman's Conference will meet with the Waverly Church, Rev. J. E. McCauley, pastor. The Waverly Church will do a good job of being host. Let us pray that the women will have an inspiring and harmonious session.

On October 6 the men of this conference are invited to attend a laymen's meeting in the Suffolk Church, and I am hoping that we may have several hundred men present. What an inspiring sight it would be, and how much the men of our conference can do for their churches and the conference if they set their hearts upon it. On October 6 the Young People's Missionary Conference will meet at eight in the evening in the Suffolk Church and will be addressed

by a Virginia youth just returned from Oslo. And all our churches are holding their annual conferences in preparation for our forthcoming session of the Eastern Virginia Conference which will meet in this church October 29 and 30.

Will not everyone who reads these lines breathe a prayer that the Spirit of Christ may lead us in all our work, that we may see the opportunities which lie before us, and that we may seek a depth of consecration that will cause us to undertake great things for God?

JOHN G. TRUITT.

NEWS FROM NEWPORT NEWS.

Eight young people from the First Church at Newport News attended Summer Camps for Young People this summer, five of them teen-age boys who went with me to the Valley Young People's Senior Camp, and three of them young women who went to the Senior Camp at Camp Hanes. In both cases they had a grand time and are enthusiastic about going back next year. They told the "home folks" about it in Sunday School last Sunday morning when they had charge of the morning service of worship. The following program, with slight changes made necessary on account of unavoidable circumstances, was presented in an interesting and inspiring way:

Introductory Remarks—Rev. H. S. Hardecastle.

Call to Worship.

Hymn No. 59—"Now In the Days of Youth."

Scripture: Matthew 17:1-9—Frank Cannon, Jr.

Trumpet Solo: "Follow the Gleam"—Holland Taylor.

Prayer—Robert Whitley.

"Things I Liked Best At the Valley Young People's Camp"—Franklin Foster.

Echoes from Camp Hanes:

Our Classes and Worship Services—Merle Padgett.

Our Recreation and Good Times—Audrey Duling.

Sunday at Camp Hanes—Virginia Barnes.

Hymn No. 62: "We Are Climbing Jacob's Ladder."

Benediction.

Meditation: "We Are Climbing Jacob's Ladder"—Frank Cannon and

Holland Taylor, piano and trumpet duet (softly).

* * * *

Our church has a series of "Covered Dish Suppers" and Family Night Programs through the Church Year, and they are enjoyable, informative and inspiring. An attempt is made to provide variety in the programs. And although the emphasis is upon fun and fellowship as well as good food, the religious tone is always given to the evening in one way or another.

The first of the Family Night Programs was given last Wednesday evening, September 17. An unusually large number of people was present for the bountiful and delicious supper. After the tables were cleared there was a period of group singing in which the audience took part heartily. Then a special service was held in connection with the presentation and dedication of a Plaque in honor of Rev. Jesse H. Dollar, D. D., for his leadership in the erection of the splendid Educational Building. Quite a number of people who were not able to be present for the supper were present for this service. The program was in charge of Mr. C. E. Heath, teacher of the Jesse H. Dollar Class which sponsored the occasion and provided the plaque. After the singing of a hymn, the president of the class, Mr. Carson Coats, read the Scripture Lesson, and the writer led in prayer. Then Mr. Heath in simple and sincere language paid a tribute to Dr. Dollar and as he finished the beautiful bronze plaque was unveiled. Dr. Dollar then responded with appropriate words, blending both the lighter and the serious elements in a happy combination. Mrs. Dollar was also given recognition and also responded in gracious words. Dr. Dollar pronounced the benediction. It was a service long to be remembered by all those present.

The plaque read as follows:

IN GRATITUDE TO
Jesse H. Dollar, D. D.
Pastor 1936-46
His Vision and Efforts Were
Largely Responsible for
The Erection of This Building
Which Has Been Dedicated To
Christian Education and Fellowship
J. H. D. Class 1947

The plaque has been installed in a conspicuous place in the hall of the Educational Building, opposite the Chapel.

H. S. HARDCASTLE.

Wit should be used as a shield for defense rather than as a sword to wound others.—Fuller.

News of Elon College

By PRESIDENT L. E. SMITH.

OUR CONGREGATIONAL CHRISTIAN COLLEGES IN THE SOUTHEAST.

The problems of Christian higher education in the Southeast were carefully considered in a joint meeting of representatives of the Division of Christian Education of the denomination, colleges, and the superintendents. Dr. Harry T. Stock, general secretary, Dr. Wm. T. Scott, superintendent, Rev. Rev. David Shepherd, superintendent, President A. R. VanCleave of Piedmont College, and President Smith of Elon College were in attendance. President Paul F. Bechtold of Southern Union College was absent. Dr. Thomas Anderson, pastor of Central Church, Atlanta, Georgia, was present and assisted greatly in the discussion.

President A. R. VanCleave, Rev. David Shepherd and Dr. Wm. T. Scott were asked to serve as a continuing committee and call the group together when in its judgment an additional meeting should be held.

The above named colleges have succeeded in interesting the Division of Christian Education of the denomination in their problems. These colleges have many problems, but the one great problem now is the lack of money with which to operate their respective programs. To ascertain the worth of these colleges to their denomination and to their several communities an important survey of facilities and possible sources of support was authorized and made under the auspices of the Division of Christian Education. This report was presented to these colleges and the Division of Christian Education for study and appraisal.

The Division of Christian Education has submitted its report to the colleges included. The report carries a rather extensive preamble and certain recommendations in the interest of each institution. That part of the preamble and resolutions concerning Elon College are given below. These resolutions will be presented to the Board of Trustees of the College at its February meeting.

ELON COLLEGE.

Elon is owned and operated by the Southern Convention. Its board, though self-perpetuating, elects members nominated by the Convention. This is the sole instance of a Congregational Christian college actually in the possession of a group of churches. It is not a national

agency which controls Elon, but the regional administrative body.

Elon has made good history. It gained a national reputation some years ago for its service in training college students for religious education leadership in the churches. It hopes to be able to do this again in the near future. The college, however, built more rapidly than it could afford to do and has gone through a difficult financial period. Under the aggressive leadership of its present president, Elon is making a good financial recovery. There is no danger that Elon will die. There are enough young people in its area to assure a steady enrollment. It has much better equipment than our other southeastern colleges. But it must raise a million dollars to establish itself firmly upon a high academic basis. Any donor may feel confident that this college will live.

Elon is situated in . . . one of the prosperous sections of America. This is an instance in which the established policy of the denomination can be maintained; the college should seek and receive its major financial support, as it receives most of its students, from its own larger community.

To the extent that money is available nationally, the Board of Home Missions is justified in including Elon in its list of aided colleges. . . .

Having studied the report of the surveyors, the Division of Christian Education is interested in building up the present position of Elon College to greater strength. Elon has the possibility of becoming one of our great colleges. Since the survey was made to help both the college and the denomination to formulate future policies and practices, the Division of Christian Education recommends to Elon College and to its sponsoring body, the Southern Convention, that a cooperative study be made along the lines suggested below. These are areas in which all colleges need to make self-studies, particularly those institutions which seek the aid of Christians and Christian churches. The recommendations are made specifically with reference to Elon because of its potential influence in the region in which it is located.

We recommend:

1. That the curriculum and educational process be studied so that Elon shall surely provide the best education for its students, an education which receives the highest rating from accrediting agencies, and which prepares its graduates for maximum leadership in church and society. The patterns of liberal arts education are changing. Many of the strongest colleges have engaged their faculties in a complete re-study of purpose, program, and process. It is almost necessary for any college that hopes to serve the future as well as the present to undertake such a study. In the case of Elon, it would seem wise that both faculty and church representatives

should share in this extended and detailed study.

2. That the college re-examine and evaluate its program of religion and religious education. This would include an investigation of such matters as these: the curricular offerings in the field of religion, the worship and counseling program, the ways in which creative and prophetic religion may permeate the entire life of the campus, the kind of specialized religious education offerings which should be provided within the curriculum, the possibility of college-church cooperation in providing laboratory experience for students interested in religious education, and the possibility of an extension service through which the college might carry on a significant program of adult education. It would be advantageous to enlist the help of a

(Continued on page 15.)

CONFERENCE APPORTIONMENTS.

The check from the Convention Office for the College this week is not too optimistic. A total of \$77.16 is contributed by eight different Sunday schools and churches of the Convention. At this late date, the College has received less than half its apportionments. It would seem to be easier for the churches and certainly more helpful to the College if conference apportionments could be paid weekly, monthly, or quarterly, rather than annually. The plan of the Convention is for the Sunday schools of the Convention and churches, if they wish, to make contributions at the end of each quarter or on each fifth Sunday. This is a desirable plan and if universal cooperation could be secured, the purpose of the Convention which is the support of the College, would be achieved. The College is confidently expecting to receive its full apportionment this year and it is hoped that every individual church will contribute its entire apportionment.

The College appreciates greatly support of the churches and proposes in return to give valuable service.

Previously reported \$6,096.97

Churches.

Eastern N. C. Conference:	
Beulah	15.00
Va. Valley Conference:	
Bethlehem	10.43
Linville	7.41

Sunday Schools.

Eastern N. C. Conference:	
Pope's Chapel	5.00
Eastern Va. Conference:	
Antioch	3.63
Norfolk, First	10.00
Oakland	18.11
N. C. & Va. Conference:	
Hines Chapel	7.58

Total \$ 77.16

Grand total \$6,174.13

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

NORTH CAROLINA CONFERENCE.

The annual meeting of the women in our North Carolina churches will be held at the Burlington Christian Church on Tuesday, October 7. The session will begin at 10:00 and close at 3:30 in the afternoon.

The Burlington women, under the leadership of Mrs. Trollinger, have made very careful plans in preparation for entertaining the Conference. A picnic-style luncheon, for which each person will pay 50c, is being planned.

The guest speaker for our Conference will be Mrs. John T. Fesperman of Kannapolis, president of the North Carolina women in the Evangelical and Reformed Church. We will be interested to learn about their women's societies, since it is possible that our denomination will merge with the Evangelical and Reformed group.

In order to do an effective job in your local church you need to know the plans for the year and how to put those plans into effect. The bulk of our Conference program will consist in just that. We hope every church will be represented.

MRS. F. C. LESTER,
President.

NEWS FROM SOCIETIES.

CYPRESS CHAPEL.

The Woman's Missionary Society of Cypress Chapel Congregational Christian Church has had a very good year in 1947 under the leadership of our president, Mrs. G. C. Mann.

We observed the World Day of Prayer with Liberty Spring and Bethlehem Churches meeting with us. We had a good crowd and a grand program with each society taking part. We had a good thank offering. Mrs. Grady Brown reviewed our Bible study, *Divine Fatherhood*, very beautifully.

We met with the Bethlehem ladies to hear Mr. James MacLemore, Jr., review our study book, *India at the Threshold*, which he did lovely and I think everyone enjoyed it.

Portrait of a Pilgrim was taught by Mrs. Roy Brinkley, a member of our society.

We have tried to give to all the things that come up during the year—our society gave a Memorial for Mrs. Rowland; we have come up to

the Standard of Excellence with all our society; we had our Public Program with the Agnes Brittle Circle taking part; we gave to Religious Education for school. We are very thankful for the year's work.

REPORTER.

* * *

ISLE OF WIGHT MISSIONARY SOCIETY.

As we held the last meeting of our fiscal year, and surveyed our work of the past twelve months, we felt that God had blessed us bountifully, and that although we were a small society, that we had accomplished much.

We sent a thank offering of \$54.30 to Shaowu, a gift of money to India, and an Easter offering of \$10.00 to the Christian Orphanage.

We sent in one Memorial for Mrs. Raleigh Whitley, one of our beloved members who passed on this year.

Our Foreign Mission book was reviewed by Rev. Mr. Ammons of Zuni. Our Home Mission book was reviewed by one of our own members, Miss Grace Darden.

Besides our usual activities, our society has assumed a large responsibility in raising money for the Building Fund of our church. This year we have raised over \$150.00, and we are glad to report that much needed repairs are to be started right away.

We are also proud to report that a Young People's group of 16 members has been organized in the past year and has gotten off to a good start.

MRS. S. RAY TURNER,
President.

* * *

UNION (N. C.)

As president of the Woman's Missionary Society at Union, I feel that great interest and enthusiasm has been shown in all three of the circles, namely: "Angie Crew," "Laura Ward," and "The Jacksons."

I'm sure that all requirements of the Standard of Excellence will be completed by September 15.

If I were making a list of outstanding events of the year's work, I probably would head my list with the "Cradle Roll Party." At this time, the mothers of the Junior Church School were invited as guests to meet with the mothers and babies of the Cradle Roll department. They had

as their speaker Mrs. E. L. Hughes, Jr., a member of our society. She based her talk on notes taken from a lecture given by Mrs. Virginia Sloan Swain, State Extension Specialist in Family Life. Using as her subject, "Understanding Our Families," Mrs. Hughes brought out these important points: What kind of a mother are you? Children reflect their home life. Building companionship in the family. Her message was very fitting and truly inspirational.

MRS. L. L. HOOPER,
President.

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OAK GROVE MISSIONARY SOCIETY.

We, of the Missionary Society of Oak Grove Congregational Church are very happy to report a year of splendid work together.

At the beginning of each meeting, our spiritual life leader, Mrs. Elsie Eason, has been in charge of a fine devotional service. In keeping with our theme, "The Lord Thy God—and Thy Neighbor," we have had well planned programs given by different members of our group, which has been a great help to us in carrying on our work.

We held our thank offering service for which the offering went to our workers at Shaowu, China. Also, we have given a contribution to Franklin Institute, the Carroll County Mission, the needy in our community, Red Cross, and other drives sponsored in Gates County.

Our mission study books were given by our pastor and four of our women in the group, being very impressive.

Even though we have lost three of our members to our sister church, Sunbury Congregational, we have also gained new ones which are equally as good as workers in the Kingdom.

We have met all requirements of the Standard of Excellence, and are hoping to be among those on the Honor Roll.

Our August meeting was held on the lawn of Mrs. O. B. Jones, where our mission study book was reviewed, *India at the Threshold*, after which a vesper service was held, and weiner roast followed. The Young People's group were our guests.

We covet your prayers that even though we are small number, our society may continue to grow in favor with both God and man.

MRS. W. K. PORLEER,
Reporter.

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SPRING HILL SOCIETY.

The missionary society of Spring Hill Christian Church has had a very good year.

(Continued on page 9.)



SPECIAL OFFERING FOR WAR VICTIMS ON WORLD WIDE COMMUNION SUNDAY, OCTOBER 5.

The Southern Convention's Committee for War Victims and Reconstruction has issued an appeal this week to all church of our fellowship to take a special offering for CWVR on World Wide Communion Sunday, on October 5. Churches that do not have services on this date are urged to take the offering on the Sunday nearest October 5. Contributions may be sent to the Southern Convention Office, designated for CWVR, or directly to the CWVR office, 289 Fourth Avenue, New York 10, N. Y.

There are urgent reasons for this request. The first is a matter of pride. So far this year only 33 per cent of our churches have given anything to CWVR. The total amount given through July of this year is only \$1,882.89, or less than one-third of the amount of \$7,000 accepted as the goal for 1947. If we are to attain this goal within the four months that remain of the calendar year each of our churches must give something, and those already giving must give more. Your committee does not believe that our people will turn a deaf ear to the cries of those who suffer unimagined misery. It is a matter of honor that we reach our goal.

In the second place the giving for the entire denomination is \$232,000 under what it was a year ago, and the denominational goal of a million and a half dollars is half million more than it was last year.

In the third place the need is far greater now than at any time since the war's end. Secretary of State George C. Marshall has recently warned that if Congress does not provide immediate relief there will be complete collapse and disintegration in Europe before the so-called Marshall plan can be put into operation next spring.

Rev. Frederick B. Eutsler, the Southern Convention Chairman has just returned from a meeting of the State CWVR Chairmen in Chicago. He heard reports from a deputation of our own ministers who made an extended visit to Europe this summer.

Members of the deputation were: Dr. Fred S. Buschmeyer of Washington, D. C.; Dr. Alfred W. Swan, of Madison, Wisconsin; Rev. R. Wilbur Simmons, of Corvallis, Oregon; Rev. Emerson G. Hangen, of Meriden, Connecticut, accompanied by Mrs. Hawly T. Willson, Executive Secretary of the Committee for War Victims and Reconstruction. The deputation found suffering and desolation which defies description. They came away haunted by the hunger, destitution, and what they beheld. They also report a pathetic gratitude for the little (when measured against the total need) that CWVR has done which made them ashamed that out of our relative abundance we have given so meagerly. They are agreed that conditions are worse than they have ever been and that the outlook for the coming winter is bleak and grim. Crop failure due to drought, shattered industries as yet unrehabilitated; labor shortages; a lack of dollar credits to purchase essential supplies and materials from the United States with which to rebuild devastated cities and factories—these and a whole vicious circle of reasons have caused the situation to worsen. They reiterated again and again that if we are to keep our souls as Christians we cannot turn a deaf ear to the cries of desperation of our stricken brethren, and that we must do far more than we have ever done before.

Your committee hopes that every church in our Southern Convention will take this special offering on or near World Wide Communion Sunday. It is aware that many of our churches take an offering on communion Sundays for superannuated ministers. In no sense does it wish to supersede this worthy cause. The Committee urges you to take this offering, and then take another for CWVR, believing that our retired servants of Christ would be first to desire that we give liberally to those whose suffering is so much greater.

There are approximately 33,000 church members in our Convention. If each of these gave only one dollar to CWVR it would be much nearer our real share in this great work than the \$7,000 which thus far we have

not raised. Remember that we cannot give too much, and, to quote Dr. Alfred W. Swan: "Never did so little do so much."

The Convention Office will be glad to furnish your church with literature, offering envelopes, or any other supplies you may need.

MISSIONARY OFFERINGS.

REPORT FOR SEPTEMBER 12-18, 1947.

Sunday Schools.

Antioch—V. Va.	\$ 8.66
Bethlehem—V. Va.	9.76
Beulah—V. Va.	1.20
Norfolk, First—E. Va.	20.00

Total \$ 39.62

Churches.

Linville—V. Va.	\$ 9.30
Pleasant Cross—W. N. C.	13.23

Total \$ 22.53

Shaowu.

Bethlehem—V. Va.	\$ 18.01
Dendron—E. Va.	18.00
Pleasant Hill—W. N. C.	62.00
Southern Pines—E. N. C.	75.00

Total \$ 173.01

Total for period Sept. 12-18 \$ 235.16
Previously acknowledged .. 248.88

Total since September 1 ... \$ 484.04

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

We have a very small group, but we have tried to get big things for the Kingdom.

We observed the World Day of Prayer as a public meeting and invited other churches to participate and worship with us. We had another public meeting in November when we gave an offering to Shaowu.

For our book reviews on the two mission study books, three churches combined and had a day of fellowship with covered dish luncheon. Mrs. Carrol Beale of Wakefield did a splendid job of making India very real to us. She presented *The Portrait of a Pilgrim* very ably also. Our pastor gave a fine interpretation of the *Divine Fatherhood*.

We have sent boxes to Franklinton Institute and also to the Jacksons in China.

We are very happy to present Miss Adell Matthews with a Life Membership.

We hope to become more missionary minded and carry out our Saviour's command to carry the Gospel to all the world.

MRS. J. E. McCauley,
Publicity Chairman.

FOR THE CHILDREN

THE POT OF IVY.

"Why, Ellen," Miss Shaffer began in a surprised tone as the girl entered the classroom empty-handed. "You haven't forgotten today is the flower show, have you?"

"No, Miss Shaffer," Ellen said quietly, pausing beside her teacher's desk.

"Well, then, where is your pot of ivy?" Miss Shaffer asked in her kind way, leaning across the desk as if wanting to be sure Ellen's hands were empty.

"I—I—I'm not going to enter it in the flower show, Miss Shaffer," she said as she lowered her eyes.

"You're not going to enter it in the flower show?" Miss Shaffer repeated as if she doubted what she heard. "Why, Ellen, what has happened?"

"I—I—I gave it away," Ellen said simply, tracing the outline of Miss Shaffer's desk with her fingers.

"You gave it away? Why, Ellen, only yesterday the girls were telling me how lovely it was, and how carefully you have nursed it from the little slip you bought last year at our June flower sale. When did you give it away? Last night?"

"Yes, Miss Shaffer. I—I—" But fortunately, Made Curtis arrived at that moment with a message for Miss Shaffer from one of the other teachers, so Ellen thankfully hurried down the aisle to her seat.

This annual flower show was one of the main events of the school. Each year all the children received a slip of a flower in June. All during the summer they cared for it and nursed it. Late the following September, when school was again in session, a flower show was held and prizes awarded to the boys and girls displaying the best flowers.

All during the long vacation, Ellen had nursed the little slip of ivy. Mother had bought her a lovely little oval-shaped flowerpot. It was made of shining orange china, just the right color to show off the perfectly shaped green leaves which grew so profusely under Ellen's loving care.

Then, just a week ago Aunt Nell had come to visit them. When she was packing in order to continue on her way to California, Ellen had given her the precious flower. She had even placed it in the back of Aunt Nell's roomy car.

At first, Ellen thought she could

not give up this treasure. Not with the flower show so close at hand. But Aunt Nell was always so wonderfully kind to them. And when Mother was ill, Aunt Nell hired a registered nurse for her and paid the doctor's bill, too. So, when the time came for Aunt Nell to leave after a brief visit of only three days, Ellen voluntarily gave her dearest treasure to her dearest aunt.

"I want you to know how much I love you," she had said in her quiet way. "It's the very best thing I own. I want you to have it." She had smiled as she said it, for she meant every word. It was not until later, when she was walking to school empty-handed that big tears blurred her brown eyes. She brushed them away hurriedly. She would not cry, she told herself, for that would mean that she was sorry she had given the pot of ivy to Aunt Nell. And she was not sorry. She wanted Aunt Nell to have the very best treasure she possessed, for she loved Aunt Nell so dearly.

Late that afternoon the children assembled in the auditorium to view the flowers on exhibition. Ellen slowly passed from one table to another, hardly noticing any of the flowers on display. She paused and glanced up and down the long tables. Yes, without a doubt, her ivy was by far lovelier than any of the others. Then a feeling of pride made her raise her head and stand erect. Certainly hers was the loveliest! That was why she was so proud that Aunt Nell now owned it.

Just then a bell sounded and all the children took their seats. The principal announced from the platform that the prizes would now be awarded.

"The first prize goes to a girl who well deserves it," he continued in his clear tone. "Will Ellen Mitchell please come forward?"

A faint murmur came from one section of the large auditorium where Ellen's class was seated. Slowly Ellen rose to her feet. Gracious! What a terrible mistake! Why, she hadn't even entered a flower! Then Mr. Jones lifted from the table on the platform an oval-shaped orange pot of ivy. He held it high for everyone to see.

It was all like a dream to Ellen. She found herself leaving the plat-

form with the prize in one hand and her pot of ivy in the other. The next thing she was aware of was Aunt Nell's smiling face watching her from the corridor. Hurriedly she left the auditorium unnoticed, for everyone was intent on the next winner being announced.

"This morning I saw so many children carrying flowers to school as I drove down the road," Aunt Nell explained as they stood alone in the deserted hall, "that finally I stopped and asked a little girl who was carrying a pot of ivy. She told me all about the flower show. When I told her I thought her flower was lovely enough for first prize, she shook her head and said, 'O, you ought to see Ellen Mitchell's ivy! She has it planted in an orange bowl! It's beautiful!'"

"So you came back just to let me have it for the flower show?" Ellen asked, with wide-open eyes.

Aunt Nell shook her head and laughed. "I also wanted to ask your mother and father something very important." She was watching Ellen with twinkling eyes. "I wanted to know if a certain little lady could spend her Christmas vacation with me in New York. I'll be stopping by again on my way back home just about Christmas time. You see," Aunt Nell continued looking at Ellen lovingly, "I, too, have some ivy I would like for someone to transplant for me. And strange as it may seem, I want my ivy transplanted in an orange, oval-shaped bowl!"—*The Magic Ring and Other Stories by Standard Publishing Company.*

READY FOR KINDERGARTEN?

By M. LOUISE C. HASTING.

Issued by the National Kindergarten Association.

"I'm not sure that Susan will like kindergarten," said Grandma, who is also mother as a result of separated parents. "She is pretty well satisfied to be at home with me."

"Oh, she will love it," I responded. "She will react happily to everything."

"Well, I am not at all sure."

"Don't you want her to go to kindergarten?" I asked quickly.

"Yes, if she likes it," was the reply, given rather wistfully.

There was plenty to say in answer to that. Should I have said it, or was it better to let the grandmother work out her own problem? Everyone has some sort of influence on other people. Our words, our acts, even our unconscious reactions—whether one is

(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

WESTERN NORTH CAROLINA RALLY.

The Pilgrim Fellowship Rally of the Western North Carolina Conference will be held Sunday afternoon, September 28, at Liberty Christian Church in Liberty, North Carolina.

The program begins at 5:00 P. M., with a very important business session. At this time new officers will be elected and the work for the new year planned for our Pilgrim Fellowship.

A picnic supper will be enjoyed by the group at 6:00 P. M. We hope everyone will bring their lunch and stay for the evening program.

At 7:00 P. M., the Pleasant Ridge Young People will present a pageant: "Life's Cross Road." The pageant will last approximately 45 minutes. It is our wish that everyone who possibly can will plan to stay for the entire meeting.

Every person who is interested in the Pilgrim Fellowship and all Pilgrim Fellowship members are urged to attend this meeting.

We are looking forward to seeing you at our rally.

VIVIAN WALKER,
President.
ELIZABETH CHICOINE,
Director.

EASTERN VIRGINIA YOUNG PEOPLE TO MEET.

The Eastern Virginia Young People's Missionary Conference will meet at the Suffolk Christian Church Tuesday, October 7, at 8:00 P. M. The guest speaker will be Robert E. Houff, president of United Christian Youth Council of Virginia. He has just returned from Europe where he attended the World Youth Conference in Oslo, Norway. The subject of his address will be "The Oslo World Youth Conference." All of the young people in Eastern Virginia are urged to attend this meeting.

MRS. JAMES C. LYNCH.

THE CAMP HANES CONFERENCE.

We would like to give you some of the important facts about our Summer Conference at Camp Hanes, August 12-22. We think the Conference was very successful. Look at the

figures and statistics listed below—add them to the reports, those appearing in THE CHRISTIAN SUN and the oral ones—we believe you will agree with us about the success and benefit of the Camps.

The following churches were represented at the Senior Camp: Asheboro, Burlington, Carolina, Chapel Hill, Damascus, Durham, Elon College, Flint Hill, Greensboro (First), Happy Home, Pfafftown, Pleasant Grove, Seagrove, Shallow Ford, Winston-Salem, all in North Carolina; and Barrett's Bethlehem, Burton's Grove, Carroll County Churches, Cypress Chapel, Holy Neck, Liberty Spring, Newport News, Rosemont and Suffolk, in Virginia. There was a total, including staff members and campers, of 88 at the Senior Camp.

The general theme, "Jesus Christ Is Lord," was carried out in all parts of our camp life. The classes and instructors were as follows: "The Sermon On the Mount," Rev. Bernard Munger; "From Friendship to Marriage," Mrs. W. E. Wisseman; and "Forward Through the Ages With the Church," Dr. W. E. Wisseman.

Dr. H. S. Harcastle conducted the vesper services, along the general theme, which were very impressive and inspiring.

We received much benefit from the workshops led by Mr. John Graves, Mrs. Robert Avery and Rev. W. J. Andes.

The Communion Service, directed by Rev. Homer Yearick, pastor of the Evangelical and Reformed Church, Winston-Salem, N. S., climaxed our camp life.

You probably have heard, and will be hearing, much about the great enjoyment derived from camp.

At the Junior Camp, we had campers from these churches: Berea, Bethel, Bethlehem, Burlington, Chapel Hill, Elk Spur, Elon College, Elkton, Franklin, Graham, Greensboro (First), Haw River, Ingram, Liberty Spring, Pfafftown, Pleasant Ridge, Rocky Ford, Sanford, Shallow Ford, Smithwood, Wake Chapel, Windsor, Winston-Salem. These representatives plus the staff members made a total of 81.

Following the theme: "Trails To God" the classes taught were: "The

Sermon On the Mount," Rev. Bernard Munger; "Learning From Paul," Dr. H. S. Harcastle; and "Through the Church," Mr. Clyde Fields.

The vesper services were led by Rev. W. J. Andes, Mrs. W. E. Wisseman, and Rev. S. E. Madren.

The afternoon workshops, under the direction of Mrs. Robert Avery, Rev. Andes and Mr. John Graves, were of great help and pleasure to the campers.

The highlight of our camp experiences came during the Communion Service led by Dr. W. T. Scott. This was one of the most beautiful and stirring services we have ever taken part in.

We had one representative who has not been mentioned. She is Miss Jennie Jacobs, our guest missionary from China. During our camp period and through the general assemblies, when Miss Jacobs told us of China, we all came to love her very much. We will be thinking of her as she goes back to China this winter.

Other points of interest at both Camps were: The camp newspaper, *The Quizzer*, containing contributions of the campers and about the campers and published by Mr. and Mrs. Avery; campfire programs led by Mr. and Mrs. Avery; Morning Devotions; and Retreat.

Our thanks, too, to Mrs. Sam Pruitt of Winston-Salem, who led those wonderful evening programs of folk games and songs.

Of course, we could go on for pages telling of all the grand and exciting experiences we had together. Since space does not permit, we will leave this to the campers. Also, you will be hearing more about Summer Conference from Betty Chicoine as she visits your churches. She will have available, for showing, pictures and slides of activities and scenes taken at Camp Hanes and, I am sure, will be pleased to tell in detail of all the many opportunities offered there. Ask her about these.

A great deal of credit is due to Betty Chicoine, Director; Rev. W. J. Andes, Dean of the Senior Camp and Mr. John Graves, Dean of the Junior Camp, for the gratifying outcome of our Summer Conference this year. Thanks to their tireless efforts, the camps were very successful and will be long remembered by all who attended.

To the campers—we will be looking forward to seeing you at camp next summer. Tell your friends about it and ask them to come.

MELVA FOSTER,
Southern Convention Office.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE BETTER REVELATION.

LESSON I—OCTOBER 5, 1947.

MEMORY SELECTION: *Jesus saith . . . he that hath seen me hath seen the Father.*—John 14:9.

LESSON: Hebrews 1-2; 8:6-13; Matthew 3:16-17; John 14:5-11.

DEVOTIONAL READING: Psalm 40:1-8.
God Having of Old Time Spoken . . . A Revealed Religion.

Christianity is a revealed religion. In essence it has been given. Nature did not reveal it. Man did not discover it. God revealed it. To be sure men used their minds and God used the minds which He had given to man. Men thought God's thoughts after Him. But of old time God spoke unto the fathers by those who were His chosen mouthpieces—unto the prophets, i. e., those who spoke for God. Consciously or unconsciously they emphasized the fact that they were speaking for God. "Thus saith the Lord" again and again introduces their message. God speaks through Nature but Christianity is not a natural religion. That may sound trite but it is tremendously important.

God Spoke In Various Ways.

"God hath spoken unto the fathers in the prophets by divers portions and in divers manners or ways." He was not, and is not, tied down to one way. Sometimes he spoke to his servants by revelation; sometimes it was by dream; sometimes it was by events or experiences; sometimes it was through history; sometimes it was by the Spirit direct. There was variety in the times and in the ways in which He spoke.

God Spoke Through His Son, Jesus Christ.

"God hath at the end of these days spoken unto us in His Son." Jesus was the Word. Jesus also spoke the word of God. Jesus himself said that the things He spoke, He spoke not of himself; it was the Father speaking through Him. When we read the words of Jesus we read the words of God himself. That is one of the significant things about Jesus. His words come with all the more authority because of that fact.

God In the Flesh.

"Who is the very image of his substance." No man hath seen God at any time, said Jesus. But men did see God in Jesus Christ. It pleased

God that in Jesus Christ all the fullness of the Godhead should dwell bodily. The Word was made flesh. Jesus was Emmanuel or "God with us." We cannot know all about God, but in Jesus Christ we can see God. The story is told of a young mother who showed the picture of her husband away from home overseas again and again to her little son, who had never seen his father. When the father finally came home and walked into the room where his wife and baby boy awaited him, the youngster looked from the picture to the father and then his little face lighted up as he said, "Daddy, daddy!" Thus have men seen in Jesus Christ the glory of God.

A Better Revelation.

The title of the lesson sums it all up—Jesus Christ was the better revelation. Here the ideal and the life was drawn out in living letters. Here the covenant was not one of law but of love. Here religion became not forms and ceremonies, but personal relationship with God through Christ. The letter to the Hebrews was written to show that Christianity was a better revelation than Judaism, that Christ was the Supreme High Priest, that He was the final revelation of God. Not in the sense that God had no further word for His people. But that there could be no further revelation because Christ was the full and final revelation of God.

Magnifying the Lord Jesus Christ.

The letter to the Hebrews is an antidote against the tendency, or the deliberate effort on the part of some, to minimize Christ, to tone Him down, to deny His Divinity and His Deity. It magnifies Christ. And it is only when Christianity has magnified Christ, only when He has been given the preeminence that the Church has had vitality and growth. We need to magnify Christ and to exalt His name. The writer of these *Notes* recently conducted a series of vesper services in one of our Summer Camps built around the theme Jesus Christ Is Lord, and in studying the New Testament afresh he was impressed by the emphasis which the Early Church put on Christ's exalted position. For them He was more than a good man or a great man or even an example; for them He was the Son of the Living God, and God had given Him a name which is above every

name . . . and made Him King of kings and Lord of lords.

Drifting Away From These Things.

Very few people deliberately renounce Christianity. They simply neglect it and drift away from it. Therein lies the danger and the tragedy of the thing. The writer of Hebrews sounds the same warning that Jesus was always sounding, even though he put it in different words when he said "lest haply we drift away from them." Drifting, simply drifting—ah, there's the danger. A man might be sitting comfortably in a boat on the Niagara River, blissfully fishing or idly paddling along, and when it is too late he might discover to his horror that he was caught helplessly in the current that leads to the falls. A soul needs to be on its guard, lest it neglect so great salvation.

The Certainty of Doom.

"How shall we escape if we neglect so great a salvation?" The writer asks the question, but he does not answer it, because there is no answer to it. One wishes he could explain away the many references to the certainty of doom that ultimately faces the wrong-doer or the procrastinator. To be sure we must make allowance for some of the literal language used to depict the fate of the lost. But making all allowance for this, there stands that sobering fact, emphasized again and again by Jesus himself, of the penalty of wrong doing and impenitence.

The Way, the Truth, and the Life.

These words would be blasphemy on the lips of any other man. On the lips of Christ, they are the seal of His Deity.

"A great deal of the Bible," writes Bernard Shaw, "is much more alive than this morning's paper."

THE PILGRIM PRESS

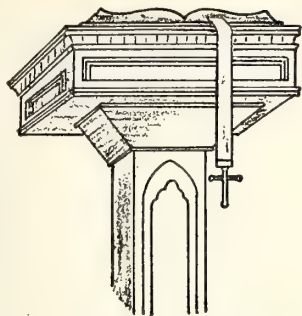
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MODERN MAN SEEKING HIS TRUE BASE.

A Sermon

By REV. W. MILLARD STEVENS.

"And God said, Let us make man in our image, after our likeness; . . ."—Genesis 1:26.

If you would see modern man as he struggles in the midst of the present crisis, seeking to find his true base so that he might find a solution for his uncertainties as he seeks to conduct his business or carry on his work, or his troubles as he tries to fashion his government, or his inner frustration as he seeks to live his life as a Christian—if you would like to see modern man in his present plight, go with me to an imaginary baseball game. A decision game is being played by the home team and our chief rival for the league championship. The stands are filled to overflowing with enthusiastic yet tense fans. The results of this game will determine the championship. The score is tied. It is the last half of the ninth inning and the home team is at bat. One of our players has managed to reach third base. The opposing pitcher is bearing down and the situation is becoming desperate. The man on third needs to get home so that his run may be scored and the game won. He is watching and waiting for his chance. He must be cautious, yet he must be alert. Suddenly he sees his chance and breaks for home, and just as suddenly as if it came out of nowhere the ball appears in the catcher's mit and the baserunner turns to run back to his base, but the catcher tosses the ball to the third baseman and the struggle is on. The baserunner, with victory or defeat at stake, is in a trap between third base and home plate. In order to avoid being put out, the base runner must find some way of getting back to his base safely.

Look at that base runner closely for he is modern man in a trap between the third baseman of western materialism on one side and the catcher, communism, on the other. Both of these are his bitter foes and both are ready and eager to tag him out and eager to tag him out and send him to

the bench defeated. The present struggle of modern man is to find his way back to his true base in God. These two foes are on the same enemy team and they are bound by contract of their very nature to that team, and they will never be placed on the team of humanity in God.

We have these words from Genesis: "And God said, Let us make man in our image, after our likeness . . ." Thus was set forth from the beginning the fact that man created by God was created in the image and likeness of God. Paul adds to this for our understanding of the Christian man which is fashioned after this when he writes to the Ephesians, "ye put on the new man, which after God is created in righteousness;" and then later James writes concerning "men which are made after the similitude of God." The Biblical conception of man is everywhere present in this vein of truth. Man is made by God and in the image and likeness of God. Man's true base of operations, then, is in God and his destiny and home are in the spiritual rather than the material. His longings and his aspirations are to true freedom in God and not to servitude to physical ideology as made real in the state, race or class.

If this be true, modern man is certainly off base and is in a desperate struggle to get back before it is too late and he is tagged out. The mental struggle of the philosophers of history was to find a way to that base for man, ideology of every way and action which exalted or exalts a race or a class as the Missianic hope of the society is such an attempt. But they have failed because there is no true way to individual or social redemption in a class or a race Messianic hope which excludes or otherwise ignores other races or classes. Such systems blind the eyes to God, for in them there is no place for God. Neither Marx nor Hitler had a place for God because their thoughts had no place to offer God. Communism and national socialism are enemies of man—man created in the image of God—and are seeking to block man's quest for freedom in God.

On the same team with these is our western materialism, aggressive and persistent player with many cunning ways of deceiving us and leading us into an inescapable trap and involving us in many struggles which will try our own souls. Such ideals hold that the chief end of life is not harmony of soul in Christian achievement and the contribution of life to free, Christ-like civilization, not the thankful sharing of our wealth in the

Kingdom of God through the church and other institutions of life giving force, nor is it to know God and enjoy him forever, but it is to accumulate things to keep as the determining forces of life. The chief values of life, materialism holds, are not in the human heart and soul, but in the pocket, the bank, or the security vault. The failure of civilization, materialism holds, is the result of fate, or circumstances, and not of human failure. So what can you do about it? Why worry? Your destiny is in things, material things, so get all you can and hold them and you will rule the world.

Here is an enemy to man, and he is playing on the same team with communism and national socialism. He is the third baseman, trying to tag man out as man seeks to get back to the base where he belongs. Modern man is in a trap between these two players of the enemy team as he struggles to victory.

This struggle of modern man is evidenced in many ways and in many things. The uncertain world order which shows civilization hanging by a bare thread of hope for peace and harmony among nations is only intensified by the struggle of nations with their economic and political orders, with inflation and hunger walking the same streets and travelling the same roads. Modern man is faced with a dilemma that tries the very soul of our civilization. All the international complications of our day are a demonstration and example of the struggle of modern man.

But these are not the total nor the greatest of modern man's problems. The greatest part of this struggle is man's own personal problems in relation to his own business, his job, his harmony of soul and peace of mind. In the final analysis, on the solution of our own personal problems rests the solution to the problems of the world.

The personal problems of modern man are demonstrated in his own blind struggle for certainty, his longing for economic security and his struggle to garner all the material possessions which he can without respect to the needs of others. As one might put it, "Modern man has made his belly his God" and in so doing he has moved from his true base of operation and motivation which is in God himself. This struggle of modern man is also demonstrated in the mental and spiritual frustration within his mind and soul which disintegrates personality and produces a generation of neurotics whose actions

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

When a little child comes into a home the parents assume a great responsibility. The child is to be cared for through sickness and health. It is to be reared, trained and educated in order that it may take the High Road in life and do good. We wonder if some parents realize the responsibility they have assumed when a little child comes into the home and their family life. It should add joy and happiness to the family. But does it, in many cases?

When a little child comes to live at the Christian Orphanage, the management assumes the same responsibility in the care and training of the child as a family does. It is not so much what the child is when it comes, but what it will be when it goes out from us. They are wards of the church, and the church has a right to expect the children reared in the Christian Orphanage to make good; at least, in most cases. But the church must take into consideration that the orphanage takes children from all kinds of homes and environments, all kinds of training, and some without training at all.

We well remember some years ago one of our churches insisted that we take five little girls from one family. Their mother was dead. The father worked in a mill at night, and the children played on the streets of that city. They were beautiful little girls and very intelligent. We took them in. In a few days the matron, who had charge of the building in which the children lived, came to the office and said to the writer: "You will have to do something with the little girls whom you took in, as they use awful language, the worst I have ever heard." The writer went to the building and called all five of the little girls in the living room and had a heart-to-heart talk with them. I plainly told them that we did not allow children to use profane language and they would have to stop using it. I remember during our conversation with them we asked them where they learned to use this language, and they said, "From the little negro children we played with." The habit was so deeply instilled in them that it took some time to get them broken of the habit.

Children are easily led. They take up habits quickly. We live with these children here daily, and we try to live before them so we would not be

ashamed for them to follow, and we realize that they will follow us.

I read a story some years ago about a father and his little boy. It impressed me very much and we have often thought of it through life. It seemed that the little boy's father was a drunkard, but he loved his little boy. One night the ground was covered with snow and the father started to the barroom for more whiskey. When he had got some distance from his home he heard someone behind him. He stopped and looked back, and there was his precious little boy. Before he could speak the little boy looked up into his face and said, "Daddy, I am following in your footsteps." And so he was. It is necessary for all of us to be careful. We do not know when we are influencing some one.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 25, 1947.

Amount brought forward \$8,138.71

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Pleasant Hill	10.46
Eastern Va. Conference:	
Norfolk, First	20.00
N. C. & Va. Conference:	
Bethel	\$ 4.19
Happy Home	88.10
Hopedale	18.00
	30.29
Western N. C. Conference:	
Pleasant Union	\$ 12.05
Ramseur	p4.25
Shiloh	17.97
	54.27
Va. Valley Conference:	
Antioch	\$ 9.47
Bethlehem	9.13
Beulah	1.94
Linville	10.41
	30.95
Total	\$ 145.97
Total this year from Special Offerings	
	\$8,284.68

SUN'S PULPIT.

(Continued from page 13.)

are determined by the state of their ulcers and the noon stock reports.

Our materialistic conceptions drive us to think like giants in matters of business but to act like spiritual midgets in matters of religion and social welfare, and to think like mental midgets in planning for our church and the extension of the Kingdom of God. We accept and enjoy the blessings of God but never stop to express true thanksgiving by an adequate Christian stewardship. We can see the world starve while we lavish in plenty without pains of conscience. One of the most disturbing symptoms of all is the fact that so many of us

are disturbed by the growth and spread of the communistic philosophy, which has its base in materialism and denies the spiritual, yet we decry communism and at the same time allow our own thoughts and actions to be determined by that same materialism.

Yes, modern man is home sick, he is off base, like our imaginary ball player he is in a trap between third base and home plate. Must he be tagged out and the game lost for Christianity in our own lives. Must the pennant of supremacy in the league of the world be given to the opposing team of materialism and communism and the teammates of enslavement and tyranny. No! A thousand times no! Man can get back to his true spiritual base. He can overcome the cunningness of life's enemies. He can win the game and the championship for Christian ideals.

The question which Jesus put to his disciples can be real to us here, "What doth it profit a man if he gain the whole world and lose his own soul?" What will it profit modern man if he gains millions and there is no Christian civilization for him to rear his children in. What will it profit modern Americans if we eat our "fill" and grow fat, but a starving world rises out of its hunger to revolt and destroy us? What will it profit you if you are a good businessman, but lose your ultimate security because you have not been a good Christian?

It is the ninth inning and modern man, with the winning run, is caught off base and about to be tagged out. If the game is to be won, modern man must get back to his true base in God. "And God said, Let us make man in our image, after our likeness . . . and He made man and breathed into him the breath of life and man became a living soul."

People will sit up and take notice of you if you will sit up and take notice of what makes them sit up and take notice.

—Frank Romer.

URGENT CALL

For one young man and one young woman to teach physics, chemistry, and biology; and two women to teach mathematics in Near East Mission High Schools for at least a three-year term.

CANDIDATE DEPARTMENT
AMERICAN BOARD

14 Beacon Street Boston, Mass.

COUNCIL GETS GIFT FOR
CHURCH MOVIES.

(Continued from page 2.)

The funds provided by Mrs. Heinz will be used at the visual aids office here, Dr. Knapp said.

"We are extremely grateful to Mrs. Heinz for making this new and vital work possible," he said. "It will enable us to facilitate the distribution and use of Protestant films to countries all over the globe that are in need of them."

Motion pictures and slides will be used by the new department. Mr. Rank, pioneer in producing religious motion pictures, is building a special studio in England in which to produce them.

Plans are being made for the new department to evaluate impartially all pictures as produced and to make ratings available to Christian churches throughout the world.

Dr. Knapp also announced plans to add a department on youth work to the World Council to cooperate in this field with the World Council of Churches. A department of children's work also will be established.

WHAT IS YOUR EVANGELISTIC
"POTENTIAL"?

(Continued from page 5.)

Definite personal *commitment to Christ* as Savior and Lord is the goal and climax of the many lesser tributary decisions with which Christian teaching is always dealing. They tell the story of an elegant new Post Office building, costing millions of dollars, being dedicated in an Eastern city. But when people looked around for a place to mail a letter, none could be found. A program of Christian teaching, however, elaborate, which does not climax in all-out personal commitments in equally futile. Christian education must not be so pre-occupied with the antecedents and consequences of Christian commitment as to miss the real point. The long range and the immediate preparation for this experience, and the skill and thoroughness with which it is conditioned, constitute part of the high potential of evangelism.

Self-examination in these respects will enable the Christian leader and the class or group to answer the question, "What is my evangelistic potential? How much of it is operative?"

The wise carry their knowledge as they do their watches, not for display, but for their own use.

—Sir. T. Browne.

NEWS FROM ELON COLLEGE.

(Continued from page 7.)

few students in certain parts of this study.

3. That the college, especially during the period of large veteran enrollment, constantly try to discover effective means of guaranteeing an experience of democratic campus life on a Christian level. Few campuses, if any, have the sure answers to the problems that arise. New issues emerge during this period when mature students share the campus with those just graduated from high school. The atmosphere of a Christian campus should be that of cooperative and responsible freedom. There should be a continuous and satisfying experience of democratic social living. The church, the administration, the faculty, and Christian students should help to develop Christian motives and controls which are effective within the framework of a free and responsible society. The problem of relationship is involved, the balance of freedom and responsibility and control is not easy to maintain. In a church-sponsored college like Elon, such relationships as the following need frequent examination: convention and college, board and administration, administration and faculty, faculty and student, students and students.

4. That the college, and its sponsoring Convention, consider their function of leadership in the social life of the area. Elon is located in a state which is winning a nationwide reputation for intelligent, progressive leadership, leadership which is seeking wise ways of community living. Within a few miles of this college are institutions widely recognized for prophetic vision and social wisdom. Most of the leadership of even the more conservative denominations in North Carolina is making the church a powerful instrument by which society achieves greater social health. Surely our denomination and its college should be pioneers in sound, unemotional reconstruction, in discovering ways of relieving social tensions, and in making significant contributions toward a kind of community and national life which is truly democratic and Christian.

Indeed, the best way by which our church-related colleges can win and hold the interest of our Congregational Christian churches is to be able to report the ways by which they are steadily improving the quality of their education, are contributing to the religious life of students and churches, are demonstrating that the Christian spirit permeates the whole life of the campus, and are taking an intelligent lead in influencing the social life of the larger communities which they serve.

FOR THE CHILDREN.

(Continued from page 10.)

aware of this or not—are influences. What then will be the attitude of Susan and others, who have been subjected to negative influences, when they go to kindergarten?

I met Tommy—an active boy always eager to help his mother with her cleaning, her baking, her house-

work. "Let me help, Mother," was his constant plea.

But his mother, unfortunately, found Tommy in her way. She preferred to do her work by herself. Uninterrupted, she finished it much more quickly, and so had time for the many other things that she enjoyed.

"Go and play with your toys, and stop hindering me!" she would say. "No, I don't want you fussing around while I'm baking. 'I'll give you one of the cookies when they're done. Now, run along! I'll be glad when you go to kindergarten.'" And when it was time to send him to kindergarten, she said to herself and to everybody else, "What a relief!"

What reason has either Susan or Tommy to *expect* to enjoy being in kindergarten? Fortunately, Tommy will soon learn from experience that the kindergarten gives him the opportunities he has always wanted; and if Susan's grandmother does not talk too doubtfully about the kindergarten before Susan, during the days the child is getting acquainted with it, Susan, too, will be delightfully happy there.

There are certain preparations that mothers should make before sending their children to kindergarten—besides creating the interest in it and the longing to go there. Boys and girls should be given a clear understanding of traffic lights, should be taught the proper use and care of their handkerchiefs, and should know how to put on, fasten up, and take off their outer garments.

This reminds me of Sally, a little friend of mine. Sally could manage not only her coat and hat but her rubbers and leggings perfectly, and she enjoyed the responsibility, too. However, her aunt, with whom she spent much time, loved to do things for her, and it never occurred to the dear lady that Sally needed the practice of doing things for herself. I often watched the getting-ready procedure, and one day I remarked, "Well, Sally, can't *you* put on your coat and leggings? It is a long time since you were a baby."

"Of course I can put them on," she said—and she did.

But her aunt felt unhappy about it—felt that something had been taken away from her—something that was very precious. Unconsciously she showed what she felt. I was sorry for her. Yet how much more reason she would have had to be unhappy had she realized that her attitude, if continued indefinitely, would have been in danger of seriously handicapping her beloved little niece!

In Observance of Christian Education Week

September 28 to October 5

PARENTS RESPONSIBLE FOR RELIGIOUS EDUCATION

By HARVEY S. FIRESTONE, JR.

President, The Firestone Tire & Rubber Co.

We Americans are ardent believers in education. However, to many parents, education means only the preparation of their children for material life. All too few fathers and mothers realize that their boys and girls must also be prepared for spiritual life in this world as well as for life in the world to come. Religious education of the young is as much the responsibility of parenthood as cultural education of their children.

Juvenile delinquency has become a major problem in the United States. As we look for causes, we must view with grave concern the fact that there are seventeen million young people in this country who are spiritually illiterate, who have no church connections and who receive little, if any, home instruction in religion. Religious Education Week, sponsored by the International Council of Religious Education, will serve to focus the attention of parents on the spiritual welfare of their children.

* * * *

SEES ALL WE HAVE HAD AND ARE AS DEBT TO GOD

By ROBERT P. PATTERSON

Former Secretary of War

As humanity continues to gain a more complete knowledge of the physical universe, the small world in which we live becomes to the average man increasingly confusing and disconcerting. A great deal of our present economic and social problems stem directly from this tremendous physical progress, sometimes accomplished at an apparent loss of some of our spiritual and moral development. What better guide can we have through our complex difficulties than an unwavering faith in God.

It is easy for Americans to contemplate our great industrial strength, our magnificent institution of democratic government, and conclude that all these things are man made. We must cherish belief in the divine origin of our moral strength if we are to maintain our leadership in the world. We must see that all of what we are or ever will be is a debt we owe to God.

Through the tireless work of our churches, and organizations such as the International Council of Religious Education, America's citizens must be re-inspired with a spiritual faith and moral integrity.

NATIONAL LIFE DEPENDS ON CHAR- ACTER OF THE PEOPLE

By HAROLD E. STASSEN

Pres., Internat'l Council of Religious Education
Former Governor, State of Minnesota

My recent contacts with my own nation and Europe reinforce my lifelong conviction that the foundations of strong and wholesome national life are laid in the character of the people. That conviction to me is bound up inevitably with a second: that only through an effective program of religious education in homes and churches of all faiths can character equal to this high demand be produced, and such spiritual teaching must be grounded in a growing faith in God and devotion to His will.

I am, therefore, glad to support the program and plan for Religious Education Week this year. I make a special plea that this observance be carried out in the only places where it can accomplish the high purposes for which it is planned; and these are wherever our churches touch growing life—in the pulpit and in pastoral contacts, through the classes of our church schools, by means of youth groups, on the printed page, and in the daily experiences of home life. May this week be but the starting point for a vast increase in our efforts at these points during the coming year.

* * * *

BIBLE FURNISHES RULES FOR HUMAN CONDUCT

By J. EDGAR HOOVER

Director, Federal Bureau of Investigation

Principles of religion teach a child to live decently and to be humble in the sight of God. A continuation of this training in adult life strengthens parents in the guidance of their children and provides moral benefits of matchless quality.

Crime is demoralizing and degrading in every respect. Parents who violate the laws of the land destroy the hopes and ambitions of their children, and the waywardness of youth is a disappointing tragedy to fathers and mothers who have affectionately planned for the futures of their offspring.

The plain and simple lessons of the Bible contain the essential rules which should govern human conduct. We must unceasingly strive to reduce the curse of crime, and Religious Education Week reminds us of the great need for increasing every effort to supply the spiritual requirements of our nation.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, OCTOBER 2, 1947.

NUMBER 39.

Mrs B F Frank 2-1-48

Our Communion Prayer

For World-wide Communion Sunday



Behold us, Lord, people of every race and clime gathered about thy table to share again in the gracious benefits of thy redeeming love. In penitence and faith we await thy pardoning grace. In love and trust we pray for our unity in the fellowship and service of thy dear Name.

Pour out, we beseech thee, O Lord, thy Spirit upon thy Church, that to all its members may come new visions new life, new fellowship with Christ, its Living Head. Send us out, if thou wilt, and through us send out many another to work for the extension of thy Kingdom throughout the world. Open our hearts that we may receive thy power; open our eyes that we may see Christ with hands outstretched to bless. Do with us what thou wilt and as thou wilt. So shall the earth be filled with the knowledge of thyself as the waters cover the sea. And to thee be the glory and praise, now and forevermore. *Amen.*

NEWS AND VIEWS

The Executive Board of the Convention will meet at Elon College October 23-24.

Rev. G. C. Crutchfield assisted Rev. W. T. Madren in special services at Flint Hill (R) last week.

The Forsyth-Carroll Counties Pilgrim Fellowship will meet at Belew Creek, October 12 at 4:00 P. M.

Remember and take the special offering for War Victims and Reconstruction on World Wide Communion Sunday.



BETHLEHEM CHRISTIAN CHURCH.

Rev. E. T. Cotton, pastor of the Plymouth Congregational Church of Cincinnati, Ohio, was in Richmond on Saturday of last week enroute to Eastern Virginia.

Rev. O. D. Poythress and Rev. D. D. Nash were callers at the office of publication on Monday. Mr. Poythress has been assisting in anniversary services at Hopewell.

The Richmond Ministerial Union is planning a Preaching Mission which will be held next February. Rev. R. L. House, pastor of the First Congregation Church, is chairman of the Committee on Census and Visitation.

Rev. and Mrs. F. C. Lester and their three children were callers at THE CHRISTIAN SUN office on Saturday of last week. They were returning to Asheboro, N. C., from New England, where Mr. Lester attended the meeting of the American Board.

CENTENNIAL SERVICES AT BETHLEHEM.

Centennial services were held at Bethlehem Christian Church, Suffolk, Virginia, morning and afternoon, August 24. The pastor, Rev. R. E. Brittle, preached at the morning service. Dinner was served picnic style to approximately 500 people. A history of the church and greetings from sister churches were given in the afternoon. A substantial offering was received for repairs and improvements to the church buildings. Former living pastors include Revs. S. C. Harrell, E. T. Cotten, and G. A. Pierce.

PROGRAM OF EASTERN VIRGINIA YOUNG PEOPLE'S MISSIONARY CONFERENCE.

SUFFOLK CHRISTIAN CHURCH,
OCTOBER 7, 1947,
8:00 P. M.

THEME: "Opening Doors for God,
for Others and for Ourselves."

Prelude.

Worship Service—Young People of the Dendron Christian Church.

Business Session:

Roll Call of Churches.

Awarding of Banners—Mrs. James C. Lynch.

Minutes of Last Meeting.

Report of Nominating Committee.

Treasurer's Report—Mrs. W. B. Williams

Special Music—J. E. Baines.

This Year's Literature.

Offering.

Prayer—Dr. H. S. Harcastle.

Hymn: "Open My Eyes."

Address: "Oslo World Youth Conference"—Robert E. Houff, Presi-

dent of United Christian Youth Council of Virginia.

Hymn: "In Christ There Is No East or West."

Benediction—Rev. Herbert G. Council.

CONVOCATION ON THE CHURCH IN TOWN AND COUNTRY.

The fourth annual National Convocation on the Church in Town and Country will be held in Rochester, N. Y., November 4-6, 1947. For the first time, said an announcement by Dr. Benson Y. Landis, a number of Canadian rural churches will participate in the gathering which each year brings together more than 1,000 rural clergymen, religious educators, rural community leaders and government officials.

The Convocation is sponsored by the Committee on Town and Country of the Home Missions Council of North America, the Federal Council of Church, and the International Council of Religious Education. Dr. Landis is secretary of the Committee.

Speakers scheduled to address the three-day Convocation include Dr. Edmund de S. Brunner of Teachers College, Columbia University, New York; Dr. William E. Mather, Pennsylvania State College; Dr. Evelyn R. Hodgson, State Teachers College, Oneonta, N. Y.; the Hon. Brooks Hays, member of the House of Representatives from Arkansas; John H. Reisner, executive secretary, Agricultural Missions, Inc., New York; and Dr. Harry Richardson, director of training program for the Negro rural ministry, Tuskegee Institute, Alabama.

LAYMAN'S SUNDAY TO BE OBSERVED.

The sixth annual observance of Laymen's Sunday will be held throughout the nation on October 19. The purpose of the special observance is to encourage men to "try Christianity in the field of labor-management relations, in emphasizing religion in education, and in the realm of home, community, national and international relations."

Last year, 30,000 men shared in Laymen's Sunday services in 5,000 churches throughout forty-four States and Canada. The reports made by these thousands of men—farmers, doctors, lawyers, truck drivers, machinists, scientists, teachers, business men—indicate the growing feeling of responsibility on the part of laymen to live daily by the principles the church teaches them.

A TRIBUTE TO THE CHRISTIAN ORPHANAGE AND SUPER-INTENDENT JOHNSTON.

It was a clear cold day on December 1, 1916, when Mr. Charles D. Johnston took up his work as Superintendent of the Christian Orphanage. Though the day was clear the prospects for the Orphanage looked dark. There were forty children to be fed, clothed and cared for. The children were poorly clothed, had the worst sort of inferiority complex and longed for the day when they could leave the institution. The Orphanage was \$7,000.00 in debt and had no credit. When Mr. Johnston arrived at the

Orphanage and began to think of the first meal to be served he found only three pounds of fat meat, only one and one-half bushels of peas (bug eaten) and a 12-pound sack of flour.

There was only one building, known as the Christian Orphanage Building, an old barn, old grainery, and one other old building. The Orphanage owned two horses and no farm machinery, three cows from which they received from two to three gallons of milk a day. The Orphanage property was hemmed in by other people's property. The income did not exceed \$5,000.00 a year. One of the first things Mr. Johnston did was to borrow money, pay the debts and re-establish the credit of the Orphanage. The past forty years of labor and

orphanage. The orphanage is free of debt, balances its budget every year and maintains a comfortable working balance, and the orphanage is highly respected in the association of orphanages in North Carolina.

The boys and girls who have been reared in the orphanage are useful citizens in many occupations and professions. (Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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WORLD WIDE COMMUNION.

By Rev. Robert J. Hodgen,
Silberville, Mass.

One God our Father we adore
For Christ has shown the way.
"Remember me," we hear His voice
O watch and work and pray.

Lord, teach us how to span the world
By brotherhood's strong claim
Of love and justice, harmony;
And break greed's heavy chain.

Of nobleness and sympathy,
With purity of heart,
Kindness and virtue we implore
Shall be the Nation's chart.

As we go forth heeding Thy call
To make the nations one
In spirit, Thou our Leader, guide;
Rule in our hearts alone.

Accept the melody of hymns,
Thanksgiving, prayers and praise
As souls today in Christlike lives
Their world communion raise.
Amen.

devotion on the part of Mr. Johnston and his associates have born fruit. Today there are an average of 80 children in the institution throughout the year, six matrons, three orphanage buildings for the children, a modern grade A dairy barn, fifty head of cattle, a new meat house, grainery, potato house, corn crib, machine shed, two horses and all kinds of modern farm machinery, 275 acres of land in good state of cultivation. The excellent herd of cows furnish twenty gallons of milk a day for the children, and a large surplus which is sold to a dairy to help finance the institution. The children are well clothed and happy. They regard the orphanage as their home, as indicated by the annual homecoming when many of the boys and girls return.

The increase in income from churches and individuals to approximately \$45,000 a year is indicative of the growing appreciation of the quality of service rendered by the

SOUTHERN CONVENTION 1947 DATES TO REMEMBER.

October 3—Eastern Virginia Women's Mission Conference at Congregation Christian Church, Waverly, Va.

Sunday, October 5, 11:00 A. M.—At the Congregational Christian Church, Winchester, Va.

3:00 P. M.—At the Newport Christian Church, near Shenandoah, Va.

8:00 P. M.—At the Linville Christian Church, Linville, Va.

Monday, October 6, 8:00 P. M.—For Eastern Virginia Laymen at Suffolk Christian Church.

Tuesday, October 7, 8:00 P. M.—At Congregational Christian Church, Henderson, N. C., for laymen in that area.

Wednesday, October 8, 7:00 P. M.—(Supper Meeting) Congregational Christian Church, Sanford, N. C. (Men to attend this meeting should send supper reservation to Rev. C. C. Dollar, 6 Third St., Sanford, by October 6.)

Thursday, October 9, 7:00 P. M.—(Supper Meeting) Asheboro, N. C. Meeting is to be held at school cafeteria, Fayetteville Street, Asheboro, and reservations sent to Dr. F. C. Lester, 840 So. Sunset Drive, Asheboro, N. C., not later than October 6.

October 7—North Carolina Women's Missionary Conference at First Church, Burlington, N. C.

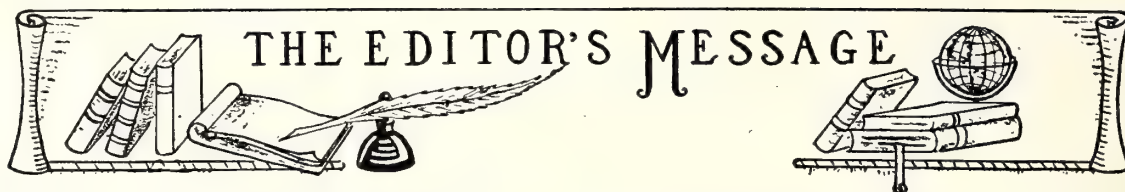
October 21-22—Eastern North Carolina Conference session at Turner's Chapel, near Sanford, N. C.

October 29-30—Eastern Virginia Conference session at Christian Church, Suffolk, Va.

November 5-6—Western North Carolina Conference session at Congregational Christian Church, Albemarle, N. C.

November 11-12—North Carolina and Virginia Conference session at Bethlehem Church, Altamahaw, N. C.

December 2—Eastern Virginia Christian Missionary Association at Christian Church, Suffolk, Va.



WORLD WIDE COMMUNION SUNDAY

October fifth is World Wide Communion Sunday. As the earth turns on its orbit, at each hour of the twentyfour, there will be some group of Christians at the Lord's Table. They will do this in remembrance of a time when thirteen men met together in an upper room for communion with their Lord—their last communion together.

Eleven men left that room to preach a gospel that must have seemed as strange and harsh and magnificent then as it does now. "Ye shall love one another as I have loved you," was Christ's message to them.

Today, faced with the ruins and chasms of this human world, Christians can only draw together again, sit down together and try to recapture the unity of that early communion.

This is the last World Wide Communion before the World Assembly of Churches to be held in Holland in 1948. Christians will see the spirit of the World Wide Communion fellowship given body and substance as the representatives of churches throughout the world sit down together to take counsel on "Man's Disorder and God's Design."

Christians may well pray for those who will be entrusted to represent them—that they may draw their vision from the simplicity, the unity, and the mystery of the Lord's Supper; that they will draw their humility and courage from the knowledge that "I am among you as one who serveth."

AGRICULTURAL MISSIONS

A plea to the churches of America to send at least 1,000 highly-trained "missionary specialists" into Asia and the Orient during the next ten years, has been voiced by John H. Reisner, executive secretary of Agricultural Missions, Inc. Mr. Reisner has completed a seven-month air tour through Burma, India, China, Japan, Korea and the Philippines. His survey was made at the request of the Foreign Missions Conference of North America.

Addressing a luncheon in his honor sponsored by the board of directors of Agricultural Missions in New York, Mr. Reisner called upon American Christians to "mobilize their great ideals and resources to help rehabilitate village life in the Asiatic countries."

"Already," he declared, "Communism is pressing its claims on the rural people in all these countries and is making promises which neither it, nor anyone else, can possibly fulfill.

"If we believe that democracy provides a better way of life it will have to be demonstrated, and demonstrated in the immediate future," he said. "Democracy is the political expression of the teachings of Christianity, an ideal based on religious ideas."

Mr. Reisner proposed that teams of missionaries and native Christians trained in agriculture, home eco-

nomics, public health, and religious education be sent to rural communities to study the problems of village people, to work out answers to their problems of everyday living, and to train village men and women and youth to help themselves.

Asserting that the war merely intensified "age-old" problems of poverty, disease, illiteracy, bad housing, malnutrition and other social and economic disabilities in the Asiatic nations, Mr. Reisner expressed the belief that "a satisfactory agriculture and a satisfying rural life for the villages of Asia depends finally on their being built on ethical, moral and religious foundations."

"The weakness of much rural reconstruction work," he added, "is that it deals only with material things. In any program of rural reconstruction it is quite as necessary to provide ideals which people live by as it is to provide material things which they live with."

Mr. Reisner was former dean of the College of Agriculture and Forestry at the University of Nanking, China. Agricultural Missions, Inc., is an independent, non-denominational organization which trains missionaries in the techniques of scientific agriculture.

MULTI-WORLD COMMUNION

Much is being said and written about the annihilation of distance. Nevertheless, distance remains and the globe trotters are few and far between. The majority of people settle down to one church and one community where parochialism rather than ecumenicity is the order of the day.

There are worlds of communities, cultural, ethnic and religious groups in our modern civilization. Ecumenicity is relative. Each can help in some measure piece together the crazy quilt of society. Ecumenicity develops by the way of countless introductions, it advances through interminable friendships, it proceeds by the sharing of creative religious experiences, it grows from the grass roots as well as being extended by the secretariat.

The church press is an effective agent of the ecumenical movement. Its report of the religious news, its parade of personalities, its wide and frequent circulation bridge endless chasms and create fellowship across state and national boundaries.

The Rev. Robert J. Hodgen offers this interesting testimony in a letter to the editor: "I have been a reader of your excellent paper for four years and enjoy it very much. It gives me a more understanding view of our united work. I wish that more of our New Englanders were readers of your weekly paper."

There is comfort in the realization that "The Christian Sun" does promote and actualize the communion of saints. It goes into many little worlds to report the achievements of other worlds. The Kingdom of God is made meaningful. And that which it has done for more than a century is prophetic of that which it may do in the future.

Hugarian Protestantism

By DR. DOUGLAS HORTON, Chairman
American Committee for World Council of Churches

American Christians may well be gravely concerned about the state of the Protestant churches in Hungary. Have trip-hammer events since the end of the war jolted Hungarian Protestantism out of those patterns of church activity which no longer are relevant to the national life? Can the churches find new patterns that will make Christianity an effective and forward-looking force among the Hungarian people?

The American Committee for the World Council of Churches has what I believe is good evidence that there is a growing realization in Hungarian church circles that changes in the church's point of view must be made—and made fast. In the past, the identification of Hungarian Protestantism with the landholding and professional groups has narrowed the field of Christian evangelism and made it possible for the Marxist parties to win large numbers of people to a secular religion. This is not a tragedy to be met with despair or a show of force; this is a challenge which the Hungarian churches must meet with a solemn reaffirmation of their Christian faith.

Many Hungarian Protestant leaders are also well aware of the great dangers in the state financial support of the Protestant school system since the end of the war. Prior to the war, schools and churches were supported in part by the income from large holdings of land. When the war ended, a long overdue radical land reform took place. This reform was undertaken with such speed, however, that the churches, for centuries relying on a steady financial support from the land, had neither the organization nor the time to establish other means of support. At the present time, some Protestant churches are bending every effort, through the stimulation of lay interest and an increased evangelical program, to support the spiritual and education activities of the church through voluntary contributions from individuals. Until that pattern is well established, the churches face a very grave emergency which only a just compensation for lost lands, paid by the national government, can fulfill.

Although many Hungarian Protestants are working toward a church organization which is financially independent of the state, they are well aware of their responsibilities, as Christians, for the insistent reitera-

tion of those moral principles upon which national and international policies must rest. In a recent report, Bishop Ladislaus Ravasz, the Presiding Bishop of the Reformed Church in Hungary, stated: "It is not the duty of the church to interfere in issues of momentary political affairs, yet she must boldly and unreservedly defend the great ethical and political assets based on the principals of freedom, of human dignity, of elementary (individual as well as communal) human rights."

The Reformed and the Lutheran Churches, representing the largest Protestant groups in Hungary, with about 20 per cent of the total population, are cooperating with the smaller Protestant denominations—Baptist, Methodist, and Unitarian—and also with the Eastern Orthodox churches, in facing the problems of physical survival. Not only have the churches

been seriously affected by the almost universal destruction which followed the German occupation of Hungary and the Russian counter occupation of 1945, but the subsequent inflation and scarcity of goods have left Hungarian churches bitterly impoverished. Shipments of clothes, shoes, and food from American Christians through Church World Service have helped these churches in the task of taking an effective role in national life.

There is good evidence to believe that Hungarian Protestants have faith that as citizens of a nation in which converge the three main types of Christianity, Roman Catholic, Eastern Orthodox, and Protestant, they may be able to play a providential role in the emerging international order. Hence Hungarian church leaders are looking forward with ecumenical interest to the first World Assembly of Churches to be held in Holland in 1948, feeling strongly that their new patterns of church activity in Hungary will be a unique contribution to ecumenical social action.

Messengers of Light

A Dialogue Concerning Some of the More Common Church Symbols

By FERRIS E. REYNOLDS, Ph.D.

Professor of Religion, Elon College, N. C.

**Curia*—O Eulibios, venerable keeper of the keys to the treasure chests of centuries past, my mind is filled with questions!

†*Eulibios*—What are thy questions, fair one? I am thy servant. "Knock and it shall be opened unto you."

Curia—I would like to know this? What is the idea of those figures that I have observed in church windows, upon altar fixtures, and in other prominent church furnishings? Are they just ornaments or do they have a more worthy vocation?

Eulibios—Worthy vocation! Ah, thou hast spoken like the Queen of the South who rivaled Solomon in wisdom. Indeed, those are more than designs and figures; they are "Messengers of Light."

Curia—Thanks, my time-honored friend. It is all perfectly clear to me now, except for one thing. I do not know what you mean by "Messengers of Light."

Eulibios—Pardon me, fair one. I must be more specific. That is a poetic expression which I like to use in place of the less personal

word, symbol. But, if you must be precise, a Messenger of Light is simply a symbol.

Curia—Now, my worthy shepherd of yesterday's wisdom, if you will explain to me what you mean by a symbol, I may be able to hush the curiosity in me regarding those fancy church decorations.

Eulibios—Pray, be thou not so impatient, my dear. Curiosity is a fair garment, and I must say that it becomes you; only, do not soil it with needless haste-making.

Curia—If you must lecture upon virtue, I will be on my way. If not, please answer my question directly. What is a symbol?

Eulibios—A thousand pardons, my lady! I did not mean to lecture. Allow me to proceed with your estimable question.

Curia—Then, go ahead, by all means.

Eulibios—Our word, symbol, comes from two Greek words which mean "to place together." In a symbol two things are placed together in thought and experience until they become grimly associated.

Curia—Two things like love and springtime?

Eulibios—Yes, that is the idea. But in a symbol, usually one of the things is a tangible object and the

(Continued on page 13.)

**Curia* represents the contemporary mind, eager to find the answers.

†*Eulibios* is a personification of the wisdom of the past.

CONTRIBUTIONS

SUFFOLK LETTER.

Five men. Let us pray for them. Let us help them. It may be that the efforts those five men put forth will start a movement amongst the laymen of our Convention that will be very significant. What five men? Why, the five men appointed at the Waverly session of the Southern Convention to head up the Men's Work Committee of our Convention. They are: George D. Colclough, chairman; A. H. McIver, Roy A. Larrick, Cyrus Shoffner, and Harry W. Lee, secretary. I happen to know those men, everyone of them, and I believe our Convention can be greatly profited by having just such men in places of leadership amongst us.

Many of the readers of these lines know George Colclough—the chairman of this laymen's committee. Long connected with Elon, and now secretary of the very progressive Burlington, North Carolina, Chamber of Commerce, treasurer of our Convention and interested in the church. A. H. McIver is an official in the Eastern North Carolina Conference, helps to do the work of that conference, a fine business man, and ready to do his part for the church. Everybody in the Valley of Virginia Conference knows Roy A. Larrick as their conference president and an outstanding Christian layman. Cyrus Shoffner is a leading layman in Church; an official in the Western North Carolina Conference, a member of the North Carolina Council of Churches, treasurer of his conference, and a layman of which the church can be proud. Harry W. Lee is a member of our Portsmouth, Virginia, Church, one of the few laymen to ever hold the presidency of the Eastern Virginia Conference, and is greatly respected in both his home city and his conference. They are five business men. They make a success of their own lives and work and if the Convention, conferences, and churches will help them with this laymen's movement they will help lead us into success with it.

Let us pastors in all our conferences boost the series of laymen's meetings which they are planning. Let us get our men to attend the one held near them—Eastern Virginia, in Suffolk Church, Monday, October 6, at 8:00 o'clock. We ministers are very anxious to have our laymen with us in the work of the church, both in the local church and in the conference.

Let us show them our interest in these meetings, and do what we can to see that they are well publicized and attended. Our laymen are busy men, these are times that test our souls, and they will help if we make it plain to them that we need them, want them, *and will listen to them when we have them!* They will look at the church and its work from differing angles perhaps see certain aspects of it in a different way from the way we see it, but experience proves that they have a way of inspiring their fellows and achieving their goals when they set heart and head to them.

Let me appeal to the laymen of our conferences to show their fellow-laymen—the five above-mentioned men—that they will hear them, and cooperate with them in building a stronger church and a nobler fellowship.

JOHN G. TRUITT.

CURRENT NEEDS OVERSEAS.

Extreme Needs Prevail Despite Two Years of "Peace."—Events have proved that just two years of "peace" are not enough for nations to recover from five and six years of destruction. It takes more time to restore cities bombed to rubble, factories reduced to scrap, farms mined and eroded, seed, livestock, human beings, and equipment all destroyed—than it does to tear down these essentials of civilization. To resettle millions uprooted from their homes, to reunite separated families, to restore shrunk bodies, to give back some measure of hope, security, and confidence involves tremendous physical and spiritual generosity from those of us still in a position to give.

America is just becoming aware that half the world's people have too little to eat and that many of these are constantly just short of starvation. Last winter, the hardest in a generation in Europe, was followed by floods in the spring, and drought all summer. Again, Western Europe will have a short crop of grain and potatoes and this deficit must be made up by imports from America. Even England has had to restore wartime food measures. In Germany, Austria, Poland, Italy, Greece, Japan, India, China and several other nations hit by the war, the daily calorie level, especially in the cities, will be less than one half of that enjoyed by Americans.

Food rations are at a minimum. In German cities the average level is less than 1,500 calories daily; Americans eat 3,300 calories daily. With the average wage earner in the above named countries getting less than \$2.00 per day, he cannot buy \$2.00 a pound butter. Rice production in the far east has been far less than expected this year and the price of rice in Oriental countries is again too high for the average family to get even a minimum for health. Starvation, perennially present in China, is worse than in past years.

UNRRA stopped in June, 1947. With all its faults, it meant the difference between life and death for millions. Private agencies, such as Church World Service, are needed more than ever to fill the gaps left by governmental relief.

Fuel Shortages.—The Ruhr Valley, chief coal producing field of Europe, is running at about 50 per cent production capacity due to lack of food, proper work clothing, and feeling of insecurity among the workers. Lack of food is the chief reason for the low worker output, however. Without enough coal the factories cannot run or homes be heated. People who are eternally cold and hungry simply cannot do a decent day's work.

Clothing Needs Acute.—It is in supplying clothing, bedding, shoes, and household necessities that Americans can do the most personally for overseas victims. For seven years now, textile production in Europe has been very short with factories destroyed and cotton imports shut off. Millions escaped in bombing raids with only a single clothing outfit and no changes. Underwear quickly disintegrates where soap is lacking. Shoes, doubled in price by American price changes cost \$50 a pair in Warsaw, with the worker making less than \$2 per day. Such necessities as baby diapers, socks, wool blankets, cloth for bandages, and other goods considered essential in a family are simply not to be had for most European families.

Children will go without shoes in northern Europe again this winter. Our cotton feed bags will again be worth several dollars. Needles, thread, darning materials—all these essentials will be lacking for housewives who must mend clothing *ad nauseum*. One great need is for hot water bottles for people to carry to bed in icy homes. Another is for flannel night gowns for the aged who have too little food, fuel, and clothing to keep them warm.

Other Supplies.—Other necessities

(Continued on page 8.)

News of Elon College

By PRESIDENT L. E. SMITH.

ELON COLLEGE—AN OPPORTUNITY FOR OUR CHURCHES.

The campus of Elon College has never been more beautiful than now. The physical equipment has been greatly improved during the summer months. West Dormitory and Ladies Hall have been redecorated and carpets added for the halls and stairways and in the social rooms. The other buildings have been thoroughly cleaned and are in the process of being redecorated. It is inspiring to see the beginning of the building program provided for through the Expansion Program for Elon College. The power house is now under construction and the site designated for the new gymnasium. Other buildings are sorely needed and the members of our churches should rally to the support of the Expansion Program through liberal contributions. The \$100,000 Staley-Atkinson-Newman Fund Foundation for Christian Education has not yet been raised in full but the college is endeavoring to increase its services to our churches through its Department of Religion. The college has a group of splendid ministerial students and students preparing for Christian Education work this year, and the faculty in the Department of Religion would be a credit to any college. Never before in the history of our nation has there been a greater need for moral and spiritual direction. The need for full time Christian workers is acute and no investment we could make would be wiser than an investment in Christian Education in institutions like ours at Elon College.

The student body is the largest in the history of the college and there is an excellent spirit among the students. The faculty is of high caliber and this year bids fair to be one of the best years in the history of our institution.

The apportionment contributions and special gifts which the members of our churches and the friends of Elon College are making or may make will pay great dividends in the years ahead. An intelligent and vital faith is essential for the needs of our day, and the support of Elon College will enable Christians to discharge their obligations to their country, their world, and their God.

President L. E. Smith is giving

himself unsparingly at Elon College as a servant of the churches. He needs our prayers, counsel, and generous contributions that the cause of Christian Education at Elon College may help meet the needs of our world in its present uncertain and disturbing plight.

Our Convention has committed itself to raise a minimum of \$12,500 on apportionment for Elon College annually. Until the last year or two they have not come near paying the apportionment in full. Let us pay the apportionment in full this year and send an extra amount. Remember Elon College in your prayers and include her in a special financial contribution.

WM. T. SCOTT.

AN IMMEDIATE EMERGENCY.

The last days of September are bringing unseasonable weather. An early frost is forecasted. Already we are having to provide heat for college buildings.

The present heating equipment was installed in 1904-05. The boilers were second-hand then. Originally they were intended to heat East Dormitory, the administration building, and West Dormitory only. Later North Dormitory was added, making a total of four buildings. At present the old heating plant is providing heat for ten buildings on the campus and five off the campus. This equipment has served efficiently and long. State authorities have ordered a reduction in steam pressure. This will make it difficult to keep the dormitories and classrooms warm. We must provide new equipment as quickly as possible.

The new building is to be completed by the last of this month. The boilers are to be set and the stokers installed. Contract to erect a brick smoke stack has been let to Consolidated Chimney Company of New York, and is to be completed the early part of November. Contract for boiler room equipment and heat distribution system has not been awarded. All bids now pending seem to be excessively high. We hope to get the entire heating plant completed and ready for use as near the first of the year as possible.

The purpose of this article is not simply to acquaint the constituency of the College with existing condi-

tions and progress toward providing adequate heating facilities for the College but to make the blunt statement that the College does not have the money necessary to pay for this equipment. Under present banking loans it is impossible to borrow the necessary funds from a bank. The only course left to us is to provide the necessary funds for this emergency. It is an emergency! It is an immediate emergency!

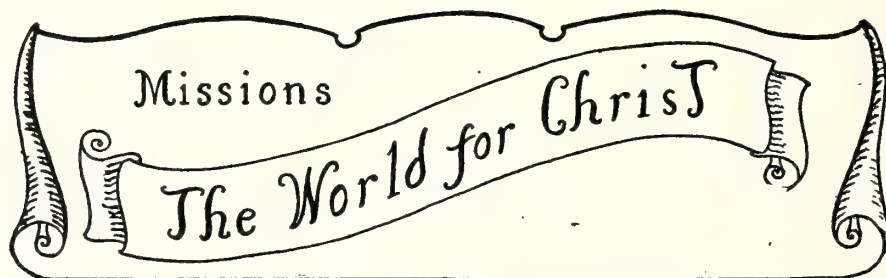
My dear friend, as you read this article, won't you feel that it is not only a duty but a privilege to help provide comfort for the students who have come to Elon College for their education? This undertaking cannot be postponed. It isn't a question of whether it is a good time to build or a bad time to build. It isn't a question to be argued in any way. It is simply a job that must be done and done as quickly as possible.

Contracts already let total \$64,360. The low bid on plant equipment and heat distribution system is \$72,400. This contract has not been let. This is a total of \$136,760. The architect's figures make the cost of the project \$148,000, plus the architect's fees. Every effort is being made to reduce this figure. We have in hand a total of \$45,000 toward this project, leaving approximately \$100,000 to be secured. Shortly this information will be conveyed to churches in the Convention and individuals with the earnest request that they all come to the rescue of the College in this time of need. We have made such a good record in past years that we cannot afford to have it spoiled now. We should be reminded that prior to 1931, it was necessary to raise by subscription a total of \$50,000 each year for current demands at the College. Since that date not one dollar contributed has gone for current accounts at the College other than that contributed through conference apportionments. All other gifts have gone to pay debts and increase endowments. We now face the necessity of raising this money, not for operating expenses, but for capital improvements. I know that the friends of Elon College will be glad to contribute to help meet this emergency.

NO OFFERINGS THIS WEEK.

The only money that the Church is asked to contribute for the current expenses of Elon College is that given through conference apportionments. The amount apportioned by the Convention for this purpose has not been increased in a quarter of a century.

(Continued on page 14.)



THE ANNUAL MEETING OF THE MISSION BOARD.

The Mission Board of the Southern Convention held its annual meeting in the Suffolk Christian Church, Suffolk, Virginia, September 17-18, 1947, with all but one member of the board present.

Reports indicate that the past year has been one of the most successful years of the Mission Board. The churches have responded generously to the financial needs of the Board. The Treasurer's Report revealed \$41,555.33 raised in 1946-47 as compared with \$36,928.43 in 1945-46. We were especially gratified that \$11,363.74 was raised for the Shaowu Mission. The Board paid high tribute to our loyal women of the Convention who contributed generously to Shaowu and to other missionary causes, their contributions being \$14,514.32. The sum of \$14,932.55 was received for home mission work to assist thirty of our churches within the Southern Convention and to contribute a share to the work of our National Board of Home Missions which serves in 48 States. The sum of \$25,934.83 was contributed for foreign missions through the American Board of Commissioners for Foreign Missions, serving a world constituency of forty-three million people, including the two million people in the Shaowu Mission for whom we are responsible through our missionaries, Rev. and Mrs. Richard L. Jackson, Miss Frances Whitaker and Dr. Edward Riggs.

Special mention was made of our Reidsville Church which is now supporting Rev. and Mrs. Robert C. H. Mueller in India and Miss Harriet Summerville in Africa. The Reidsville Church during the past year contributed \$3,012 for these projects and in addition to this made their usual contribution to the foreign mission apportionment. The interest of this church in missions is an example of what could happen in many of our churches in the Convention.

Though the year 1946-47 was one of the best years in the history of the Mission Board, the Board adopted one of its most courageous budgets for 1947-48. The sum of \$65,000 was

adopted as the budget for the coming year which means that we shall have to raise approximately \$18,000 more this year than during the past year. The Board feels that the churches of the Convention would come to the support of this budget if they could know that in so doing they would help the board continue appropriations to our developing churches within the Convention, to establish a new work in a most promising field in one of our rapidly growing cities, and to discharge its obligations to our new church in Asheboro and Bay View.

Asheboro is preparing to begin immediately on construction of their new building and the work in that growing city will help to strengthen the 20 rural churches within a distance of 15 miles of Asheboro. The Bay View church is preparing its plans for construction of its new building.

The members of the Board paid high tribute to the devoted labors of the late Col. J. E. West and Mrs. C. H. Rowland, two leading figures in the mission program of the Convention. These devoted leaders passed to their heavenly reward during the past year.

The Mission Board earnestly solicits the liberal contributions and prayers of the constituency of the Southern Convention that our courage may be matched with devotion and generous contributions.

H. S. HARDCASTLE, *Ch'm'n.*
WM. T. SCOTT, *Ex. Sec'y.*

MISSIONARY OFFERINGS. REPORT FOR SEPT. 19-25, 1947.

Sunday School.	
Burlington—N. C. & Va.	\$ 93.25
Churches.	
Smithwood—W. N. C.	10.95
Seagrove—W. N. C.	26.70
Rosemont—E. Va.	58.32
Happy Home—E. Va.	7.14
Total	\$ 103.11
Total for period Sept. 19-25	\$ 196.36
Previously acknowledged ..	4884.04
Total since September 1 ...	\$ 680.40

Respectfully submitted,
WM. T. SCOTT,
Superintendent.

CURRENT NEEDS OVERSEAS.

(Continued from page 6.)

are equally short. Silverware is so short that in some orphanages one spoon must serve for three children. Such simple necessities as frying pans, coffee pots, sauce pans, hammers, etc., are entirely lacking in thousands of homes overseas. Candles, medical supplies, vitamins, toys for children—all these are beyond the reach of the average person.

Housing.—In Warsaw, every building in the city was either damaged or destroyed. The central part of Dresden is completely demolished; so are countless other cities. Village after village throughout Europe was completely razed.

Reconstruction Needs.—Farm equipment, livestock, seeds, and tools of all kinds are needed. In some sections of Poland 75 per cent of the farm animals are gone. The 300,000 head of cows and horses sent to Europe by UNRRA has replaced less than three per cent of the livestock killed or driven off during the war.

Mental and Spiritual Needs.—Even worse than the shortage of physical necessities is the breakdown of morale and morals in the face of need. People who have been driven, beaten, bombed, and oppressed, need love and feeling that *somebody cares*. This need is equal to or greater than the craving for bread. Morals, which depend so much on an adequate supply of food, clothing and shelter, have dropped in the absence of these necessities. With a package of cigarettes commanding a greater price than a woman's body, morals are hard to maintain.

The rebuilding of organized spiritual life—the churches—is a tremendous task. As the chief agency for spiritual revitalization the physical properties and personnel of the churches must be given every possible means of rehabilitation.

Send your contributions to the Congregational Christian Committee for War Victims and Reconstruction. Your gifts should be sent to The Southern Convention Office, Elon College, N. C., designed for "C.W.V.R." and they will be forwarded promptly. Many churches of the Southern Convention will observe World-Wide Communion on Sunday, October 5, and will receive a special offering for CWVR. We may best remember our Lord and Saviour, Jesus Christ, by ministering to hungry, sick, lonely people, for whom he died (just as he died for us). "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

OUR THANK OFFERING FOR 1947.

"It is a good thing to give thanks unto the Lord." In these or other similar words there runs through the Bible the place of the thankful or grateful spirit in human hearts and human life. And this thankful spirit is not to be confined to one day or even one season—it is to be a permanent quality of the heart. Furthermore, it is not to be merely a matter of words but of deeds. Thanksgiving is to find expression in thanksgiving. Appreciation is to find expression in action.

But there are advantages in special seasons of thanksgiving, and in special forms of thanksgiving. Thanksgiving Day, for instance, has the advantage of crystallizing the spirit of gratitude and appreciation, and of quickening the impulse to translate thanksgiving into thanksgiving. Thus it is that the Women's societies of the Southern Convention usually have a Thanksgiving or Thank Offering Program in connection with the Thanksgiving Season. And quite properly they blend profession with performance, they seek to express the spirit of thanksgiving by making a Thank Offering for some democratically accepted object or project. Sometimes it is for what we would call "home missions" and sometimes it is for what we would call "foreign missions." And as usual, the women have always responded in a gracious way and in a generous spirit. These offerings have always made substantial contributions to the progress of the Kingdom.

Let this year be no exception! The project or object of this year's Thank Offering is the Fund for the Superintendent's home which is being planned by authoritative Convention action through its Executive Board. It was a decision democratically arrived at. It should enlist the support of the churches and the conferences of the Convention. It is a needed project and merits support. Let us offer the sacrifice of thanksgiving, and let us also bring an offering as we come into His courts, an offering that shall go toward that which will be a symbol of the unity and the strength and the spirit of our Southern Convention.

H. S. HARDCastle, *Pres.*,
Mission Board.

NEW FROM THE SOCIETIES.

NEWPORT NEWS, VIRGINIA.

The Woman's Auxiliary of the First Congregational Christian Church of Newport News, Va., has come to the close of a very successful year.

At the evening service on November 17th the auxiliary had charge of the worship service, at which time we held our Thank Offering service. The offering amounted to \$100.00. In August, we sent an additional \$50.00 to Shaowu Mission in China.

All circles of the organization have worked hard. One circle donated an electric refrigerator to the church kitchen, while another donated brass candle holders to the parlor. This same circle had a beautiful oil painting framed also for the parlor. The oil was done by one of our young church members.

Each circle had some friendly service project. They included: Carroll County work, money and clothing for Elon Orphanage, milk fund in India, clothing for needy, and sewing garments for the needy people of Europe.

Two members of our organization were lost by death this year. One left the city. We now have 118 on roll. This is double the amount we had on roll three years ago when our president, Mrs. C. L. Pope, went into office.

All conferences were attended and all apportionments were paid required to make us an honor society. Five members attended the School of Missions held at Elon College June 16-20.

The most outstanding event of the year was the celebration of our Ninth Anniversary. Seventy-four persons attended the banquet held in honor of the occasion on February 10th.

We took part in the World Day of Prayer and World Community Day held jointly with other churches of the city.

We keep at the church a box so our members can deposit used clothing to be sent to those in need overseas.

Our church parlor has been completely furnished now and we have paid off all debts for it in full.

Dr. Hardeastle taught our home mission book, *Portrait of a Pilgrim* on January 30th. Mrs. J. F. Morgan of Norfolk taught our foreign book, *India at the Threshold*, on March 12.

Dr. Hardeastle taught the book, *Divine Fatherhood*, at our June meeting.

The Auxiliary had the pleasure of entertaining the C. M. A. Conference held at our church on December 3, and also those who attended the general conference in October.

At our next meeting, the last of the year, an installation service will be held for officers of the coming year.

Respectfully submitted,
MRS. HURLEY J. SKINNER,
Secretary.

* * *

BURLINGTON.

The members of the Woman's Auxiliary of the First Church of Burlington have had a full program of local and world mission work this year.

Our church was hostess on World Community Day, November 1, 1946, to the Council of Church Women of Burlington. We joined with the other members of the Council in entertaining the public school teachers at a picnic and with the other churches paid the salary of a colored Bible teacher in the colored public schools.

We have had Bible study every fourth Monday from January on, with Rev. M. W. Stevens, our pastor, as teacher. The auxiliary re-furnished our pastor's study and the Sunday school nursery. We observed World Day of Prayer with other churches in the community. Our chairman of the Cradle Roll Department arranged a christening service in the church on May 11, 1947. The auxiliary presented a life membership to Mrs. W. W. Sellars in recognition of her devoted service as our president for the last two years. Two memorials also were given this year: one in memory of Mrs. J. N. Malone and one for Mrs. W. H. Carroll.

The Burlington Auxiliary had fourteen members present for the state conference in Raleigh on October 1, 1946, and will be hostess to the conference in 1947. We were hostess this year to the Young People's Rally on February 15 and 16. There were nine of our members present for the Spring Rally at Reidsville.

Our women gave 120 new books to the Elon College Orphanage and had their library brought up to date by our city librarian and our Friendly Service Chairman. We also sent the orphanage boys and girls dresses and suits for Easter and gave \$65.00 to the orphanage as a friendly service gift.

At one meeting an interesting program was given by Mrs. D. R. Fonville on our mission at Sahowu, China and our thank offering for Shaowu was \$200.00. We packed and sent

(Continued on page 14.)

FOR THE CHILDREN

A NEW DECLARATION.

A "Declaration of the Rights of the Child," which enlarges and expands on the Declaration of Geneva, made in 1923, was proposed for America by H. Claude Hardy, Vice-President of the Save the Children Federation, speaking in Knoxville, Tennessee, on September 17, at the Sixteenth Annual Field Conference of the Area Directors of the Save the Children Federation, national child service organization which is carrying on an expanding program in disadvantage areas of rural America.

Dr. Hardy, former Superintendent of Schools at White Plains, N. Y., said that the Declaration of Geneva—hitherto accepted as a basis for the work of the International Union for Child Welfare of which the Save the Children Federation is a member—was good as far as it went, but that America with its vast resources could work toward something more comprehensive, in the hope that sometime the concept would be extended to all the children of the world.

Here is the "Declaration of the Rights of the Child" that Dr. Hardy proposed:

1. The child is entitled to a happy childhood, free from unwarranted fears and anxieties.
2. The child is entitled to the affection, interest, encouragement, and sympathetic understanding of his parents, elders, teachers and friends.
3. The child is entitled to a maximum of good health and must be provided with essentials thereto.
4. The child is entitled to the opportunity to obtain as much education as he is capable of receiving.
5. The child is entitled to receive by precept and example adequate training in democratic living.
6. The child is entitled to experiences that afford him the greatest satisfactions of life that come from knowing the difference between right and wrong, truth and error; from work well done; and worthy achievement.
7. The child is entitled to receive a concept of freedom that includes duties as well as privileges and to training within his capabilities which will enable him to become a productive member of society.
8. The child is entitled to have the opportunity to learn and to prac-

tice the principles of democracy in all human relationships, and to realize that he is a citizen of one world with all the implications connected therewith, and that we are all members of one family.

Dr. Hardy added:

"One needs only to look at the schools and their programs in some of the sub-marginal areas of America and at some of the children in our city slums, to see how far we are falling short of this ideal. But if we are to save the world for democracy we must strive toward it. It cannot be reiterated too often that those whom we are educating today will determine the destiny of America tomorrow. It is for us to say whether we are going to place that destiny in the hands of a people who are, on the whole, well-adjusted and happy, or whether our future will be influenced, perhaps controlled, by a sizeable group of malcontents, who are dangerous because they are denied the advantages and the training which our country has within its power to give."

HOME OR HOTEL.

By J. C. BAKER.

Issued by the National Kindergarten Association.

"We're running a juvenile's hotel, Ruth, not a home," Bill Sr. remarked, watching their children dash off after dinner.

"Ann went to a meeting," Ruth stacked the unwashed plates. "Linda had to practice yells, and Billy had to—"

"Why did they have to?" Bill put the silver on a tray. "That judge, speaking over the radio last night, said juvenile delinquency would almost disappear if parents kept their children at home more."

"But our children would never—" Ruth began confidently.

"All parents say that *beforehand*. But granting ours won't get into trouble, I'm just vain enough," he grinned, "to think they're missing something by not knowing me—and you—better."

"We're missing the enjoyment of them, too. But how—" she pondered.

"We'll find a way!" Bill declared. "Several, maybe."

He and Ruth made out a time schedule for each of the children.

The schedules listed everything: time to be spent at meals, in groom-

ing, at school, music practice. "They should have two or three hours daily to do things with us," Bill figured. "And time for homework, if needed—and for washing the dishes."

"But at night they've committee meetings or—"

"Extracurricular activities are fine, but need they take so much time?"

"Let's find out," Ruth said.

So the father and mother talked with adult leaders of the children's various activities. They showed the crowded schedules, explaining that, except at mealtimes, they seldom saw their children.

"You're right," most of the leaders assured them. "The home can scarcely build character if the children are away too much."

"Chorus practice would require only an hour if the students were prompt," the music teacher said. "More meetings could be held after school," said a class sponsor. "Such meetings would please us better and save an evening for you," added another leader.

Youth activities having been re-organized to conserve time, the parents asked Ann, Linda, and Billy to make their own schedules. This having been done, as all were finishing the dishes after a delicious dinner it was gently pointed out to the children that the schedules they had prepared left inadequate time for music practice, sleep, and *visiting with parents*.

"How do we *visit with our parents*?" asked Ann warily.

"Play games," answered her father. "Help me set up this table-tennis equipment."

"Or read together," added her mother.

Ann shrugged. "Just by ourselves?"

"We'll have your friends in to sing quite often," Mother promised.

Billy now had time for his stamps hobby—Linda enjoyed helping him. Ann remained politely aloof until they began reading plays—library-style. "Let me take the lead!" she exclaimed. "Maybe it'll help me to get a part in the junior play."

Mother always put on a pretty dress for a home "party." Father wore a gay tie. Often the girls decorated the dinner table, serving the ice cream later in the evening. Current-events contests, riddles, puzzles were joked over. Backyard picnics with young guests were frequent.

"It's revolutionized your schedules considerably, and mine, too," Bill chuckled after two months of the new arrangement.

"They needed it," Ruth Added.

Book Reviews

SEEDS OF REDEMPTION. By Bernard E. Meland. The Macmillan Co. \$2.50.

The reviewer read this book in one gulp and then, with red pencil in hand, returned for a more leisurely perusal of its 162 thought-provoking pages. The whole book should be underscored in red ink.

The author envisages our cultural predicament as the product of our feverish search for power and ease. "The cultural ideal that has risen like a towering spire over this American scene is the acquisition of power" (page 7). Science and industry have supported each other. Schools and churches have allowed themselves to become adjuncts of industry, appropriating its cultural ends, adopting its methods, and rejoicing in its visible prosperity. This has been at the expense of the sensitive life, the kind of life that is capable of distinguishing between "better and worse, beauty and ugliness, significance and the evils of mediocrity, justice and injustice, human good and human degradation" (page 9).

Although our cultural day is far spent, Dr. Meland believes there is hope for its redemption. God is still at work in his world. We must develop an awareness of ourselves in the religious sense. The religious perspective is unique in that it compels man to take account of his "creatural relations with whatever in the living process creates and sustains his being" (page 27).

He refers to the scholars who have been concerned with giving empiricism a metaphysical interpretation. Initiated by Henri Bergson in his doctrine of the *elan vital*, it has been advanced by S. Alexander, G. Lloyd Morgan, Jan Smuts, Alfred North Whitehead, Henry Nelson Wieman and others. It is evident that the author has been greatly influenced by the thinking of Whitehead and Wieman, but his work is no mere reproduction. He has mastered their ideas and arrived at his own conclusions. Adopting the organismic concept of the life-process, Meland defines God as the "sensitive nature within nature," working as a redemptive agency in what would otherwise be chaotic activity.

The fundamental event of this age, the event to which all others are secondary, is the shaping of a world community. "This concept of world community," he writes, "is a culmi-

nation of a *tendency* in our life which has been occurring throughout the generation of people now living. . . . That *tendency* in our life has been a gathering on the side of organism as over against what we might call atomism" (page 119). Dr. Meland fears that our easy talk of Onê World may result in a harmful veneer of universalism. "I am looking for the style makers to come out with fall suits for men revealing an interbreeding between the breeches of the Roman Cossack and the drab tunics of the Tasmanian shepherd" (page 127). If the church wishes to contribute to this growth of community it must do more than send its ambassadors of faith abroad, talk up the ecumenical mind, and organize a World Council of Churches. It must devote itself to the more subtle and exacting task of nurturing the growth of "a way of living, within local communities, that is continuous with the wide world, and creative of its spiritual culture" (page 132).

This is an immensely important book. The minister will discover in it seed for many vital sermons. The author has included one of his own poems: "God In the Morning." This alone would be worth the price of the book.

CHARLES F. JACOBS,
Waterloo, Iowa.

* * *

CHRIST IN DRAMA. By Fred Eastman. The Macmillan Co. New York. \$2.50.

The fly leaf describes this little book as being "A study of the influence of Christ on the drama of England and America. The Shafer Lectures of Northwestern University, 1946." Dr. Eastman, author of many plays, is the distinguished professor of Biography and Drama at Chicago Theological Seminary.

He begins with the miracle plays of old England, the significant development that led to the foundation of the great Elizabethan theatre. Here, he examines the "Influence of Christ in Shakespeare's Plays." Dr. Eastman examines the principal characters, their manners and actions, and loyalties; the author's spiritual insight—is his life harmonious with that of the Master?—and the total effect of the play upon the audience. And so, beginning with Shakespeare, who had no theological axes to grind, but a profound "interest in the human soul as a battleground of good and evil and of conflicting loyalties," the author continues with contemporary British and American drama, and concludes with drama in the Church.

One of the refreshing incidents related concerns the author's family. He promised his young sons that they could enact any Biblical story they chose, and to his chagrin, the boys picked Adam and Eve. The ancient tale was re-enacted to the immense pleasure of the children. This diversion was chosen by the family as a substitute for the movies after the children informed their parents that they preferred the excitement of the movies to a family altar. Many parents and children would delight in the Dramatic Family Altar.

Church and radio drama are discussed and suggestions given for new and better plays to be presented by church or church school groups. An appendix gives an excellent list of the major dramatists of the Western World with notations of those whose plays are recommended for reading and presentation by church people.

Once the church and the stage were the same. Today, for the most part, the pulpit and the boards are miles apart. If they are re-united, as they should be, it will be largely through the work of such men as Fred Eastman. J. J. H.

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Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

CHRIST THE MINISTER OF BETTER THINGS.

LESSON II—OCTOBER 12, 1947.

MEMORY SELECTION: *He is able to save unto the uttermost them that draw near unto God through him.* Hebrews 7:25.

LESSON: Hebrews 3:1-8:5; 9-10; Mathew 4:1-11.

DEVOTIONAL READING: Philippians 2:1-11.

Jesus Christ the Son of God.

"Having then a great high priest, who hath passed through the heavens. Jesus the Son of God . . ." As was stated in last week's lesson the writer of Hebrews was emphasizing the supremacy of Jesus Christ, emphasizing the superiority of the New Covenant over the Old Covenant. The words quoted above simply reemphasize that thought. The Jewish dispensation had a high priest, Jesus referred to as "a great high priest." The Japs believed in various stages of heavens. The writer of Hebrews states that our "great high priest" had "passed through the heavens"—he had entered into the very presence of God himself in the heavens of heavens. For this writer, Jesus was the Christ, the Son of the Living God.

A Sympathetic and Strong Saviour.

"For we have not an high priest that cannot be touched with a feeling of our infirmities, but one that hath been tempted in all points like as we are, yet without sin." Even if Christ had dwelt apart from the world and the life of men, He would still be a grand and glorious Saviour. But the thing that makes him all the more grand and glorious is the fact that he took upon himself the likeness of man, that he dwelt among men, that he was tempted in all points like men. He has put himself in our place, he knows what it is to be tempted, he knows just how we feel, and he is able to help us all the better because of that fact. In his case, however, sin never conquered him. Therefore he can help us to conquer temptation.

Humbly, But Boldly to the Throne of Grace.

"Let us draw near with boldness unto the throne of grace, that we may receive mercy, and my find grace to help us in time of need." No man ought to be brash in the presence of God. He will not be bold in the

wrong sense of that word. He will be humble before God. But he can come boldly in the sense that he can come confidently and trustfully because he has been invited and because he knows he will be accepted through the grace of Christ. He is to come, both to obtain mercy for sins already committed, and grace to help in time of trouble. We would have more victories and fewer defeats if we came to Christ seeking his help in advance, rather than waiting to ask his forgiveness for the past.

A High Priest Forever.

The high priests in Israel held limited tenure of office, even though they held it for life. Their priestly office passed from one to another as one after another the high priests died. But Christ is an Eternal High Priest. He liveth evermore to make intercession for saints.

The Great High Priest's Atoning Work.

The high priest ministered day by day, offering sacrifice, which really never could take away sins. Furthermore they were themselves sinful. But Christ our Great High Priest, himself without spot or sin, offered himself once and for all for the sins of his people, and is now set down on the right hand of God. I speak of a mystery, a mystery which some of the greatest minds in Christian history have not been able to explain clearly. But Christian thought at its highest and best has felt that the central fact was simply and sufficiently stated in the phrase, "who loved us and gave himself for us" or "he died for our sins according to the Scriptures," and such similar statements of the atoning work of Christ.

Holding Fast Our Confession.

"Let us hold fast the confession of our hope, that it waver not." "Let us hold fast our confession." Thus does the writer warn against wavering and waywardness. Many people, young and old, make a good confession of faith in Christ. But alas, they do not hold fast their confession. Like Demas, they love this present world. Like the seed that fell among the thorns, the better things are choked out. There are all too many people today who are taking too lightly their church vows or covenants. We need a revival of renewed loyalty to Christ and his church.

Provokers.

In one way, Christians are to live at peace with one another and to be centers of good will. But in another sense they are to be provokers. But provokers, callers out, of love and good works. There is to be a spirit in them, and an enthusiasm about them that will stimulate others to love one another and to do good works.

Not Forsaking the Assembling of Themselves Together.

Private worship and devotion should have a larger place in the daily life of a Christian. Man cannot live by bread alone. But there is also a need for public or corporate worship. "Forsake not the assembling of yourselves together." Like mercy, the habit of going to church and to public worship, is twice blessed. It helps the one who goes, and it helps the church and the cause of Christ. It is a splendid way to bear one's witness to his faith in God and his respect for God's day. My heart was warmed twice in succession as I rode on the bus on my way to church last Sunday. As I got on the bus I saw a teen-age boy, almost a young man, with his Sunday school quarterly on his lap, unabashed and unashamed. He was bearing his witness to his loyalty to Christ. On this day when that young man or older boy could have done a hundred other things and gone a hundred other places, he had chosen to go to his Sunday school. I thanked God and took courage.

And a little later, a gentleman got on the bus and sat down besides me. He had a Bible under his arm and I asked him if he were a Sunday school teacher. He replied that he was not a teacher, but that he was a member of a Men's Bible Class and that he liked to carry his Bible so that he could follow the exposition of the lesson. It warmed my heart to see that man, quietly and unashamedly bearing his witness to the place that God's day and God's word had in his life. Far too many people, good people, even Christians are all too careless about their attendance at services of worship.

URGENT CALL

For one young man and one young woman to teach physics, chemistry, and biology; and two women to teach mathematics in Near East Mission High Schools for at least a three-year term.

CANDIDATE DEPARTMENT
AMERICAN BOARD

14 Beacon Street Boston, Mass.

MESSENGERS OF LIGHT.

(Continued from page 5.)

other an abstract idea or quality. The apple blossom might be regarded as a symbol of the delicacy of spring, but there are so many different objects associated with spring that no one of them is able to gather unto itself any considerable symbolic value. Love affords a better illustration. For most of us, love has been associated with a band of gold, called a wedding ring. You "get" what I mean?

Curia—Now you are talking my language. Please go on.

Eulibios—As I was saying, love and the wedding ring have become so firmly associated in our minds that the physical object has become a symbol of the more illusive reality that we call love.

Curia—O, I see now. A symbol is a kind of sign—a sign language, so to speak.

Eulibios—Yes, that is right.

Curia—Then we have other symbols besides those found in churches?

Eulibios—Certainly. Did you never see the three balls hanging over a pawn shop door, or the red and white column marking the place where the barber plys his trade?

Curia—So, these are symbols? I had never thought of them in that way. Why, there are symbols in all the different departments of life, are there not?

Eulibios—There are indeed. And they are not much different in *essence* from those you have seen in churches, except that the Christian symbols stand for the loftiest realities and experiences that mankind has ever had. Because religion lives upon the threshold of eternity, its symbols inspire the mind to reach out into the hinterlands of Infinity.

Curia—Tell me, then, about the symbols that are commonly found in our churches. What do those oblong figures used in church windows mean? They look like little fish following each other.

Eulibios—Those are fish, my friend. From the very early days of the Christian Church, the fish was associated with the ministry of Jesus. You remember that the first disciples were fishermen?

Curia—Yes, but how did that fact give rise to the symbolic fish?

Eulibios—No one seems to know exactly, but there are several possible explanations. For one thing, Jesus promised His disciples that He would make them "fishers of men." Then, too, the Greek word

for fish is *ikthus*. If you take the first Greek letter of each word in the Christian affirmation "Jesus Christ, God's Son, the Savior," you have the word *ikthus*.

Curia—Ingenious, my sagacious patriarch, but how about the figure of the three circles, each intercepting the other; what does that mean?

Eulibios—The circle stands for eternity. The reason for this is not difficult to trace. There is no end of the line that makes a circle. The circle is complete in and of itself. Do you follow the logic of this?

Curia—Yes, but why put three of them together? Can you multiply eternity by three?

Eulibios—The three circles together denote the three Persons in the infinite Trinity.

Curia—Tell me about those artistic little diagrams that look like a college insignia. One sees them on Bible markers and altar cloths.

Eulibios—Those are called Christograms, or simply Christian monograms. There are two classic ones. The XP is the older one. It is made from the first two Greek letters of the name Christos, and has been widely used by Christians since the earliest days. The figure gained universal popularity from the exploits of Constantine, the first Roman emperor to sponsor the Christian faith. According to popular legend, this ambitious military and political leader was inspired by a vision shared with his soldiers in which a mighty sign appeared in the heavens, the sign XP, and under it were the words, "In This Sign Conquer." This ancient figure has represented Christian faith for centuries. The IHS monogram developed much later. It is derived from a contracted form of the Greek word for Jesus (Ihsous) consisting of the first two and last letters. At first a contraction sign was inserted between the H and S, but that was soon dropped, and the monogram, as we usually see it, resulted. Centuries later, when Latin became the prevailing language of Christians, the letters of the insignia were latinized, and interpreted by the words "Iesus Hominum Salvator"—"Jesus the Saviour of Men." The significant thing is that the IHS is an ancient Christian monogram that gathers unto itself all the significance of Jesus for us men and our salvation.

Curia—They are very attractive. I am glad to know more about them. What is the story behind those flame-like designs and palm branches that are used in church

windows? Are they just ornamental, or do they, too, have symbolic meaning?

Eulibios—The flaming fire stands for the work of the Holy Spirit. It suggests the idea of cleansing and purifying. In most representations, the higher the flames reach, the brighter they become, because the impurities have been removed in the process of the Holy Spirit's ministry. In the very early days of the Christian Church, the palm branch was used to mark the graves of the faithful who had been cut down by persecution. In the catacombs of Rome, many of these nameless resting places have been identified by the sign of the palm branch. It was a kind of picture language that expressed the faith of the Christians that their beloved dead would share in the Triumph of Christ. In church windows these palm branches are often pictured against a deep purple background which signifies the attainment of triumph through suffering.

Curia—Then colors, too, have symbolic meaning?

Eulibios—Yes, Purple symbolizes suffering.

Red stands for love, fire, and religious fervor.

Blue is a symbol of Heaven and the truth from Heaven.

Green represents spiritual growth and the hope of eternal life.

White conveys the idea of joy, purity, and light.

Curia—Are there other symbols of the Christian faith, my worthy friend?

Eulibios—Yes, there are many more, but these are perhaps the most common ones. I hope you now understand what I meant by the expression "Messengers of Light."

Curia—I think I do. You like that expression, do you not?

Eulibios—I do, indeed. It seems to say what I feel about the noble symbols of Christian faith. They are not just objects and figures. They are persons with words like the angels of Heaven—for those who have ears to hear.

Curia—You have been very kind and patient. I must not keep you longer from your beloved scrolls and parchments. But, promise me two things.

Eulibios—Name them, daughter of the new day.

Curia—Promise me you will accept my sincere thanks, and that you will hear my questions again soon.

Eulibios—I do, sweet one, and I will. Chair, nun.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

On September 24 we had almost a five-inch rain fall. This was the first real season we have had since April. The Orphanage has been in a dry streak all summer. We have had a little rain occasionally that would lay the dust for a day or two, but not enough to do much good. Our vegetable crop has almost been a failure on account of the extreme dry and hot weather. Our corn crop was cut in half, and everything else on the farm. We have no control over the weather. But we are thankful that we have at least had this splendid rain. It will be a great blessing to us all.

The Conference year will soon close and the several conferences will convene to see what has been accomplished during the year. We hope the churches will go to conference this year with conference apportionments paid in full, and will be on the "Banner Church" list. There is not much excuse now for churches not paying conference apportionments in full. All the institutions of the church need money. I know the Christian Orphanage needs money. We have done so much repair work on our buildings this year, and it has cost a lot of money. But I know that you wanted them kept in first-class condition, and they are now in first-class condition. But our bank account has greatly reduced. We want to make quite an effort this Thanksgiving to replenish it.

Then, too, winter is almost here. Just think of the shoes we will have to buy and the prices we will have to pay; and the winter clothes for girls and boys; coats and wraps and so many other things that go to make children comfortable for the winter. We know you would criticize if you knew a child went barefoot in the cold or shivered in the cold from the want of warm and comfortable clothing. But remember, it takes money to buy these things and we are looking to you to furnish it. We have no other source. If we had large endowments like a number of the other orphanages have to draw from, we would not have to live from hand to mouth. But we do not have that blessing and have to depend on the churches for continued support.

We want to appeal to all the churches, Sunday schools, and individuals to make your offerings liberal this year. We take it for granted

that you have learned, too, that everything is sky high, and it takes more to feed and clothe children than it did several years ago. If you have been reading the orphanage reports in THE CHRISTIAN SUN from week to week, you will notice that the churches and Sunday schools have only sent us the sum of \$8,248.68 to feed, clothe, and educate nearly one hundred children. We notice in *Charity and Children* this week, the Baptist Orphanage paper, that their income from church and Sunday schools alone have reached the sum of \$222,813.24. They have seven hundred children.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 2, 1947.

Amount brought forward	\$8,284.68
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Beulah	\$ 4.23
Mt. Carmel	5.29
	9.52
Eastern Va. Conference:	
Mt. Carmel	\$13.37
Newport News	11.20
Rosemont	77.00
	101.27
N. C. & Va. Conference:	
Burlington	64.35
Western N. C. Conference:	
Pleasant Ridge	43.83
Va. Valley Conference:	
Beulah	2.00
Ala. Conference:	
Lanett	80.00
Total	\$ 301.27
Total this year from churches	\$8,585.95

NEWS OF ELON COLLEGE.

(Continued from page 7.)

Since contributions for every other board and institution of the Convention have increased materially, it would seem to be a privilege for the churches to raise this entire amount. Perhaps, you will be surprised to know that we have not yet reached the half-way mark and there are but five more weeks before the conference meets in annual session. A request will be made of the Convention during its approaching session to change the College year so as to run currently with the calendar year. On this plan the church will have an opportunity to know the total amount contributed and to make an effort to raise the entire sum apportioned, which at present is \$12,5000. This institution does not belong to itself; it belongs to the church. It cannot support itself; it is dependent upon the church. It is most appreciative of support by the church.

The total amount contributed remains the same as last week.

NEWS FROM SOCIETIES.

(Continued from page 9.)

four "kiddie kits" for World Community Day and sent \$25.00 for the work in India. \$50.00 was given to Fancy Gap in Carroll County, Virginia, and a box of gifts sent to Franklinton Institute.

We hope to get more members interested in the work next year and to make as good or better showing.

MRS. J. B. NEWMAN,
Secretary.

* * *

LIBERTY (VANCE).

The J. O. Atkinson Woman's Missionary Society of Liberty (Vance) Church comes to the close of the year's work with thankfulness for the part that the society has had in helping to carry His message to all parts of the world, and at the same time regretting that we have not been able to do more in carrying on His Kingdom's work.

We have had a very inspiring and profitable year under the leadership of our efficient president, Mrs. B. M. Newman, who will continue to serve as president during the coming year. The other officers were also re-elected.

We have met all the requirements for the year, thus reaching the Standard of Excellence.

The programs for the year have been very interesting and helpful. The Thank Offering program was held as a public service, with an offering of \$50.00. We observed the World Day of Prayer service and the offering was \$21.60. The Study Book, *Portrait of a Pilgrim*, was reviewed in a most interesting and inspiring manner by Miss Elizabeth Davis, a retired Deaconess of the Methodist Church. The book, *India at the Threshold*, was also reviewed in a most interesting way by our pastor, Rev. T. Fred Wright. Mrs. H. F. Mitchell, Superintendent of Spiritual Life, reviewed our Bible study, *The Divine Fatherhood*, in a most interesting manner.

We have helped in different ways for Friendly Service Work, sending \$15.00 to the India work, \$10.00 to the Carroll County work and a box to the Franklinton Institute.

We have gained several new members during the year, also new subscriptions to THE CHRISTIAN SUN and to the *Missionary Herald*.

We have sent in a Life Membership for one of our members.

As we go into the work of the new year, may God give us courage to go forward in His work.

MARGARET ALSTON,
Corresponding Sec'y.

In Memoriam

SMITH.

On February 9, 1947, Robert R. Smith, of Hine's Chapel Congregational Christian Church, passed from this earth.

In the passing of "Uncle Bob," as he was affectionately called by those who knew him, we lost a kind and devoted friend, a good neighbor and one that stood for what he believed was right.

Until ill health overcame him he was regular in his attendance at church, and began talking about the work of the Master as soon as he came on the church grounds. When he led in prayer it was a benediction to those who listened, and he always prayed on his knees; now therefore,

BE IT RESOLVED:

1. That we shall always remember his faithful service as a deacon in the church.

2. That we extend to his family our deepest sympathy and pray God's richest blessings upon them in their sorrow.

3. That a copy of these resolutions be sent to "The Christian Sun" for publication, a copy to the family, and a copy be placed upon the church records.

Respectfully submitted,
Mr. MONROE MARTIN,
Mr. H. S. LOWE,
Mrs. R. W. ISELEY,
Committee.

HANBURY.

In loving memory of my dear husband, Cary Edward Hanbury. Sleep on, my darling, I devotedly loved you so, but our God and Father knew best, so he took you home in heaven to rest.

God called my sweetheart to his heavenly home September 17, 1945. Many lonely hours have I spent, for we were so happy together. Dearest loved one, how I miss you, but I know it was God's will to take you home to heaven, on that bright and golden shore with Jesus forevermore. There is no night there. All is forever bright and cheerful in that beautiful mansion, not made with hands, eternal in the heavens.

Dearest loved one, how I miss you. How I miss your smiling face. Some day, I will meet you in that land of love and peace. You are gone but not forgotten. Never will your memory fade. Loving thoughts will ever linger around the grave where you are laid.

Dearest loved one, you have left me for that heavenly world so fair, safe in the arms of Jesus, you are free from toil and care. Heaven now retaineth my treasure, earth the lovely casket keepeth, and the sunbeams love to linger where my loved one now is laid. When I leave this world of care, I'll find any missing loved one in the Father's mansion fair.

His devoted wife,
IDA T. HANBURY.

FITCH. 1882-1947.

After almost sixty-five years of honest and devoted living, David J. Fitch has been called of God to enter into that house "not made with hands, eternal in the heavens." Like the Master, "Uncle Dave" was a carpenter who used his hands with skill to build those things needful for the joy of his fellow man. He was an honest and faithful workman, always fair in his dealings with others.

He was a loyal and devoted member of The First Christian Church and of the Loyal

Men's Bible Class. He was always concerned that his church go forward in meeting her opportunities. To that end he gave generously of his time, his abilities, and of his substance to his church. This building was his pride and joy, because it bore the marks of his labor. Mixed with the mortar of its walls is the sweat of his brow and in its beauty and usefulness are the marks of his skill.

We the members of the Loyal men's Bible Class, wish to express our gratitude to Almighty God for the privilege of sharing "Uncle Dave's" friendship and love and to recognize our great debt to him. We are better men, because we have known him. We seek the grace of God, that we, too, may live with such high devotion and courage the Christian life. We extend to the family of "Uncle Dave" our sincere sympathy and pray that the sustaining presence of God may be real to them.

We request that a copy of this Memoriam be placed in the records of the Loyal Men's Bible Class, a copy sent to the family, and a copy to "The Christian Sun."

R. A. WILKINS, Ch'm'n,
EGBERT TRUITT,
E. N. PEARCE,
Committee.

BRITISH CONGREGATIONALIST VISITS AMERICA.

Ernest D. Jeffs of London, England, who is supervising the restoration and reconstruction of bombed churches for the Congregational Union of England and Wales, reached New York September 16 and made his first public appearance at a luncheon in his honor at the Parkside Hotel, New York City, Thursday noon, September 18. The luncheon was under the auspices of the Church building Department of the Congregational Christian Board of Home Missions, William Kincaid Newman, Secretary, 287 Fourth Avenue. Mr. Jeffs spoke on the problems of reconstructing English churches. While in America, Mr. Jeffs will visit other cities including Boston, Chicago, Indianapolis and Washington, to study American church architecture, building materials and construction methods.

Coming to America to study the arrangements, structure and design of American churches, Mr. Jeffs also brings the dramatic story of his experiences during the war. He has been concerned with the first-aid repairs of well over 150 churches in London representing all denominations. He was in London during all the "blitzes" and often was near the spot where the bombs fell, with a crew of men to patch up the damage if possible.

Mr. Jeffs is a lay preacher of the Congregational churches, an active worker among youth and was choir master in several London churches. He is a member of the London Congregational Union Council.

TRIBUTE TO THE ORPHANAGE.

(Continued from page 3.)

fessions. One young man is a partner in a furniture store in a North Carolina town and one a contractor, and a number of other boys hold prominent positions in their chosen professions. The girls have for the most part entered secretarial and nursing professions, though the large majority of them are homemakers.

During the past few months the Orphanage had done an extensive job of repairing the buildings, painting and redecorating. The physical equipment of the institution today is a credit to our churches which owns and directs its affairs.

While the income of the Orphanage has increased considerably over the years, living expenses have increased proportionately and in order for the Orphanage to do the sort of work needed for our present day more funds are needed.

I wish to pay my personal tribute to Mr. Johnston as not only having been a wise business manager of the affairs of the Orphanage, but he has been a fatherly counselor to the boys and girls, and through his fidelity and steadfast Christian life has been a source of inspiration to them. It is a joy to see the affection the boys and girls have for Mr. Johnston.

The Christian Orphanage is worthy of support of the members of our churches and we are gratified that those outside our church have seen the quality of the work and have given substantially to its support. Last year our churches gave approximately \$21,000 and outside about \$24,000. If you would like to make a gift to the character and development of worthy boys and girls you may rest assured that in making a contribution to the Orphanage that your gift will be gratefully received and wisely expended.

WM. T. SCOTT.

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The Growing Significance of World Communion Day

By JESSE M. BADER, Executive Secretary
Department of Evangelism

One of the most significant days in the annual calendar of the churches is World Communion Day, the first Sunday in October. This year the date is October the fifth. The non-Roman churches of the world began the observing of this day together in 1940. Among the objectives of the day is to secure the presence of every member of each local congregation at the Lord's Table.

It is at the Lord's Table that Christians have their deepest and holiest emotions. It is there that high resolves are made and new dedications of life are experienced. One church in Kansas City has observed World Communion Day for eight consecutive years. Each year the attendance has been equal to that of its Easter church attendance, because the minister has selected 70 men each year to make a visitation of the entire membership. He has met with them one evening during the last week of September. They have been instructed, teamed and given their list of names upon which to call. On the last Sunday morning in September, at the conclusion of the worship service, and just before the benediction, the minister asks these 70 men to come forward and stand before the chancel. Here, before the congregation, these visitors are dedicated in prayer for their afternoon task. What this church has done, many others can do and with the same results.

After a summer slump and following vacation days, the minister and other leaders in the church are anxious to have the autumn's work start on a high spiritual plan with all the pews filled. If carefully prepared for, World Communion Day will do both.

Union communion services are not contemplated on World Communion Day. The plan calls for each Congregation to seek to have every one of its own members at its own Communion Table. No member should be overlooked. Those who are aged or ill should have the Holy Communion taken to them.

The followship about the Lord's Table on October fifth will be world-wide. Christians will begin the day first out in New Zealand. From then on, there will not be an hour during the 24 when vast numbers of Christians in the various time zones of the world will not be at the Holy Communion Table to do as Christ commanded when He said, "This do in remembrance of me."

The Communion Services across the world will be conducted in many languages. Many different races will sit down or kneel before the Lord's Table. Different orders of service will be followed in different congregations but all will be remembering the same Lord.

World Communion Day will have significant value, as Christians of all the many denominations have a sense of their oneness in Christ and a realization of their fellowship in Him, as they come before His Table to partake of the bread and drink of the cup. Here, they meet Him and here they experience a glorious fellowship with one another.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, OCTOBER 9, 1947.

NUMBER 40.

Sharing the Good News

By ARTHUR JOHN

Pastor, United Church of South India

Christ's coming to earth was a dream come true; it was God brought to the door of man's heart. Some one has called it, "God taking short steps that man could keep up with Him." Eternal truth broke out in the vernacular of humanity and God became colloquial. Young and old could grip the hand of Christ and feel the nearness of God. They could watch the teardrops on his cheeks and understand his deep sympathy. Jesus bridged the great gulf between heaven and earth and brought meaning to our existence.

That is why we feel we have a unique gospel to preach—the good news of the Heavenly Being brought nearer the earth, of the Divine Being made human, of the Transcending Being made near to us. When we have an experience of Christ it transforms our whole life and we are obsessed by it. Our hearts are so full of it that we cannot help but pass it on to other people. And that is evangelism. It is not only sad experiences that you "get off your chest." If your experience of Christ has been real and overpowering you are bound to express the joy of it, and to do it naturally and automatically.

To be evangelists, therefore, we first need to experience this great obsession of Christ ourselves. In India we have men coming to our doors to sell soap, but if we ask them, we find that they have never used the soap themselves. Let us never try to preach without having experienced His transforming power ourselves. Once we feel Christ in our lives, the occasion for testimony finds its own way.

Years ago a friend, a student, was asked at a camp to tell how he became a Christian. He started to tell how he gave his heart to Christ but he was so obsessed with the whole experience that words failed him; he stood silent for a long time, tears in his eyes, and then, after a struggle, he brought out just one word, "Jesus," and sat down. No one ever made a deeper impression on me than that young man.

Once I accompanied a Swedish missionary on an evangelistic tour in our part of India. I wondered whether the village people were getting anything out of it when I heard the scholarly language he was using. He struggled to pass on to them something of his own experience of Jesus as the Way, the Truth and the Life. I mingled with the people later to see what they got out of it. I found them all saying, "This man has been with God; he has something in his heart to pass on."

Let us first be sure that we have a transforming experience of Christ to pass on. Then we shall be so filled with it that we shall be compelled to pass our knowledge of Him on. The real Christian cannot help sharing the good news.

NEWS AND VIEWS

There will be an all-day home-coming at New Elam Christian Church on the third Sunday in October. Everyone is invited to attend including all the former pastors. Dinner will be served as usual.

Our attention has been called to the fact that neither the late Dr. W. W. Staley nor Dr. S. C. Harrel hold the record for length of active service in a pastorate of the Southern Convention. Dr. I. W. Johnson, the dean of Eastern Virginia ministers, has served the Oakland Christian Church for forty-nine years. It is our sincere hope that he will not only round out his half-century of service there but will be spared to serve for many, many more years.

EASTERN N. C. CONFERENCE.

The Eastern North Carolina Conference meets at Turner's Chapel, near Sanford, N. C., October 21-22. We desire to provide for the comforts and entertainment of all delegates and visitors. Those desiring overnight accommodations, please notify Mrs. R. L. Ross, Route 5, Sanford, N. C., at once.

R. T. GRISSOM, *Pastor.*

FIRST CHURCH, NORFOLK, CELEBRATES CENTENNIAL.

Folding chairs had to be carried into the vestibule of the First Congregation Christian Church in Berkley on Sunday afternoon to accommodate the overflow crowd of members, former members and friends who came to celebrate the centennial anniversary of the church.

Highlights in the history of the church, which is the oldest worshipping house on the Southside, were reviewed by W. J. Thomas, a deacon and former secretary for some 25 years. The church had its beginning on October 6, 1847, when the Rev. Stephen S. Barrett organized what was then known as the Jerusalem Church at Ferry Point.

Principal speaker at the ceremonies was Dr. John G. Truitt, pastor of the Suffolk Christian Church.

Supt. W. T. Scott brought special greetings to the congregation.

Other greetings and messages of congraulation were extended by several visiting ministers, including Dr. N. G. Newman, Rev. J. F. Morgan, Rev. B. L. Rhodes, of the Berkley Avenue Baptist Church.

EASTERN NORTH CAROLINA CONFERENCE.

The following is the program of the One Hundred Twenty-Second Annual Session of the Eastern North Carolina Conference to be held October 21-22, 1947, at Turner's Chapel Christian Church, Sanford, N. C.

First Day—Morning Session.

- 10:00 Call to Order—President J. Frank Apple.
- Devotional Services—Rev. Harvey A. Fesperman, D. D.
- Enrollment of Ministers and Delegates.
- Recognition of Visitors.
- Report of Program Committee.
- Report of Executive Committee.
- Report of Treasurer.
- Appointment of Special Committees.
- 10:30 President's Message—Rev. J. Frank Apple.
- 10:50 Report on Christian Education—Rev. Tucker G. Humphries.
- 11:00 Report on Religious Literature—Rev. Thomas D. Sutton.
- Address—Miss Elizabeth Chicoine.
- 11:20 Report on Education and Standing of the Ministry—Rev. R. T. Grissom.
- 11:30 Our College—Rev. L. E. Smith, D. D., President of Elon College.
- 12:00 Communion Services—Rev. T. Fred Wright.
- 12:30 Adjourn for lunch.

First Day—Afternoon Session.

- 1:45 Call to Order by the President.
- Hymn and Prayer.
- 1:50 Our Orphanage—Superintendent Chas. D. Johnston.
- 2:10 Report on Evangelism—Rev. T. Fred Wright.
- 2:20 Report on Foreign Missions—Miss Margaret Alston.
- Address—Rev. Lewis L. Gilbert, Missionary to China.
- 3:00 The Proposed Merger with the Evangelical and Reformed Church.
- 3:40 Report of Nominating Committee.
- 3:50 Report of Entertainment Committee.
- Announcements.
- 4:00 Adjournment.

First Day—Evening Session.

- 7:30 Devotional Services by the Young People of the Local Church.
- Sermon—Rev. B. V. Munger.

Second Day—Morning Session.

- 9:45 Call to Order by the President.
- Devotional Services—Rev. Harvey A. Fesperman.
- Reading and Adoption of Minutes of Yesterday's Session.
- 10:15 Report on Home Missions—Prof. L. L. Vaughan.
- 10:30 Report on Stewardship—Rev. Carl C. Dollar.
- 10:50 Report on Superannuation—Mr. E. W. Neville.
- 11:00 The Franklinton Center—Rev. J. A. Henderson, Veteran Afro-Christian Minister.
- 11:20 Women's Missionary Conference.
- 11:30 Address—Rev. Lewis L. Gilbert, D. D., Missionary to China.

Miscellaneous Business.

12:00 Adjourn for lunch.

Second Day—Afternoon Session.

- 1:30 Call to Order by the President.
- Hymn and Prayer.
- 1:40 Report on Apportionments—A. H. McIver.
- 1:50 Report on Social Action—Rev. Frederick B. Eutsler.
- Report on War Victims and Reconstruction—Rev. Allyn P. Robinson, Jr.
- Report of Treasurer.
- Report of Special Committees.
- Miscellaneous Business.
- 2:40 Adjournment.

E. M. CARTER,
J. F. APPLE,
R. T. GRISSOM,
Committee.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

THE PROPOSED MERGER BETWEEN THE EVANGELICAL REFORMED AND CONGREGATIONAL CHRISTIAN CHURCHES.

In the next two or three issues of THE CHRISTIAN SUN there will be printed articles pertaining to the proposed merger between the Congregational Christian Churches and the Evangelical and Reformed Church. The purpose of these articles is to acquaint our people with the issues involved and the proposal. THE CHRISTIAN SUN will carry a list of the Evangelical and Reformed Churches within the area covered by the Southern Convention together with statistical information.

A joint committee appointed four years ago by the two denominations has worked constantly to arrive at a basis upon which the two communions might unite. Several editions of the Basis of Union have been prepared, studied and modified. The final Basis of Union was adopted by the joint committee January 22, 1947.

The Executive Committee of the General Council of Congregational Christian Churches met with the representatives of conference groups of the Congregational Christian Churches, voted to send the Basis of Union in its final form to the Conferences (Convention), Associations (Conferences), and local churches for study and vote.

Because the Southern Convention and its Conferences are organized somewhat differently from the State Conferences and Associations of the General Council, it seemed to the Executive Board of the Convention that the logical procedure on the matter of registering approval or disapproval on the merger within the Southern Convention should be by Conference and by the Convention, and by the local churches where desired. It has been suggested that churches desiring to register their votes might do so before the Conferences met and therefore instruct local church delegates to register the church vote in the respective Conference Session. Copies of the Basis of Union have gone to each pastor and church.

The following resolution has been suggested by the General Council for vote:

1. "Resolved that this (local church, conference, convention) hereby register its decision upon the pro-

posal to unite the Evangelical and Reformed Church and the Congregational Christian Churches into the United Church of Christ, in accordance with the Basis of Union dated January 22, 1947, by the following vote: (approval, or disapproval).

2. "Resolved that in the event of the consummation of the union this (local church, conference, or convention) hereby undertakes to continue the same relationship with the United Church of Christ that it now holds with the fellowship of Congregational Christian Churches (approval, or disapproval)."

It is hoped that the readers of THE CHRISTIAN SUN will study the Basis of Union. It is our purpose to raise certain questions of principles involved in the merger and to explain them in the coming issues of THE CHRISTIAN SUN.

WM. T. SCOTT.

* * * *

BASIS OF UNION

of the

Congregational Christian Churches
and the

Evangelical and Reformed Church
*Adopted by the Joint Committee
22 January 1947*

PREAMBLE

We, the regularly constituted representatives of the Congregational Christian Churches and of the Evangelical and Reformed Church, moved by the conviction that we are united in spirit and purpose and are in agreement on the substance of the Christian faith and the essential character of the Christian life;

Affirming our devotion to one God, the Father of our Lord Jesus Christ, and our membership in the holy catholic Church, which is greater than any single church and than all the churches together;

Believing that denominations exist not for themselves but as parts of that Church, within which each denomination is to live and labor and, if need be, die; and

Confronting the divisions and hostilities of our world, and hearing with a deepened sense of responsibility by the prayer of our Lord "that they all may be one";

Do now declare ourselves to be one body, and do set forth the following articles of agreement as the basis of our life, fellowship, witness, and proclamation of the Gospel to all nations.

I. NAME

The name of the Church formed by this union shall be UNITED CHURCH OF CHRIST.*

This name expresses a fact: it stands for the accomplished union of two church bodies each of which has arisen from a similar union of two church bodies.† It also expresses a hope: that in time soon to come, by further union between this Church and other bodies, there shall arise a more inclusive United Church.

II. FAITH

The faith which unites us and to which we bear witness is that faith in God which the Scriptures of the Old and New Testaments set forth, which the ancient Church expressed in the ecumenical creeds, to which our own spiritual fathers gave utterance in the evangelical confessions of the Reformation, and which we are in duty bound to express in the words of our time as God Himself gives us light. In all our expressions of that faith we seek to preserve unity of heart and spirit with those who have gone before us as well as those who now labor with us.

In token of that faith we unite in the following confession‡, as embodying those things most surely believed and taught among us:

We believe in God the Father Almighty, Creator and Sustainer of heaven and earth; and in Jesus Christ, His Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and lives for evermore; and in the Holy spirit, who takes of the things of Christ and shows them to us, renewing, comforting, and inspiring the souls of men.

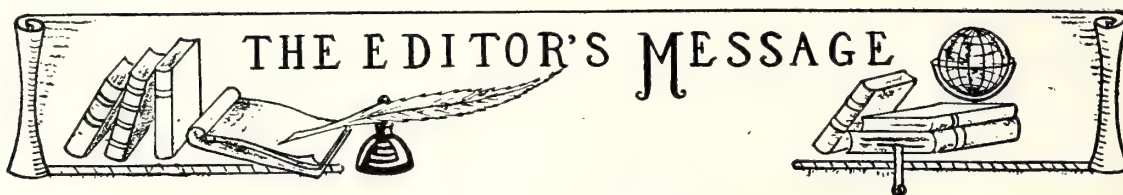
We acknowledge one holy catholic Church, the innumerable company of those who, in every age and nation, are united by the Holy Spirit to God in Christ, are one body in Christ,

(Continued on page 11.)

*If the name "United Church of Christ" seems presumptuous, it should be remembered that any good general name must seem so, since it would apply equally well to other groups. A name, however, quickly becomes a mere means of classification, and it is hoped that the world will soon come to know that the Churches uniting under this name do not pretend to be more than they actually are.

†See the brief history appended to this Basis of Union.

‡This confession expresses the content and meaning of the faith held generally by the members of the two uniting communions. It is not to be considered a substitute for any confession of faith which may be used in any congregation today. Like the ampler statement called for in Article IV, Section F, it is designed to be a testimony, and not a test, of faith.



ASSETS or LIABILITIES

Americans drank more liquor and smoked more cigarettes in 1946 than during the previous year, it is disclosed by a survey of the Securities and Exchange Commission. The liquor companies reported net profits after income taxes of \$148,389,000 or 7.0 per cent of sales in 1946 compared to \$64,699,000 or 3.6 per cent of 1945 sales. This was the largest jump in net profits reported by any of the major industries included in the survey.

Those who judge progress by the cash register will applaud this announcement. Others will view it with misgivings, yea with shame. Our Western Dives goes on heedlessly smoking and drinking at his banquet, while Lazarus begs for crumbs. The legs upon which Christian America must stand are being reduced and weakened. Said the Master: "Ye cannot serve God and mammon."

CHILDREN'S PAGE

Since the resignation of Mrs. Todd, our Children's Page has been without an editor. Repeated efforts have been made to secure a successor to Mrs. Todd. Those who were invited expressed interest and appreciation, but felt that they did not have the time which this assignment would require. We are still looking for someone with the proper qualifications, but in the meanwhile material for the page must be prepared. Mrs. House has consented to accept this responsibility on an "ad interim" or "pinch hitting" basis. She, too, has many responsibilities in home and church, and would like to caution her readers at the outset not to expect too much of her.

VIRGINIA FORESTS

Many of our people should be interested in the announcement that Virginia Forests, Inc., will meet at the Hotel John Marshall, Richmond, October 24. The subject for discussion at the session will be "How To Improve the Forest Situation in Virginia." Dr. F. S. Korstian, dean of the School of Forestry at Duke University, will be the principal speaker. Among the objectives of the organization are the following points: "To develop a unified forestry program for Virginia, strengthen existing State forestry agencies, obtain industry and landowner cooperation, publicize the value of our forests, secure better cutting practices, enact supporting legislature, prevent wild forest fires, improve game resources, reforest idle acres and educate our youth."

The association through its publications, has pointed out that "Landowners, tempted by high stumpage prices, are apt to permit their timber to be cut to such an extent that future crops will be jeopardized. Existing forestry agencies, especially the State Forest Service, should be

strengthened materially, if they are to cope successfully with the problems that confront them."

We salute this organization on the eve of its significant meeting and wish it success in the attainment of its worthy objectives.

UNITED MISSIONS

A total of \$32,829,804 was expended for overseas mission work during the fiscal year 1946 by 100 Protestant mission boards and agencies in the United States and Canada, it was reported by Dr. Wynn C. Fairfield, general secretary of the Foreign Missions Conference of North America. Dr. Fairfield presented his report at a meeting of the Committee of Reference and Counsel, executive body of the Foreign Missions Conference.

More than half of the total—\$19,754,976—was sent to foreign fields by mission boards representing the following seven denominations, the report disclosed: General Conference of Seventh-Day Adventists, \$4,570,096; Southern Baptist Convention, \$4,498,413; Methodist Church, \$3,858,553; Presbyterian Church in the U.S.A., \$3,334,934; Assemblies of God, \$1,351,318; Protestant Episcopal Church, \$1,204,144; and the Congregational Christian Church, \$937,518.

The 100 missions boards and agencies supplying information for the report are all affiliated with the Foreign Missions Conference and represent 66 Protestant denominations. Foreign mission interests of a number of churches are represented by more than one agency, it was stated.

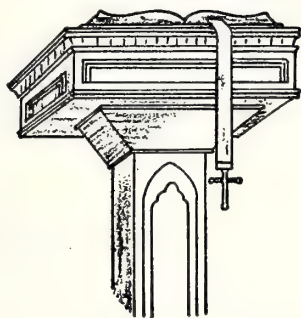
RADIO MINISTRY

A call for the establishment of a Protestant Radio Commission to help the churches of America develop and administer a "unified religious radio ministry," has been issued. Release of the call was authorized at a special meeting of 50 top-ranking church council executives and denominational leaders held in Bronxville, New York.

Major functions of the proposed Commission, according to the call, will be to encourage a wider and more adequate use of religious radio; to represent the Protestant churches in maintaining Christian standards of public decency and good taste in commercial programs; to develop intelligent radio listening on the part of church people; to represent Protestantism in inter-faith broadcasts; to provide professional radio services and consultation for state and local councils of churches; to further cordial relations with the radio industry; and to represent the Protestant church before the Federal Communications Commission.

One of the first projects of the proposed Commission, the call stated, will be to institute a "broadly envisaged and carefully formulated research study of the field of religious radio and the church's relation thereto."

(Please turn to page 13)



A RELIGION OF POWER.*

A Sermon

By REV. W. OWEN, D. D., Pastor,
First Congregational Church,
Hyde Park, Massachusetts.

TEXT: "Greater is he that is in you
than he that is in the world.—
I John 4:4.

Within each human life there is a potential greater than the possibilities of the atomic bomb. This is due to the fact that we are not mechanical devices nor forces that we are persons made in the image of God, and therefore have the capacity of relationship with God.

Religion is not essentially a creed nor a ritual, but a relationship. When the human spirit and the divine unite in mystic union, the resources of God become the resources of man.

We have greater power than any mechanical or chemical force, because we have within us, in this spiritual fellowship, the Creator and Sustainer of the Universe, and the Creator is greater than the creation. It was for the re-establishment of this relationship, marred by sin, that God was in Christ, reconciling the world to Himself.

Two things are necessary for the realization of this power. First: Discipline. Second: Appropriation.

By discipline I mean self-discipline, about which most of us know very little. Multitudes of people are willing to be regimented if they can avoid the responsibility and effort of disciplining themselves, but the way of power is the way of self-discipline. "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23.) "For narrow is the gate and straitened the way, that leadeth unto life, and few are they that find it." (Matthew 7:14.)

This is the paradox of Christianity, for self-denial in life's lower ranges brings freedom in its higher phases. Self-discipline for a noble purpose

releases life's energies in a higher sphere, where satisfactions are keener, relationships dearer; where the view broadens, beauty unfolds, and one is in rapport with the universe and with the ongoing purpose of the Creator.

Wilfred Grenfell left friends and fortune in England for lonely Labrador; Albert Schweitzer left fame and wealth for the desolate and disease-ridden tribes of Africa; Mary Reed shared the loneliness of the lepers in the mountains of Northern India. But they all achieved abundance of life and even fame, that could come only through the cross of Christ.

A Japanese youth in my congregation has pledged \$5.00 per week to the Church. He recently asked me whether he should tithe before or after deducting his withholding tax, social security and insurance. If all Christian people would act upon the same principle, the Church would not only solve its financial problems, but would ride out on a wave of spiritual power that would stir the local communities and ripple out to our farthest mission fields.

One of the tragedies of our mission work today is the shock that sincere converts receive when they see the luxury, self-indulgence and worldliness of American Christians, with whom they come into contact.

The mystics were people who tried, by discipline, to realize a unity with God. Some think that they were rather useless sentimentalists but that is very far from the truth.

St. Augustine, the mystic, was far from "an idle contemplative." He was an active administrator and bishop, a prolific writer, a vital and powerful preacher and a participant in the great religious problems of the day. Time would fail me to speak of St. Francis Assisi, St. Bernard of Clairvaux, Jan Ruysbroeck, St. Theresa, Meister Eckhart, Hildegard and a host of others, whose disciplined lives brought them the presence of God, and sent them out into the world to rebuke evil in high places, to administer great institutions, to preach, to write and to inspire others to purity of life and sacrificial work for humanity.

One outstanding American mystic is Rufus Jones, now retired from Haverford College. In all American life it would be hard to find a person more conscious of God, yet more active for social betterment than this founder of the American Friends Service Committee.

By self-discipline they opened the windows of heaven, saw visions, and realized a divine energy that gave them a more than human power for

service. They were able to do so much because, through discipline, they experienced God and *God is dynamic*.

The second thing for the realization of power is appropriation. It is claiming God. Jesus called it Faith. Faith is a mystery. It seems a strange, vague, psychological, spiritual, elusive experience, and yet we know that it works. It releases power.

The divine power within us may be undiscovered and unused, as electrically, radio, and atomic energy were, unless we recognize and appropriate this power by faith. God is with you and in you. You may not be able to demonstrate it by logic, or mathematics, but you can prove it by recognizing, trusting and using it.

Most people wait for things to happen, for conditions to change, for success to come, for health to improve. Faith claims and puts to use the power that changes things. Faith is the vital element in prayer.

Faith is an adventure. It is based on evidence, but not proof. It grasps the hand of God in the dark. The vital word in the 23rd Psalm is the word *with*. "Thou are *with* me." God is with you and in you, but awaits your recognition, your faith, your trust, your appropriation of Him before He guides and energizes your life. Faith is giving substance to things hoped for. It is mentally, emotionally and actively recognizing that God is with you and in you.

Think not the faith by which the just shall live

Is a dead **creed**, a map correct of heaven,
Far less a **feeling**, fond and fugitive,
A thoughtless gift, withdrawn as soon as given,

It is an **affirmation** and an **act**
That **bids eternal truth** be **present fact**.

In the 11th chapter of Hebrews is a long list of those who have recognized, appropriated and used this Divine Power, including Abraham, Moses, Gideon, Elijah. St. Paul fulfilled his vast ministry by the recognition and appropriation of this Divine Power in his life.

Fifty-eight years ago Charles Fillmore was a financial and physical wreck, hopeless to his physician. Now at ninety-four he is still head of the Unity Enterprise with a million dollar industrial plant, because he recognized his unity with God.

Most of us who have come to some realization of spiritual power are at best very imperfect examples of its possibilities. Yet we have seen and felt and realized enough to point the direction for greater achievement. We know that as we have been able to adjust our lives to the will of God, to

(Continued on page 15.)

*This sermon was given at the Annual Meeting of the American Board at Burlington, Vermont, in connection with the commissioning of Rev. and Mrs. Charles L. Heuser as missionaries to Micronesia.

News of Elon College

By PRESIDENT L. E. SMITH.

THE LOCAL CHURCH.

In a denomination with the congregational form of government, the local church is autonomous. It decides who is eligible for membership and the conditions on which an individual is received into its membership. It elects its own officers, calls its pastor, and has the right to close its doors against its pastor when in the church judgment conditions warrant such action. But when the local church affiliates itself with other local churches in the formation of what is known as a conference, the local church in such an organization surrenders certain phases of its autonomy. The local churches have associated themselves together for mutual assistance and have a united program in the work of the church and for the furtherance of the gospel of Christ.

In the case of the Southern Convention of Congregational and Christian Churches the local church, through the local conferences and under the guidance of the Convention, is associated with its sister churches in the matter of founding, building, and supporting necessary boards and institutions. The church that assumes only the responsibility for its local program, taking no responsibility for the larger programs of conference and Convention is derelict of its duty and should examine itself to see what has blurred its vision and hindered its services.

The Southern Convention along with other boards and other institutions founded Elon College as its institution of higher learning. The Convention has reasons to be proud of its adventure into the field of Christian higher education and of Elon College as it institution. Elon College has a campus and instructional facilities that brook no apology. Living conditions are not in line with living conditions on the campuses of our better colleges. At present Elon College is facing a serious and immediate emergency. The heating plant that has served so well and so long has about come to the end of its usefulness. Desperate efforts are now being made to erect a building and install new equipment that will provide sufficient heat for the comfort of the college and its students. Considering existing conditions efforts are fairly successful. Building operations

are exceeding funds with which to pay. Bills totaling \$70,260 are submitted for payment. A total of \$45,000 is in hand for this purpose. Twenty-five thousand dollars is needed at once. Another \$70,000 will be due and payable within ninety days. An appeal is made to the churches if they will please to pay their voluntary apportionments on the Staley-Atkinson-Newman Memorial Foundation as

quickly as possible. Necessary amounts to insure membership in the Southern Association of Colleges and Secondary Schools and full accreditation of the college were borrowed from undesignated funds. In this emergency I am sure that every church in our Convention will be glad to raise the amount asked for and send same to the college immediately. Attached hereto is a list of the churches of the Convention with amounts asked for, amounts paid, and balances due. Should any church object to its contribution being used to repay the amount borrowed from undesignated funds, its contribution will be promptly added to the endowment.

STALEY-ATKINSON-NEWMAN FUND (As of September 20, 1947)

Churches that have accepted their quotas:

CHURCH	QUOTA	AMOUNT PAID	UNPAID PLEDGES	TOTAL
Eastern North Carolina Conference:				
Chapel Hill	\$ 360.00			
Henderson	600.00	\$ 447.58		\$ 447.58
Liberty (Vance)	1,490.00	851.00	\$ 385.00	1,236.00
Morrisville	100.00	25.00		25.00
Mt. Auburn	540.00	873.91		873.91
Oak Level	250.00	170.00	80.00	250.00
Sanford	540.00			
Shallow Well	450.00			
Wake Chapel	960.00	2,198.33	116.67	2,315.00
Youngsville	200.00	30.00		30.00
Eastern Virginia Conference:				
Burton's Grove	100.00	27.22		27.22
Berea (Nansemond)	500.00	500.00		500.00
Berea (Norfolk)	850.00			
Bethlehem (Disputanta)	50.00	51.00		51.00
Cypress Chapel	1,000.00	500.00		500.00
Damascus	540.00	161.00		161.00
Dendron	120.00	80.00	90.00	170.00
Eure	900.00			
Franklin	2,010.00	1,545.00	90.00	1,635.00
Holland	2,000.00	300.00		300.00
Holy Neck	800.00	405.00		405.00
Liberty Spring	1,000.00	1,000.00		1,000.00
Newport News	2,000.00	1,133.75		1,133.75
Norfolk: Bay View	290.00		20.00	20.00
Christian Temple	5,500.00	2,844.50	5,553.00	8,397.50
First	1,250.00	80.00	170.00	250.00
Rosemont	1,800.00	2,693.00		2,693.00
Oak Grove	300.00	281.00		281.00
Oakland	500.00	800.00		800.00
Portsmouth, First	1,530.00			
Richmond, First	1,000.00	343.00		343.00
South Norfolk	1,750.00	805.00		805.00
Windsor	850.00	300.00		300.00
North Carolina and Virginia Conference:				
Apple's Chapel	1,050.00	225.00		225.00
Bethlehem	1,050.00	236.00		236.00
Berea	330.00	100.00		100.00
Burlington	4,000.00	9,282.52*	810.00	10,092.52
Elon College	3,200.00	1,107.25	250.00	1,357.25
Greensboro, First	4,000.00	2,662.00	40.00	2,702.00
Greensboro, Palm Street	850.00	185.91		185.91
Happy Home	820.00	235.00		235.00
Haw River	800.00	100.00		100.00
Hines Chapel	850.00	173.65		173.65
Ingram	1,230.00	625.00		625.00
Lebanon	400.00	238.12		238.12
Long's Chapel	520.00	73.37	6.00	79.37
Monticello	260.00	50.00		50.00
Mt. Zion	470.00	30.00	250.00	280.00
Pleasant Grove	580.00	302.75		302.75
Union (N. C.)	800.00	20.00		20.00
Winston-Salem	200.00	161.00		161.00

*This does not include another \$5,000 given by Burlington but not through the church.

CHURCH	QUOTA	PAID AMOUNT	PLEDGES UNPAID	TOTAL
Western North Carolina Conference:				
Albemarle	100.00	100.00		100.00
Asheboro	100.00	100.00		100.00
Brown's Chapel	100.00	33.00	10.00	43.00
Big Oak	200.00	33.35		33.35
High Point	50.00			
Liberty	150.00	250.00		250.00
Needham's Grove	100.00			
Pleasant Cross	130.00	23.00		23.00
Pleasant Grove	160.00	14.00	36.00	50.00
Pleasant Ridge	300.00	325.00		325.00
Randleman	100.00			
Seagrove	120.00	120.00		120.00
Smithwood	120.00	63.00		63.00
Spoon's Chapel	90.00	55.25		55.25
Virginia Valley Conference:				
Winchester	770.00	122.00		122.00
Churches that have not accepted their quotas:				
Eastern North Carolina Conference:				
Amelia	240.00			
Antioch	140.00			
Auburn	460.00			
Bethel	240.00			
Bethlehem	70.00			
Beulah	210.00			
Catawba Springs	540.00			
Christian Light	390.00			
Christian Chapel	480.00			
Clayton	300.00			
Damascus	300.00			
Ebenezer	360.00			
Fuller's Chapel	300.00			
Good Hope	200.00			
Hayes' Chapel	180.00			
Hope Mills	120.00			
Lebanon	180.00			
Lee's Chapel	180.00			
Martha's Chapel	120.00			
Mebane	140.00			
Moore Union	250.00			
Mt. Carmel	180.00			
Mt. Gilead	450.00			
Mt. Hermon	180.00			
New Elam	680.00	45.00		45.00
New Hope	250.00			
Niagara	90.00			
O'Kelly's Chapel	60.00			
Piney Plain	450.00			
Pleasant Hill	240.00			
Pleasant Union	510.00			
Plymouth	240.00			
Pope's Chapel	300.00			
Raleigh	740.00			
Six Forks	90.00			
Southern Pines	540.00			
Turner's Chapel	240.00			
Wentworth	450.00			
Eastern Virginia Conference:				
Antioch	500.00			
Barrett's	80.00			
Bethlehem	750.00			
Centerville	70.00			
Dendron	540.00			
Epworth, Delaware	10.00			
Hopewell	50.00			
Isle of Wight	250.00			
Ivor	70.00			
Johnson's Grove	50.00			
Mt. Carmel	950.00			
Mt. Zion	250.00			
New Lebanon	350.00			
Norfolk, Little Creek	20.00			
Norfolk, Second	1,000.00			
Portsmouth, Elm Avenue	500.00			
Portsmouth, Shelton Memorial	160.00			
Spring Hill	250.00	10.00		10.00
Suffolk (?)	7,950.00	994.00	8.00	1,002.00
Union (South)	500.00			
Union (Surry)	150.00			
Wakefield	270.00			
Waverly	800.00	10.00		10.00

(Continued on page 15.)

SUFFOLK LETTER.

It was a really great conference session. Every seat in the Waverly Church was taken, and every vacant space was filled with extra chairs. What a large congregation of women it was! Outstanding were the three reports of the three district superintendents. They showed that the Eastern Virginia Woman's Conference is well organized, and that they take their mission seriously, and with a spirit of genuine consecration and devotion. I was an onlooker as were other pastors of the Conference, and several laymen. To me it was a great inspiration. Every pastor present there today can go back to his field assured that those women are at work for a better church and a happier, healthier world.

Their total offerings this year amounted to \$510.90 more than those of last. They raised this year \$8,480.26. With their balance in bank their grand total was \$8,700.74. Nearly all the churches of the conference have Woman's Missionary Societies—37 churches according to the treasurer's printed report. In 27 churches there are Young People's Societies. In 24 churches there are Junior Societies. And in 27 churches there are Cradle Rolls. Counting 43 churches in the conference it would seem that they need six new women's societies; 16 new young people's societies; 19 new junior societies; and 16 cradle rolls. Judging from the excellent reports of the district superintendents I feel that they will change that count before next conference. We, of Eastern Virginia, feel that ours is a compact, well organized, and active conference, whether it comes to our regular church conference, our Woman's Conference, or our Young People's Conferences, but we are not going to think that we are anywhere near perfection, rather we shall set to work in all departments of our conference in plan, in prayer, and consecration to do an increasingly bigger, and finer work.

I have been trying to keep "names and faces" out of this article but I cannot refrain from telling you that the president of the Woman's Convention delighted the women with her visit and gracious greetings. Several other guests gladdened the session by their participation. Others made well prepared speeches and reports, and the day was one of good success.

JOHN G. TRUITT.

Rev. Thurman F. Bowers will assist Rev. Joe A. French in revival services at Reidsville, beginning October 19 and continuing for two weeks.

**A LETTER FROM THE JACKSONS.**

Shaowu Mission,
Fukien, China,
Sept. 18, 1947.

Dear Friends:

Dick has been in Foochow now for two weeks, conferring with the leaders there on all manner of things: the hospital, Han Mei Primary School finances, etc. He has gone to meet Frances Whitaker—if she was ever able to get a boat from Hong Kong to Foochow. With him went a hospital business manager to meet Frances, yes; but also escort that UNRRA X-ray machine up here. Everyone is excited at the prospect and every mailman or messenger we greet with the question in our hearts, "Are they coming?"

When Dick's birthday telegram came, there were several discreet callers afterward inquiring if that was an announcement of his arrival; they wanted to meet him. The next day the telegraph man came around again—this time he brought only a correction sheet with these English words midst all the Chinese: ERROR—birthday CORRECTION—firthday! I do appreciate their conscientiousness at the same time that I laugh at such a natural blunder—perhaps even due to my husband's poor handwriting!

The school for nurses opened this week—there are six very young girls enrolled. Every morning we have an 8:00 o'clock English class, since English is required by the government. Oh, but it's hard for them! Don't know what we will do with words like "tachycardia." Though these student nurses are a hopeful sign for the hospital's future, there are still serious problems of hospital administration and finance which we hope will be improved by Dick's conferences in Foochow.

Pastor Huang just came by to see about helping the little boy who lives in South Gate Church with his school expenses; you remember he had to stop school for lack of money. We also discussed the plans for World Communion Day, October 5; and I showed him the program which just came for World Day of Prayer—

February 13, 1948. I was surely glad to have this material come so early. Those two days we shall feel closer to you, even closer than in regular Sunday services, knowing some of your prayers will be directed toward the Shaowu work.

Much educational work has been done here in the past. Our problem now is to decide what to revive or plan anew with the present limited resources. There is Han Mei Primary School for example, still trying to carry on; but what a pathetic institution it now is. With no money for repairs, the building is more of a crumbling tenement than a school house. With no money for a principal's salary the man serving without pay can't be criticized for his shortcomings—or failures; and the poorly paid teachers can't be held too responsible when even the brighter Han Mei graduates fail to pass entrance exams for junior high school. Here we feel is a real need. When Shaowu has hardly half her children in primary school anyway, we ought to keep up what little is being done.

But then comes word of two hundred or so children who passed exams for junior high, and there is no room for them. And the alumnae of Lo Te Girls School are pressing for that to be reopened. However, back of every suggested project is the crying need for money.

It is disheartening to discuss problem after problem with leaders here and have everyone fall back on the lack of money. Part of our job, of course is to stimulate and help the people use what resources they have. Another is to create a sense of stewardship among the Christians and other leaders here, especially those with some means, to help the church work.

But when we see the hospital folk pulunging ahead to have a nurses' school with three yellowed English texts for the six students, no textbooks for the anatomy course (Ed is teaching that) and many other things to handicap them; when we see Sunday Schools carrying on with no materials, we realize there are people here who will not refuse to work because there is nothing to work with.

We take heart. And when we think of you in the Southern Convention working to earn money for Shaowu, urging others to join you in sharing, digging down again and again in your own pockets, we take heart.

The fields are white with harvest; the laborers are few. But we will all the more increase our own labors.

Sincerely yours,

DOROTHY JACKSON.

MISSIONARY OFFERINGS.
REPORT FOR SEPT 26-OCT. 2, 1947.

Sunday School.

Ingram—N. C. & Va.	\$ 10.90
Leaksville—V. Va.	11.47
Liberty Spring—E. Va.	5.00
Mt. Gilead—E. N. C.	6.00
New Lebanon—N. C. & Va. ...	17.75
Newport—V. Va.	12.74
Pleasant Grove—N. C. & Va. ...	19.73
Portsmouth, First—E. Va.	11.23

Total \$ 94.82

Churches.

Durham—N. C. & Va.	\$ 15.70
Portsmouth—E. Va.	43.04
Providence Chapel—W. N.	6.50

Total \$ 65.24

Shaowu.

Portsmouth—E. Va.	\$ 23.48
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Total period Sept. 26-Oct. 2 \$ 183.54

Previously acknowledged ... 680.40

Total since September 1 ... \$ 863.94

Respectfully submitted,
WM. T. SCOTT,
Superintendent.

QUARTERLY REPORT.

The following is the quarterly report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference for quarter ending September 15, 1947:

Balance on hand last report ... \$ 264.37

RECEIPTS.

Women's Societies.

(On Apportionment.)

Antioch	\$ 4.35
Bay View (For June 30)	17.50
Bay View	17.50
Berea (Nansemond)	25.00
Berea (Norfolk)	18.00
Bethlehem	43.00
Christian Temple	89.50
Cypress Chapel	25.00
Cypress Chapel (Agnes Brittle Circle)	25.00
Damascus	5.00
Dendron	15.80
Eure	12.00
First, Norfolk	18.75
First, Portsmouth	52.00
First, Richmond	25.00*
Franklin	80.00
Holland	40.00
Holy Neck	47.50
Hopewell	6.55
Isle of Wight (For June 30)	10.00
Isle of Wight	28.52
Johnson's Grove	10.00

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

THE THANK OFFERING FOR 1947.

The Woman's Missionary Convention is engaged in a program of Home and Foreign work and giving its support proportionately as the needs are presented. Funds are raised by dues and other means, each society striving, as a part of its conference, to reach the goal or asking of the Convention. It is always with a degree of pride that a society can report its apportionment "paid in full."

And yet, it is in that "over and above" that we find the greater joy, that freewill gift known as the "Thank Offering." Taken each year around the Thanksgiving season, it represents our "thank you" to God for His many gifts to us.

Through the years, the Convention has chosen with care the objects of its Thank Offering. There was the need in the foreign field of Foochow Union High School; then a home project, our own Elon College; back to China for two years in the Shaowu work. This year, the women are turning their attention to the need at home again and voted to help the Southern Convention build a home for its Superintendent.

This recommendation came to the Convention after careful thought on the part of the committee, I am sure. The following are, I think, a few of the many good reasons for its presentation:

1. Any project that aids in the advancement of the work of the Kingdom on the home field is a Home Mission project. The erection of a home for the Superintendent could certainly be thus considered.

2. The Superintendent is a valuable servant of the Woman's Convention and it would seem that the women might gladly share with the Convention the responsibility of providing his home.

3. The Superintendent must have a home. He should not have to know the uncertainty of living in a rented house, since there is always the matter of repairs, the possibility of a change of owners, and the inconvenience of finding another place to live.

4. From the standpoint of economy it would seem wise to build rather than continually pay rent on a home owned by another. Money thus saved

might well be directed into more useful channels.

5. The building of a Convention Superintendent's home would certainly represent an investment in the present and for the future.

6. This would represent again the united efforts of many individuals of one fellowship. With each doing his share the result could be a building of which we as a Convention might be justly proud.

Our Woman's Convention voted to back this project. May we give it our support with the enthusiasm that has heretofore characterized the women of the Southern Convention.

MRS. ROBERT A. WHITTEN.

NEWS FROM THE SOCIETIES.

WAVERLY.

We of the Waverly Women's Missionary Society are happy to report a year of successful work under the leadership of our president, Mrs. F. E. Knoeller. Our Thank Offering service last November was one of the best attended we have ever had. We also received the largest offering.

We joined the other churches of the town in our World Day of Prayer service, which was well attended.

We also had representatives at our Women's Conference and Spring District meeting. The Bible study, *The Divine Fatherhood*, was reviewed by our pastor, Mr. J. E. McCuley.

We also held an all-day meeting at our church in May with the ladies from Spring Hill and Centerville, with luncheon. Mrs. Carrol Beale of Wakefield reviewed our mission study books. We also gave a cradle roll party at the church with the mothers of children in attendance.

MRS. O. C. OSBORNE,

Reporter.

NEWPORT NEWS YOUNG PEOPLE.

With the coming of the first of October, comes the end of another year of youth activities for the young people of the First Congregational Christian Church of Newport News, Va. The past year has not distinguished itself from others by any spectacular event, but has been a very successful year from the standpoint of many things.

One of the highlights during the past year was Youth Week, which we

observed the first week in February. It was carefully planned and the various committees did a good job. Everything went off as planned—something scheduled for every night in the week—beginning with the Quiet Hour conducted as a candle light service in the Chapel on Monday night, and ending with the Youth Banquet on Friday evening.

Our summer outings on Sunday afternoons were another highlight. Each Sunday, beginning in June and continuing through August, the Christian Endeavor Society met at the church and went from there in cars to various points of scenic interest around the Peninsula. We would enjoy recreation during the afternoon, then have a picnic supper and close with Vesper Services. These Vesper Services are always one of our high points of inspiration.

Our society has had representatives at all the Pilgrim Fellowship and Missionary Conferences during the past year. We also had one delegate to attend the International Convention of Christian Endeavor held at San Francisco, California, July 8-13.

JANE COLLINS,

Reporter.

* * *

MEBANE.

The ladies of the local missionary society are doing an excellent job in presenting the cause of missions to the public. Each fourth Sunday an interesting lesson and a study of missions is held. Each church member has the opportunity to participate in these programs, whereas such participation often entails individual preparation of assignments.

In the interest of the children of the church, the missionary society sponsored a weekly story and music hour during the summer months. The children became acquainted with Bible stories, folk stories, and many interesting children activities.

EDGAR LYNCH,

Reporter.

* * *

SHALLOW FORD SOCIETY.

One of the most interesting programs of the Shallow Ford Missionary Society was the lowering of the Service flag. The church was decorated in our National colors. Invitations had been sent to all the service men a week or more before the date for the service.

Upon arrival the boys were met and asked to sit in a group. This was very inspiring to see such a group of fine, young men who had gone out from our community to serve our country and help bring peace to the

(Continued on page 13.)

FOR THE CHILDREN

Dear Boys and Girls:

I shall be writing for you for awhile. I have been teaching boys and girls in Sunday school for a long time. I began at my home church in Newport News and then I taught at First Church in Portsmouth. Now I teach a class of third-year Primary boys and girls in our Richmond Church. There are some children in my family, too, a boy and a smaller girl.

It is good to know that so many of you read THE CHRISTIAN SUN, at least the Children's Page. I have been reading THE CHRISTIAN SUN since I was five years old and I never thought that some day I would be the wife of the editor.

Last Sunday was World Communion Day. Did some of you go to Communion service? I know that the smaller boys and girls usually aren't members, but maybe the older ones are. It is very fine to think of Christian people around our world taking this Holy Sacrament on the same day. In the Congregational Christian Church of which we are a part, we have the sacraments of baptism and communion. These are services that many of you have seen. Other denominations have the sacraments of marriage and ordination.

Have any of you read the delightful new book called *Ya, Ya* by Ana Dor? A few of the stories appeared in last month's Mayflower which the Pilgrim Press publishes. These are stories about a brownie and all the fun and troubles that he had. You may read all the stories in the book which is published by Abingdon-Cokesbury Press. The little brownie had as much mischief in his little bones as some boys and girls that I know. And he really got into more trouble! Once he rode up a curtain shade, and another time he found an alarm clock. Do read the adventures of this brownie who wanted to know the meaning of "Ya, Ya." I read some of the stories aloud to my class in Sunday school. We usually don't have "just for fun" stories, but these we couldn't resist. I said some of the stories were in the *Mayflower*. That is a weekly magazine for Primary boys and girls; there are others for Juniors and Intermediates. If you don't get a paper like this, why don't you ask your teacher about it?

Here are some verses of Scripture for you to look for in the Bible, or

to have someone read to you: Deuteronomy 6:5, 18; Psalms 33:5; 104:13-14; 92:1; Mark 4:28, 29. Some of these are about obedience, others about harvest and one is not about either, what does it say?

Please write to me and send news to use on this page. Tell me if you have read interesting stories, seen unusual things or made something different.

Very best wishes,
JUNE JOY HOUSE.

WHEN IN DOUBT—INVESTIGATE.

By THEODORA BROWNFIELD.

Issued by the National Kindergarten Association.

Paul Bender was just five, and like the "bigger boys" he was now going to school. He came home each day, thrilled to tell what happened and what he had done in kindergarten.

At lunch one day, he spoke of spending time in the cloakroom. His father looked surprised, and his mother asked, "Why was that, Paul?"

"Oh, only one other boy—Donald—and I stay out in the cloakroom," he answered, continuing to eat his lunch.

"Where are the other pupils?" his father asked.

"Oh, they stay in the schoolroom with the teacher. Just we two stay out there."

Now, in the days when Paul's parents went to school, being sent to the cloakroom was a sign of disgrace. Pupils obliged to remain there usually had misbehaved in some way, perhaps caused some disorder in the classroom.

So Mr. Bender said, "What did you do, Son, to deserve the cloakroom?"

"Nothing." Paul continued to eat his pudding placidly. "Nothing, Daddy," he repeated. "Just Donald and I go out in the cloakroom and stay."

"When do you go out there?" Mrs. Bender questioned.

Oh, every morning, just about in the middle," was the rather vague reply. "We just get good and rested," he finished, apparently quite pleased.

His father looked doubtful. "Paul," he began, "what have you been doing? You might as well tell us if you have been naughty."

Paul had always been truthful. In fact, it was one of his strongest points that when he had done anything

wrong he would always admit. But this time he looked at his father and repeated, "I just get a chance to go out there and stay for a little while."

"I don't think it looks very well," his father commented. "I shouldn't want to stay in the cloakroom if all the other children stayed in the classroom."

Mrs. Bender smiled as she noticed a gleam of disagreement in Paul's eyes. She said nothing, however, but she decided to stop to see the teacher when she called for Paul some noon-time. This she did two days later.

The teacher spoke highly of Paul. Then his mother remarked casually, "He tells me he's been staying in the cloakroom."

"Yes, he and Donald. You see all the pupils take a rest in mid-morning; they have cots and lie down. I'd noticed that both Paul and Donald relaxed unusually well, so I'd had their cots put in the cloakroom; and often they've fallen soundly asleep."

"That's the explanation!" Paul's mother broke in. "We have been wondering—and doubting Paul."

Yes, he came to me yesterday and pleaded to stay in the classroom," the teacher said. "He told me he didn't want to stay out there any more."

Teacher and parent exchanged significant glances. Both realized that the wrongdoing had been on the parents' side this time. The boy had been innocent of any misbehavior, but both his father and mother had doubted him.

"We shall explain to Paul and ask him to excuse us," said his mother repentantly.

"That will help," said his teacher. "But remember Paul is very young. May I suggest that you make the explanation brief and the apology very simple?—as you would had accidentally knocked down the blockhouse he was building."

"Thank you," said Mrs. Bender. And that is what they did.

GUILFORD-FORSYTH CHURCHES MEET.

The meeting of the Guilford and Forsyth County Churches will be held in the Belew Creek Church in Belew Creek October 12. The meeting will start at 4:00 and end at 7:30. Bring your own lunch as usual.

An interesting program has been planned. The topic is: "Winter In Review, Summer In Preview."

Let's have a good attendance and have a good Christian fellowship together.

BOBBIE JEAN KIMBALL,
Corresponding Secretary.

BASIS OF UNION

(Continued from page 3.)

and have communion with Him and with one another.

We acknowledge as part of this universal fellowship all throughout the world who profess this faith in Jesus Christ and follow Him as Lord and Saviour.

We hold the Church to be established for calling men to repentance and faith, for the public worship of God, for the confession of His name by word and deed, for the administration of the sacraments, for witnessing to the saving grace of God in Christ, for the upbuilding of the saints, and for the universal propagation of the Gospel; and in the power of the love of God in Christ we labor for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood.

Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the consummation of the Kingdom of God; and we look with faith for the triumph of righteousness and for the life everlasting.

III. PRACTICE

A. The basic unit of organization of the United Church of Christ is the Congregation; that is, the local church.

B. The Congregations, through their ministers and through delegates electer from their members, may organize Associations for fellowship, mutual encouragement, inspiration, and such other functions as may be desired.

C. The Congregations, through their ministers and through delegates elected from their membership, constitute Conferences for fellowship, counsel, and cooperation in all matters of common concern. The Conferences exist to make cooperation effective (a) among their Congregations and (b) between their Congregations and the General Synod, the Boards, commissions, agencies, and instrumentalities of the Church.

D. The Conferences, through delegates elected by them from the membership and ministers of the Congregations located within their respective bounds, constitute the General Synod.

E. Officers, Boards, councils, commissions, committees, departments, agencies, and instrumentalities are responsible to the bodies that elect them.

F. The government of the United Church is exercised through Congregations, Associations, Conferences, and the General Synod in such wise

that the autonomy of each is respected in its own sphere, each having its own rights and responsibilities. This Basis of Union defines those rights and responsibilities in principle and the constitution which will be drafted after the consummation of the union shall further define them but shall in no wise abridge the rights now enjoyed by Congregations.

G. Individual communicants have the right of appeal, complaint, or reference to their Congregations, Associations, Conferences, and ultimately to the General Synod. Ministers, Congregations, Associations, and Conferences have similar rights of appeal, complaint, or reference. Decisions rendered in consequence of such appeals, complaints, or references, are advisory, not mandatory.

H. Each Congregation, Association, and Conference has the right of retaining or adopting its own charter, constitution, by-laws, and other regulations which it deems essential and proper to its own welfare. This right includes the holding and operation of its own property.

I. The freedom of worship and of education at present enjoyed by the Congregations of the negotiating communions will be preserved in the United Church. Other freedoms at present enjoyed are not hereby abridged.

J. Men and women enjoy the same rights and privileges in the United Church. It is recommended that at least one third of the members of the national administrative bodies be women.

K. Baptism and the Lord's Supper are the recognized sacraments of the Church.

IV. FUNCTIONS OF THE GENERAL SYNOD

A. The General Synod shall initiate action for the preparation of a constitution of the United Church. This constitution shall be based upon the principles set forth in this Basis of Union. When prepared, it shall be submitted to the General Synod; and the General Synod shall declare it in force when it shall be ratified by not less than two thirds of the former Congregational Christian Churches voting, and by not less than two thirds of the former Evangelical and Reformed Synods.

B. The General Synod shall elect its officers and assign them their duties.

C. The General Synod, directly or through an executive committee, commissions, and other committees, shall carry on the general work of the Church which is now conducted by the General Council of the Congrega-

tional Christian Churches and the General Synod of the Evangelical and Reformed Church; and through the instrumentality of Boards, commissions, and other organizations as needed, shall meet the responsibilities of the Church for foreign missions, home missions, education, publication, the ministry and ministerial relief, evangelism, stewardship, social action, and institutional benevolence.

D. The General Synod shall have power to receive overtures and petitions; to give counsel in regard to cases referred to it; and to maintain correspondence with other communions.

E. The General Synod shall promote the reorganization of Conferences, Associations, and Synods into Conferences and Associations which shall be constituted on a territorial basis and enjoy a status similar to that of the former Conferences, Associations, and Synods. This reorganization shall be effected by the Conferences, Associations, and Synods concerned, with the counsel and confirmation of the General Synod.

F. If and when the Basis of Union is regularly adopted, the General Synod shall appoint a commission composed of an equal number of representatives of the two uniting communions to prepare a statement of faith based in principle upon Article II of this document, which shall be submitted for approval to the General Synod, Conferences, Associations, and Congregations. This statement shall be regarded as a testimony, and not as a test, of faith.

G. The General Synod shall meet in regular sessions, determine their time, place, frequency, and program, and provide for extraordinary sessions as may be necessary.

H. The executive committee of the General Synod shall be called the Executive Council. Its functions shall correspond to those of the present Executive Committee of the Congregational Christian General Council and of the present General Council of the Evangelical and Reformed General Synod. While it shall not be charged with the administration of the Boards and other agencies and instrumentalities of the communion, it shall be its duty to consider their work, to prevent duplication of activities, to effect all possible economies of administration, to correlate the work of the several organizations, including their publicity and promotional activities, so as to secure the maximum of efficiency with the minimum of expense. It shall have the right to examine the annual budgets

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE CREATIVE POWER OF FAITH.

LESSON III—OCTOBER 19, 1947.

MEMORY SELECTION: *Faith is the assurance of things hoped for, a conviction of things not seen.*—Hebrews 11:1.

LESSON: Hebrews 11-13. Genesis 12:1-9.

DEVOTIONAL READING: Romans 5:1-8.

Beyond Reason To Faith.

"Now faith is the substance of things hoped for, the evidence of things not seen." Or as another interprets it, "assurance of things hoped for, a conviction of things not seen." Or again, "the confidence that our hopes will be realized and the conviction of the reality of the unseen world." It does not go contrary to reason, but often it goes beyond reason. Faith often begins where reason ends. But it is not irrational, and it is not simply wishful thinking. It is grounded in reality and based upon convictions that are sound. Let not science poke fun at religion because it frankly has a large element of faith in it. Science itself is based on faith. Science itself could not carry on its investigations or do its work without faith.

Faith is not blind credulity. And faith in the sense in which it is used by the writer of Hebrews does not mean a mere creed, or an intellectual formula. It is not so much a matter of the head as of the heart, although as has been said it does not ban the use of the head. It believes in truth but it also practices trust. It is the core of reality on which life ultimately must rest.

The Necessity of Faith.

"Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The idea of God Himself is a heroic act of faith. One would hardly come to Him unless he believed that God was. When a man begins to think about God, or to seek to do business with God, he must believe that God is, that he is dealing with reality, that it is not simply a matter of hocus-pocus, or the working of a diseased imagination.

And if a man is to have any satisfactory experience of God he must believe not only that God is, that God exists, that God is real, but that He is a rewarder of those who diligently, persistently, earnestly seek

Him. He must believe that something really can happen when he comes to God in the proper way. No half-hearted faith will do and no half-hearted effort will do. God is Reality, and God is realizable, if there is such a word. When a man starts out in search of God he is not going down a dead-end street or up a blind alley. He has a right to expect something to happen if he seeks earnestly and persistently.

A Grand Venture of Faith.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things that do appear." Perhaps the grandest venture of faith is faith in the existence of God. From that basic faith, man moved on in another grand adventure in faith—the faith that the worlds were created by God. Here again the religious man does not have to apologize to the scientific man. The difference between them, that is between the irreligious scientist and the religious man, is largely a matter of names or to be a little more high-brown, of terminology. The religious man says that back of the worlds we see there was God's wisdom and creative power and goodness. The scientist simply refers to it all as First Cause, or some such impersonal force or power. This universe is a marvelous and mysterious thing. But on every hand there are evidences of order and organization and the increase of goodness. The simplest and the only finally satisfactory explanation for it all is that "in the beginning, God created the heavens and the earth." It goes beyond reason, but it is very reasonable.

Faith's Hall of Fame.

The eleventh chapter of Hebrews is a kind of "Hall of Fame," a "Westminster Abbey" of the heroes of faith. Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, David, all have a niche or plaque in this Hall of Fame. And there are lesser names there also—Gideon, Barak, Jephthah, Samuel, and the prophets. One walks with quiet step and thoughtful and awed spirit as he looks at these plaques, and reads the citations thereon. They were men of varied temperaments and gifts but they had one thing in common—they were men of faith. They believed that there was more to the world and

to life than could be experienced through the five senses. They walked by faith and not by sight.

The Faith of Unorthodox Believers.

There are some strange names on the the plaques, too. Rahab is there, and she was a heathen harlot. Samson is there and he is a sorry sample of manhood in its moral and spiritual qualities. But there they are with the others. Their names there remind us that often there is vital faith even in unorthodox believers, even in those whose lives may be shabby and sordid. Indeed as the poet wrote there is often more faith in honest doubt than in some man-made creeds. Faith is often found in the most unexpected places and in the most unexpected persons.

Unnamed Heroes of Faith.

There was not room in the Hall of Fame for all the heroes of faith. In despair the writer of Hebrews asks: "And what shall I say more? for the time would fail me to tell of . . ." To tell of those unnumbered and unnamed heroes of faith, men and women, yes and young people, who also belonged there. They were a grand and gallant company. The world was not worthy of them. They died not having received the promise but they kept their faith. There are men and women today, leaders who have great faith. But there are unnamed and unknown heroes of the faith, God's gallant people, doing the commonplace tasks of life, carrying burdens heavy and grievous to be borne, enduring privation and suffering, sticking by their tasks, often unnoticed and unappreciated, a great host which no man can number whose names are written in the Lamb's book of life.

Life's Cheering Section.

"Therefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith." We do not play the game before an empty grandstand or bleachers. There are those who care, and care tremendously, watching us, encouraging us, wishing us well, praying for us. And at the end of the course is the One who is the source and the end of our faith. The race is not to the swift. We cannot always mount up with wings like eagles, nor can we run and not become weary, but with Him we can walk and not faint, and at the end of the race there is a crown of righteousness for those who endure unto the end.

QUARTERLY REPORT.
(Continued from page 8.)

Liberty Spring	61.00
Little Creek	7.25
Mt. Carmel	8.64
Newport News	30.00
New Lebanon	6.00
Oak Grove	8.50
Oakland	43.75
Rosemont	75.60
Second, Norfolk	17.25
Shelton Memorial	7.00
South Norfolk	30.00
Spring Hill	5.50
Suffolk	175.00
Suffolk (Staley Society) ..	111.70
Union (Southampton) ...	13.58
Wakefield	11.80
Waverly	13.50
Windsor	21.50
Windsor (Missionary and Aid Society)	7.00

1,270.54

Young People.

Bay View (For June 30) \$	1.25
Bay View	1.25
Berea (Nansemond)	9.00
Bethlehem	25.00
Burton's Grove	7.50
Christian Temple	1.50
Cypress Chapel	15.00
Dendron	4.40
Eure	4.00
First, Portsmouth	16.85
First, Richmond	2.00
Franklin	6.75
Holland	4.00
Holy Neck	12.00
Liberty Spring	20.0
Little Creek	2.50
Mt. Carmel	8.00
Newport News	12.00
Oak Grove	2.00
Oakland	9.25
Suffolk	25.00
Union (Southampton) ...	7.45
Waverly	10.00
Windsor	3.48

210.18

Juniors.

Bay View (For June 30) \$	1.25
Bay View	1.25
Berea (Nansemond)	21.25
Berea (Norfolk)	3.00
Bethlehem	5.25
Christian Temple	5.50
Cypress Chapel	12.00
Dendron	1.00
Eure	1.00
First, Portsmouth	3.00
First, Richmond	1.50
Franklin	8.00
Holland	6.00
Holy Neck	7.00
Liberty Spring	6.25
Little Creek	2.00
Mt. Carmel	2.00
Newport News	5.00
Oakland	2.25
Rosemont	9.42
Suffolk	10.00
Union (Southampton) ...	1.60
Waverly	5.00
Windsor	3.85

Cradle Roll.

Antioch	\$ 6.47
Berea (Norfolk)	2.00
Bethlehem	26.00
Cypress Chapel	20.50
Damascus	9.00
Dendron	.65
Eure	1.00
First, Portsmouth	1.00

124.37

First, Richmond	7.40
Franklin	2.50
Holland	8.05
Holy Neck	20.00
Isle of Wight	11.98
Liberty Spring	10.00
Little Creek	1.00
Mt. Carmel	33.03
Newport News	36.47
Oakland	2.00
Suffolk	25.00
Union (Southampton) ..	6.05
Waverly	5.00
Windsor	11.03

246.13

Thank Offering.

Holy Neck (Y. P.)	\$ 5.00
Johnson's Grove	25.00
Newport News (Special Offering)	50.00
South Norfolk	34.00
Special Ofiering, Mrs. A. M. Johnson	60.00

174.00

Life Memberships.

Antioch	\$ 10.00
Christian Temple	10.00
First, Norfolk	10.00
First, Portsmouth	10.00
Franklin	20.00
Holland	10.00
Mt. Carmel	10.00
Suffolk	10.00

90.00

Memorials.

Bethlehem	\$ 10.00
Cypress Chapel	10.00
Franklin	20.00
Holy Neck	10.00
Ise of Wight	10.00
Rosemont	10.00
Suffolk	20.00
Windsor	10.00

War Victims and Reconstruction.

Liberty Spring (Y. P.)	15.00
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Friendly Service—Carroll County.

First, Portsmouth	\$ 5.00
Holland	25.00
Rosemont	25.00

55.00

Friendly Service—Franklinton.

Holy Neck (Y. P.)	\$ 5.00
Holy Neck (Jrs.)	2.00
Waverly	5.00

12.00

Friendly Service—India.

Union (Southampton)	30.00
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Grand total for Quarter ... \$2,591.59

DISBURSEMENTS.

Mrs. W. V. Leathers, Treasurer .	\$2,327.22
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Balance in Treasury Sep-
tember 23, 1947 \$ 264.37

Respectfully submitted,

MRS. W. B. WILLIAMS,
Treasurer.

1253 24th Street,
Newport News, Va.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

whole world. These had been backed by our prayers, letters, and gifts! One fine young man from our community paid the supreme sacrifice.

Our pastor, Rev. Walter W. Hall, made a splendid address and welcomed the boys back to our church

and community. A response was given by Boyd Tickett. The stars had been removed from the flag and attached to strips of satin ribbon to form book marks. These were presented to the boys. Patriotic songs were used during the program.

At the close of the program every one present was invited to the church basement, where a picnic lunch had been spread which was enjoyed by all.

MRS. A. G. PENLEY.

* * *

WINDSOR.

The Woman's Missionary Society of the Windsor Church feels that we have had a good year. We close our year's work with feelings of regret and gladness—regret that we have not done more for the spreading of the Gospel—and gladness that we have been blessed with health and strength to carry on His great work.

We joined with the other churches in our town in observing World Community Day. We also had a Thank Offering service in November. On February 21, we joined with the other churches on this charge in observing World Day of Prayer.

We have secured eight subscriptions to THE CHRISTIAN SUN.

We sent our offering to Carroll County to help with their vacation Bible School.

The Antioch society invited us to join them in hearing Mr. Ammons of the Presbyterian Church review the foreign book.

We have thoroughly enjoyed the book, *The Divine Fatherhood*, taught by Mrs. J. M. Rabey.

The Missionary Aid, a circle of our society, has been very active this year and has added several new members.

We hope to meet all the requirements for the year, and with the help of our Heavenly Father want to continue to go forward in His work.

MRS. ALLEN BEALE,
President.

RADIO MINISTRY.

(Continued from page 4.)

Emphasizing that for the first time in history the church has in radio "a God-given instrument whereby the Gospel of Christ may be brought to all men," the call declared: "In this day of crisis and opportunity, the church must speak with a united voice. A divided and competing Christianity cannot bring a united world. Earnest-minded Christians in all the Protestant denominations are calling for a concerted program of witness to the Lordship of Christ."

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Our Pleasant Hill Sunday School picnicked here Saturday, September 27. This was one of the largest groups that has visited us this season, one hundred and fifty strong. We were happy to have them come, and many of them had never visited the orphanage before. We were delighted to show them over the buildings, barn, dairy herd, and the hogs. They were well pleased with what they saw and paid us many compliments. After they had visited all the buildings, etc., they said it was time for a picnic dinner. They began to open the trucks of their cars and take out baskets of chicken, pies, cakes, and everything good to eat. They loaded the table until it began to sway between the beams. We were really uneasy for fear the table would give way. It has been a long time since we saw a table so heavily laden with good things to eat. The entire orphanage was invited to have a part, and oh! how they enjoyed it. After everyone had eaten there was enough left for another meal. Mr. Fogleman, who was an inmate here twenty years ago, set the children up to ice cream. He had a very busy time dipping out the cream and putting it in cones as fast as the children ate it.

We all had a good time together, and I hope the good people from our Pleasant Hill Church enjoyed their visit as much as the orphanage group enjoyed having them. We hope they will visit us again sometime.

We are always glad to have people visit us. We feel we have one of the nicest small orphanage plants there is in North Carolina.

The little cold spell we are having during the last days of September and the first of October has made the children begin to call for shoes. But when it turns warm they will want to take them off just as badly.

It is natural for a child to want a new pair of shoes. The writer remembers well how happy he was when father went to the store in the fall of the year and bought shoes for the family. The first pair of shoes we remember when we were small had a brass band around the toe. We also remember how happy we were to get them. The little boys and girls here get better shoes now, and they are always delighted to get new shoes.

We were in a store a few days ago looking at shoes and getting prices. They are out of sight in price for a

good solid leather shoe. It does not pay to buy a cheap shoe, because when they get wet they come to pieces. We can see our small bank account melt away when we begin to buy fall shoes and clothing. We hope you will make your offerings large to help us meet this expense.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 9, 1947.

Sunday School Monthly Offerings.

Amount brought forward	\$8,585.95
Eastern N. C. Conference:	
Turner's Chapel	35.00
Eastern Va. Conference:	
Liberty Spring	\$ 7.00
Portsmouth, First	10.20
Shelton Memorial	12.25
	29.45
N. C. & Va. Conference:	
Durham	\$24.15
New Lebanon	17.75
Pleasant Grove	19.72
	61.62
Western N. C. Conference:	
Ether	\$ 3.90
Providence Chapel	7.00
	10.90
Va. Valley Conference:	
Leaksville	\$ 6.60
Newport	13.45
	20.05
Ala. Conference:	
New Hope	2.43
Total	\$ 159.45
Total this year from churches	\$8,745.40

BASIS OF UNION

(Continued from page 11.)

of the several national organizations and have access to their books and records. It shall make report of its actions to the General Synod at each stated meeting of that body and present to that Synod such recommendations as it may deem wise for the furtherance of the efficiency and economical administration of the several organizations. It shall study the relative needs of these organization, including the Conferences, and recommend the apportionment percentages for the distribution of benevolent contributions.

I. For the interim between the effecting of the union and the adoption of the constitution, the membership of the Executive Council shall be twenty-four, with equal representation of the uniting communions.

J. This Executive Council shall have a budget under its control, with income for it derived from the present sources of revenue of the General Council of the Evangelical and Reformed Church and the Executive Committee of the General Council of Churches. It shall carry out faithfully all obligations of both of these bodies and conserve as separate funds

all funds of both bodies until otherwise provided.

K. There shall be a central receiving treasury for all funds contributed to the General Synod and all the national agencies and instrumentalities. Each Conference will decided whether its Congregations shall be encouraged to send their moneys for these organizations direct to the central treasury or through the Conference treasurers.

L. No attempt will be made to set up a detailed plan for the solicitation, collection, and disbursement of missionary, benevolent, and administrative funds before the union is effected, but the General Synod shall be requested at its first meeting to appoint a special committee adequately representing all interests to deal with these matters and to report at a later date. In any plan it is understood:

1. That all property rights and trust funds shall be scrupulously protected as provided in Article IX, Sections A and C, of the Basis of Union.
2. That an adequate budgetary system will be established which will be voluntary in character on the part of the Congregations, Associations, Conferences, and Synods but in which due emphasis will be placed on the moral responsibility of all to support the general work of the Church.

M. Pending the report of the committee to be appointed by the General Synod and until new policies are adopted, present practices in apportion allocations, per capita assignments, and kindred matters shall be maintained.

N. The choice of location of headquarters for the United Church of Christ shall be left until after the union is effected.

(To be continued)



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SUN'S PULPIT.

(Continued from page 5.)

recognize and to apply the Divine intelligence and power within us to life's daily tasks and problems, life has become more successful, problems have found their solution and, with all our imperfections, we know that we have found the secret of abundant life.

You, Charles, and Gertrude Heuser, are taking your disciplined lives to the islands of the distant seas in order to build there in the lives of eager and needy people the richness and power of Jesus Christ. There will no doubt be days of loneliness and temptation to discouragement. But you may go with a sense of infinite power. You are not only working together with God, but God Himself is in you and working through you. You are working with every law that God has made to govern the universe, and you cannot be defeated. You are more than conquerors because you have within you the Source of all wisdom and all energy.

Your work may be hindered by the selfish and evil influence of others or by circumstances beyond your control. Your success may be postponed, but no one can stop the process to which you devote your lives, and every unselfish act will count.

You will find a rich fellowship with some of the best personalities in the world, and your own lives may be challenged by some of your converts who have not yet learned to rationalize the Sermon on the Mount.

You are putting your lives into a great process. It is not so much what we achieve ourselves, as how well we fit into God's onmoving purpose. A quiet woman in my parish recently died at ninety-two. She lived abstemiously and righteously, tithing her small income, teaching the young, serving the community and fitting quietly into God's plan. Alexander the Great made a name for himself in history, but he left bloodshed and confusion in his wake. I doubt if he fitted into God's *process* as well or as effectively as did this gentle and sacrificial soul.

You go with a sense of mission. As you accept the cross of Christ, lose your lives for His sake, and as you appropriate God's presence, you will go having within you the Source of all wisdom and power, and your lives will fit invincibly into the progress of Christ's Kingdom. "Greater is He that is in you than he that is in the world." I congratulate you and bid you God-speed.

STALEY-ATKINSON-NEWMAN FUND.

(Continued from page 7.)

CHURCH	QUOTA	AMOUNT PAID	UNPAID PLEDGES	TOTAL
North Carolina and Virginia Conference:				
Asheville	250.00			
Belew Creek	330.00			
Bethel	470.00			
Carolina	200.00			
Concord	400.00			
Danville	1,050.00			
Durham	4,000.00	550.00		550.00
Elk Spur	110.00			
Gibsonville	400.00			
Graham, Providence Memorial	170.00			
Hebron	440.00			
Hopedale	230.00			
Howard's Chapel	80.00			
Ivy Hill	30.00			
Kallam Grove	230.00			
Liberty	400.00			
Lynchburg	520.00	25.00		25.00
Mt. Bethel	500.00			
New Lebanon	720.00			
Pfafftown	130.00			
Pleasant Ridge	260.00			
Reidsville	1,600.00	205.00		205.00
Rocky Ford	110.00			
Salem Chapel	270.00			
Shallow Ford	600.00			
Tryon, Erskine Memorial	810.00			
Union (Va.)	850.00			
Western North Carolina Conference:				
Antioch (C)	90.00			
Antioch (R)	100.00			
Bailey's Grove	70.00			
Bennett	100.00			
Biscoe	120.00			
Ether	120.00			
Flint Hill (MC)	70.00			
Flint Hill (R)	90.00			
Grace's Chapel	120.00			
Hank's Chapel	200.00			
Mt. Pleasant	100.00			
New Center	100.00			
Park's Cross Roads	250.00	25.00	75.00	100.00
Patterson's Grove	60.00			
Pleasant Hill	300.00			
Pleasant Union	80.00			
Providence Chapel	40.00			
Ramseur	400.00			
Shady Grove	60.00			
Shiloh	120.00			
Sophia	100.00			
Union Grove	110.00			
Virginia Valley Conference:				
Antioch	580.00			
Beulah	40.00			
Bethel	360.00			
Bethlehem	360.00			
Concord	160.00			
Dry Run	220.00			
Joppa	70.00			
Leaksville	530.00	30.00		30.00
Linville	750.00			
Mayland	370.00			
Mt. Lebanon	140.00			
Mt. Olivet (G)	300.00			
Mt. Olivet (R)	200.00			
New Hope	300.00			
Newport	480.00			
Palmyra	120.00			
Timber Ridge	450.00			
Wissler's Chapel	140.00			
Wood's Chapel	130.00			
TOTALS	\$106,220.00	\$ 37,385.46	\$ 7,989.67	\$ 45,375.13

Summary as of September 30, 1947

Total in S-A-N Fund to date	\$ 58,084.52
Amount contributed by churches in cash	\$ 36,834.36
Amount contributed by churches in pledges	7,989.67
Amount contributed by individuals	13,260.49
	\$ 58,084.52

Weekday Religious Education in Virginia

Virginia youth is being given its rightful religious inheritance through weekday religious education promoted by the churches in the Old Dominion where more than 60,000 children will enroll in religious education classes this fall in 51 counties of the Commonwealth.

Since the first classes were started in 1929 with 1,411 pupils taught religious education by two teachers in four counties of the State, the program has grown by leaps and bounds until today—less than two decades later—more than half of Virginia's counties will offer in their public schools such training to the youth. Financed by local church councils and churches and approved by the local school boards in the political subdivisions of Virginia, weekday religious education will reach out to more than 60,000 boys and girls taught by 101 trained instructors. The cost of the undertaking has risen from \$3,600 in 1930 to an estimated \$150,000 to be expended for the current program. But the values of religious education offered to youth of every day of the school session cannot be appraised in terms of the cost of the program.

Last year—for the school term of 1946-47—weekday religious education was offered in 47 counties of the State where 90 trained teachers taught 60,118 pupils. The program cost \$132,450. The significant fact is that the total enrollment represents 95 per cent of all pupils who were given an opportunity to enroll in Bible studies.

This year new councils of churches have been organized in Blacksburg, Roanoke and Nelson counties. One of their projects is the promotion of religious education.

Surveys have disclosed significant results of weekday religious education program offered in the schools of the Old Dominion.

Of the 60,118 pupils enrolled last term in religious education, approximately 25,000 were not attending any Sunday School. In one county Bible study was offered to 1,038 children—and 1,033 enrolled. It was found that 640, or 62 per cent, of these children were not attending Sunday Schools. Classes in religious education appear to be one of the most effective means of reaching the masses to plant the Truth of God's Word in their minds.

Furthermore, community and church leaders, educators and civic leaders attest to the fact that the weekday religious education program in Virginia has increased adult and child interest in Sunday School attendance. They find that youth grows in the Biblical knowledge and the training helps them to make adjustments in life.

The promotion of the religious education programs in local communities of the State has been a cooperative Christian movement whose influence for good cannot be measured in terms of statistics. For children and community leaders denominational lines become incidental and immaterial. The dissemination of Christian teaching becomes paramount.

For the current school session a new text book will be available. It is "A Nation Under God," a series of eighty lessons on the Old Testament, written by Elizabeth Longwell, who is the supervisor of weekday religious education for the Virginia Council of Churches. Texts for grades four and five have been completely revised and enlarged. These books are provided free for all weekday religious education programs. Another text approved by the Virginia State Board of Education, is "The Bible In Our American Life" by Vernon McCasland of the University of Virginia.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, OCTOBER 16, 1947.

NUMBER 41.

Edinburgh Affirmation of Unity

WE ARE ONE IN FAITH in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to Him as Head of the Church, and as King of Kings and Lord of Lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself, Who lived and died and rose again to bring us to the Father, and Who through the Holy Spirit dwells in His Church. We are one because we are all the objects of the love and grace of God, and called by Him to witness in all the world to His glorious gospel.

Our unity is of heart and spirit. We are divided in the outward forms of our life in Christ, because we understand differently His will for His Church. We believe, however, that a deeper understanding will lead us towards a united apprehension of the truth as it is in Jesus.

We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in His mercy to shorten the days of our separation and to guide us by His Spirit into fulness of unity.

We are thankful that during recent years we have been drawn together; prejudices have been overcome, misunderstandings removed, and real, if limited, progress has been made towards our goal of a common mind.

We believe that every sincere attempt to cooperate in the concerns of the Kingdom of God draws the severed communions together in increased mutual understanding and good-will. We call upon our fellow Christians of all communions to practice such cooperation; to consider patiently occasions of disunion that they may be overcome; to be ready to learn from those who differ from them; to seek to remove these obstacles to the furtherance of the gospel in the non-Christian world which arise from our divisions; and constantly to pray for that unity which we believe to be our Lord's will for His Church.

We desire also to declare to all men everywhere our assurance that Christ is the one hope of unity for the world in the face of the distractions and dissensions of this present time. We know that our witness is weakened by our divisions. Yet we are one in Christ and in the fellowship of his Spirit. We pray that everywhere, in a world divided and perplexed, men may turn to Jesus Christ our Lord, Who makes us one in spite of our divisions; that He may bind in one those who by many worldly claims are set at variance; and that the world may at last find peace and unity in Him; to Whom be glory for ever.—International Convention of Disciples of Christ.

NEWS AND VIEWS

Has your church paid in full its Conference Apportionment for 1946-1947?

Rev. James G. Graham is now living at 5240 Reno Road, N.W., Washington 15, D. C.

Sunday school attendance at the Bay View Congregational Christian Church has been constantly on the increase. On Sunday, October 5, the enrollment was 120 and there were 120 in attendance.

Rev. B. J. Earp has accepted a call to the First Congregational Christian Church, High Point, N. C., and will begin his work there November 1. The High Point Church has recently purchased a parsonage.

Churches are urged to send their contributions for Overseas Relief. Contributions for the Congregational Christian Committee for War Victims and Reconstruction (C. W. V. R.) should be sent to The Southern Convention Office, Elon College, N. C. Clothing for Overseas Relief should be sent to Church World Service, New Windsor, Maryland.

More than 500 men attended the Laymen's Rallies held in the Convention during the past week. Mr. George D. Colclough, chairman of the committee on men's work of the Southern Convention, with Mr. Walter A. Graham, Pembroke, Kentucky, director of the Laymen's Fellowship of the Congregational Christian Churches and Superintendent Scott attended the meetings held as follows: Winchester, Newport, and Linville Churches in the Valley Conference; Suffolk, Henderson, Sanford, and Asheboro, North Carolina.

EASTERN VIRGINIA CONFERENCE NOTICE.

We shall provide over-night homes for all who wish it for the coming session, October 29-30, of the Eastern Virginia Conference; and for all who drop us a card saying: "I wish to spend the night in Suffolk during the coming conference session," we shall, with the same graciousness but with *more ease*, provide the required hospitality. Thank you!

JOHN G. TRUITT,
Pastor.

A WEEK IN DURHAM.

Dr. Stanley Harrell invited me to assist him in a week of evangelistic effort at Durham, N. C., from September 27 to October 4. It was truly a great meeting. Seldom have I seen a church so deeply and universally stirred. One dares not quote statistics lest he be misleading. God was in it and had His way.

From the opening service to the close, there was a continuous response. The fine people received the gospel with great and intelligent enthusiasm. The pastor and people cooperated finely. The Doctors Boone and their families dispensed a refined and gracious hospitality. I was charmed with the people and their sincerity was obvious. It was a great meeting. Evangelism is the way to life for the individual and for the church.

FRANK H. LEWIS.

REV. R. A. WHITTEN OBSERVES TWELFTH ANNIVERSARY.

The Rev. Robert A. Whitten observed his twelfth anniversary the first Sunday in October as pastor of the Congregational Christian Church in Winchester, Va.

During the past eleven years the church has shown a steady growth, the membership now numbers more than 300, an increase of about fifty per cent; a large indebtedness has been paid off, new property purchased and paid for and plans recently approved for the building of a new parsonage and church office on W. Clifford Street, adjacent to the church.

The parsonage will be of brick construction with all modern conveniences and will cost approximately \$15,000. On the building committee are Clayton Pugh, chairman; E. W. Cather, Roy Larrick, L. H. Hook, Percy Sheetz, Howard Carper, Albert Spaid, H. F. Nelson, Mrs. H. F. Nelson, Mrs. Albert Clark, Mrs. Clayton Pugh and J. C. Shanholtz.

VIRGINIA COUNCIL OF CHURCHES HAS NEW STAFF MEMBER.

The Virginia Council of Churches announces the appointment of Miss Evelyn Langford, Pulaski, Virginia as Assistant Supervisor of Weekday Religious Education. This appointment was authorized at the Annual Meeting of the Council in January,

1947, and Miss Langford entered upon her work on September 1.

Miss Langford studied religious education at the Gordon College of Theology in Boston. She pursued graduate training in the field of religion at New York University, from which institution she holds the degree of Master of Arts. Her home is at Portland, Maine, and she has taught in Virginia Weekday Church Schools since 1936. Miss Langford will give particular attention to assisting and supervising teachers in Southwest Virginia but she will be available for service in other parts of the State as need and occasion may arise.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

THE PROPOSED MERGER BETWEEN THE EVANGELICAL REFORMED AND CONGREGATIONAL CHRISTIAN CHURCHES.

(Continued from last week.)

The proposed merger between the Congregational Christian and the Evangelical and Reformed denomination was discussed at a joint meeting of the ministers of the two communions Tuesday, October 14, in the First Evangelical Church, High Point North Carolina.

The convocation opened at 10:00 A. M. on Tuesday and adjourned at 2:30 P. M. with lunch at the church. The program included a Devotional Service by Rev. William J. Andes, Minister of the Congregational Christian Church, Winston-Salem, North Carolina; five-minute resume of the two communions by Rev. W. C. Lyerly, Secretary of the Southern Synod of the Evangelical and Reformed Church and Rev. W. E. Wissemann, President of the Southern Convention of the Congregational Christian Churches; resume of the organizational set-up of the two communions by Rev. Stanley C. Harrell, Secretary of the North Carolina and Virginia Congregational Christian Conference and Rev. L. A. Carpenter, Conover, N. C., President of the Southern Synod of the Evangelical and Reformed Church; resume of the issues involved in the proposed merger by Rev. Millard Stevens, Burlington, N. C., Minister of First Congregational Christian Church and Rev. H. A. Fesperman, Burlington, N. C., Minister of the First Evangelical and Reformed Church.

The committee in charge of the meeting was Rev. John C. Peeler, Minister of St. Marks Evangelical and Reformed Church, Burlington, North Carolina and Rev. W. T. Scott, Superintendent of Congregational Christian Churches, Elon College, North Carolina. In the State of North Carolina there are 125 Congregational Christian Churches with 20,000 members and 62 Evangelical and Reformed Churches with 13,000 members. Elon College and the Christian Orphanage located in North Carolina are maintained by the Congregational Christian Churches, while Catawba College, Salisbury, North Carolina and Nazareth Orphan's Home and Foreign Mission programs.

The Evangelical and Reformed

Churches of North Carolina are affiliated with the Southern Synod and the General Synod of Evangelical and Reformed Churches while the North Carolina Congregational Christian Churches are affiliated with the Southern Convention of Congregational Christian Churches and the General Council of Congregational Christian Churches. The Basis of Union of the proposed merger between the two denominations into the United Church of Christ will be discussed in the High Point meeting preparatory to the vote in the local churches, Conferences, and Convention of the Congregational Christian and by the Southern Synod. The merger if consummated in 1948 will unite the two denominations into the United Church of Christ with a combined membership of 1,700,000.

EVANGELICAL AND REFORMED CHURCHES OF VIRGINIA & WEST VIRGINIA.

LOCATION NAME OF CHURCH PASTOR	Membership December 31, 1945	Total Sunday School Enrollment	Total Benevolences	Paid on Current Expenses & Debt	Total Congregational Expenses	Value of Church Buildings and Real Estate
Virginia						
Arlington, Bethel, L. A. Peeler ..	75	116	\$ 369	\$ 2,243	\$ 2,679	\$ 33,500
Edinburg: W. H. Bowers, Supply						
Christ, Conicville	88	116	161	272	272	1,500
St. John, Edinburg	93	81	290	589	589	4,800
St. Paul, Edinburg	73	96	279	1,023	1,023	9,800
Harrisonburg, St. Stephen, L. N. Strunk	113	81	498	6,126	6,303	65,000
Harrisville: H. A. Behrens						
Emmanuel, Fishers Hill	100	79	465	829	913	4,000
St. John, Toms Brook	105	132	477	1,060	1,144	14,000
Lovettsville-Brunswick: N. H. Fravel						
First, Brunswick, (Md.)	121	65	482	1,514	1,578	25,000
St. James, Lovettsville	128	72	371	1,092	1,092	30,000
Middlebrook, St. John, W. S. Gerhard	205	149	850	2,557	2,591	20,000
Mt. Crawford: Vacant						
St. Andrews, Weyers Cave	62	57	126	429	429	5,000
St. Paul, Rockland Mills	46	44	39	367	550	5,000
Trinity, Mt. Crawford	158	157	641	971	971	25,000
Richmond, St. John, A. W. Newell	591	150	3,527	12,915	15,834	233,450
Roanoke, St. Paul, E. E. Leiphart	189	99	287	3,158	3,257	56,000
Rockingham: L. O. Carbaugh						
Brown Memorial, McGaheysville	118	94	774	954	954	12,500
Friedens, Mt. Crawford	70	61	366	645	645	3,000
St. Michaels, Bridgewater	70	47	375	736	736	5,000
Timberville-Mill Creek: O. B. Michael						
Emmanuel, Mt. Jackson	20	...	5	175	175	...
Grace, Mt. Jackson, R. D.	117	100	442	800	900	12,000
St. John, Mt. Jackson, R. D. ..	84	100	255	600	800	4,000
St. Luke, Timberville, R. 1 ...	150	125	224	1,250	1,350	18,000
Trinity, Timberville	122	125	779	600	700	21,000
Winchester, Centenary, S. L. Flickinger	189	147	2,335	2,876	3,067	33,000
Woodstock: W. T. Brundick						
Mt. Calvary, Woodstock, R. D. .	69	105	175	119	119	2,000
St. Paul, Woodstock	181	137	677	892	1,400	28,000
West Virginia						
Martinsburg, Christ, A. M. Gluck	470	354	2,451	7,142	7,224	55,000
Shepherdstown: D. M. Danner						
Christ, Shepherdstown	93	63	447	1,676	1,885	11,000
Grace, Kearneysville	35	58	163	275	310	2,500
TOTALS	3,935	3,030	\$18,330	\$ 53,885	\$ 59,469	\$ 752,050

BASIS OF UNION

of the

Congregational Christian Churches
and the

Evangelical and Reformed Church
Adopted by the Joint Committee

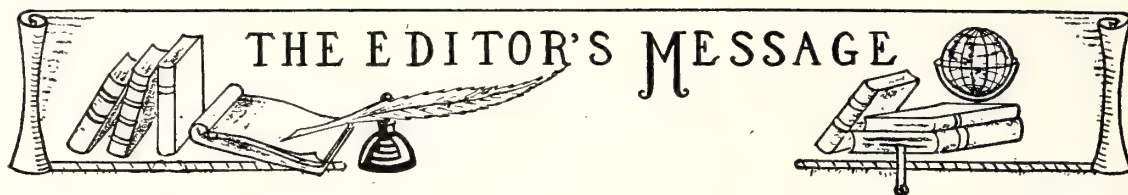
22 January 1947

V. CONFERENCES, ASSOCIATIONS AND SYNODS

Until, according to Article IV, Section E, it is otherwise determined, the Conferences, Associations, and Synods shall continue; and each shall conduct its business in its own way. Whatever action is submitted to them by the General Synod shall be disposed of in the same way as these bodies respectively disposed of such action by the General Council of the Congregational Christian Churches or the General Synod of the Evangelical and Reformed Church prior to the union.

VI. MINISTERS AND CONGREGATIONS

A. The ministers of the two communions shall be enrolled as ministers of the United Church. Candidates for (Continued on page 11.)



RURAL STRATEGY

The Holston Methodist Conference in Tennessee has voted far-reaching developments in order to attract a higher type of minister to care for rural churches. Stipulations included a strong urge, amounting almost to a demand for a minimum salary of \$2,200, parsonage and modern conveniences; and all churches of the charge be within one county, or in a natural, homogeneous grouping. On recommendation of the town and country committee, the conference also voted to develop a church-improvement program, authorizing an architect and landscape gardener to devise a brochure for remodeling and beautifying churches.

This kind of realistic grappling with the problems of rural church should be the order of the day. We must get far beyond the stage of mere lip service. It takes more than Memorial Day and the annual revival meeting to save the rural church. A more inclusive strategy is required. More conferences should follow and build on the Holston precedent.

VIRGINIA GENTLEMAN

Robert Michum, star in RKO-Radio's "Rachel," has announced his desire to settle on a farm near Front Royal in the Shenandoah Valley. "Great Country," he testifies. "I'm going to be a farmer, a gentleman farmer. It's crawling with gentlemen in Virginia. The farm won't take any money. Any fool can make a farm break even. IT'S being a gentleman farmer that takes the dough. Horses and fox hunting and drinking. Virginia gentlemen are the world's hardest drinkers. Oh, it's a great place for gentlemen, Virginia. Who knows, it may even make a gentleman out of me."

Virginia can get along very well without this type of "gentleman." Numerous advertisements have popularized and romanticized this distorted conception of a Virginia farmer. During these tragic days when hunger stalks the earth, only a spiritual imbecile could conceive of farming as a luxury and the drinking of expensive liquors as the distinguishing marks of a gentleman.

R. L. H.

FOREGLEAMS OF CHURCH UNION

Six denominations have already accepted an invitation to participate in "a plenary conference to consider the immediate possibilities of closer unity." The idea of such a conference originated in the General Council of Congregational Christian Churches held in Grinnell, Iowa, in May 1946. An overture to the Federal Council of Churches requesting that body to extend the invitation was there adopted by a

unanimous vote. Two months later the International Convention of Disciples of Christ joined in the overture. The request was received by the Federal Council at its biennial meeting in Seattle, Washington, last December, and its executive committee was authorized to send the invitation to all its twenty-five constituent denominations. For reply, each denomination had to await the meeting of its general convention or judicatory. Some of these were to meet this year, while others will not be held until 1948.

Replies have now been received from fourteen denominations. Six of these acceptances. Three are interim expressions of favorable interest pending later action by their representative convocations. One—that of the Protestant Episcopal Church—offers to appoint two "observers" at such a conference. One—that of United Church of Canada—assumed that the proposal referred only to the churches of the United States, but volunteered its good will in consultation. Only three churches declined to participate—the Church of the Brethren, the Presbyterian Church, U. S. (South), and the United Lutheran Church.

I

An examination of these replies strongly indicates that the plenary conference will be held. No informed person expected that all would accept, but it was hoped that when the invitation had gone the rounds of the general convocations held during 1947 and 1948, there would be a sufficient number of acceptances, including a sufficient number from the larger denominations, to assure the holding of the plenary conference. This hope now has every promise of being realized. The six denominations that have so promptly accepted indicate a deep concern for some significant drawing together of the Protestant forces in America.

The invitation was both limited and unlimited. It was limited to those "denominations which already accord one another mutual recognition of ministers and sacraments." It was unlimited in that it left each denomination to decide for itself whether it desired to participate. The mutual recognition of "ministries" means the acceptance of a minister's ordination in each denomination as valid in the others. The recognition of one another's "sacraments" means the acceptance of the essential validity of one another's administration of baptism and the Lord's Supper. There may be some question with respect to the meaning of the latter, particularly in the case of baptism. But such denominations as the Baptists and Disciples have no reason to assume in advance that their practice of immersion cannot, in a conference earnestly seeking "closer unity," be reconciled with the terms of the invitation.

The six denominations that have decided to participate are the Congregational Christian, the Presbyterian, U. S. A., the Evangelical and Reformed, the

Moravian, the Disciples and the United Presbyterian. Here is more than a nucleus for a successful conference. But at least three others give signs of promise that they also will join. The Methodist General Conference will not be held until next spring. The Council of Bishops, however, responded with a letter expressing "deep and appreciative interest" and advising the Federal Council that the subject would have a large place in the Bishops' Address to the General Conference. There is every reason to believe that this church, the largest in American Protestantism, will give a ringing affirmative answer to the proposal. The Reformed Church and the Northern Baptists have appointed appropriate committees to take the matter under advisement and report at their respective general meetings next year.

II

There are other bodies affiliated with the Federal Council which may yet be heard from affirmatively. But if the three bodies mentioned above, which have only postponed action until an official reply can be made, respond affirmatively, the conference will represent nearly 16,000,000 American Protestants. Such a representation will invest the plenary conference with profound significance. Starting with so broad a basis of agreement and fellowship, and such microscopic disagreements, the prospects of successful achievement is brighter, as well as far more comprehensive, than any previous effort for "closer unity" that American Protestantism has undertaken.

It is impossible to set bounds to the prospect which this undertaking opens up to the eyes of Christian faith. How timidly or how boldly the denominations will allow their representatives to act—in preparation or in the plenary conference itself—remains, of course, to be seen. But it seems clear that the "closer unity" to be sought is something more organic than the federation of autonomous denominations. Federation we already have, and it has brought the churches together in a fellowship of cooperative activity, hard to envisage a generation ago. But the question raised by the invitation and its acceptance is whether this cooperative fellowship has not now brought a large group of churches to the place where they are able to give outward and visible expression to the mutuality which they recognize is one another.

A suggestive statement of the motive that inspires the undertaking is given in the preamble of the invita-

tion as originally formulated by the Congregationalists. This preamble declares the belief (1) that the unity which actually exists among the churches is deeper and more inclusive than has been expressed in any organized form; (2) that there is a "holy impatience" in the hearts of great numbers of Christian people for a church competent to bear a more convincing witness to a world threatened with annihilation for want of community; and (3) that there is today among Christians a new readiness to be obedient to the will of Christ.

III

But in this proposed conference on "closer unity" now in prospect, the debatable questions of theology and ecclesiology are reduced to a minimum in which the differences are hardly distinguishable. The real is-

sue here is not in faith and order, but in the will to unity. But if the will is not present in the participants their sectarian intransigence cannot be obscured in the dust of prolonged debates on doctrinal questions of faith and order. In a conference which begins with these questions virtually settled, hesitation and inaction can hardly be clothed in the garments of "conscientious conviction." If, however, the will to unity is present, every practical obstacle can be surmounted and the beginnings of an ecumenical expression of the living church of Christ can emerge. Such a church, achieved by the will to unity, in obedience to the will of Christ, will be a uniting, as well as a united, church, and its example will profoundly influence the whole of Protestantism.—*Editorial in The Christian Century.*

Pro and Con

By REV. F. ERVIN HYDE.

The Executive Committee of the Congregational and Christian Churches in session at Columbus, Ohio, on April 30 voted by an overwhelming majority to submit the Basis of Union of the Congregational and Christian Churches and the Evangelical and Reformed Church to the local churches for study and action. Conversations between these two denominations have been carried on over a period of five years. The first edition of the Basis of Union appeared in 1943. Since then it has been revised a number of times and the final revision is being sent to the churches for study and action. If the local churches, associations, and conferences approve the merger by seventy-five per cent vote, the first steps will probably be taken by the General Council in June of 1948 to complete the union of the two groups. Every local church is urged to vote on this matter prior to April 1948 and preferably at its Annual Meeting.

The proposed name for the new denomination is UNITED CHURCH OF CHRIST. Its membership would be made up of all members and ministers who make up the two denominations at the time of the merger. The national body would be known as the General Synod of the United Church.

Advocates of the plan of union see in the merger of the two groups the fulfillment of an ideal. They think that it will be one step nearer to a United Protestantism. They think that it will inspire other groups to advance the cause of Christian Unity,

and help to answer our Lord's Prayer that "they might all be one." It will enlarge our sphere of influence and broaden our world outlook. It will give us churches and mission stations in areas where we are either weak or do not exist. It will give to our churches agencies of service in a needy world. It will give to the united church a stronger voice in speaking of social issues and to champion causes of common interest. On the local level it may cut operating costs and do away with overlapping of churches. It may strengthen weak churches and give them a stronger ministry. Some argue that the United Church can be a success because both denominations are the results of former unions.

However there are others, who while not opposed to organic union, question the wisdom of this action at the present time. They do not feel that the proposed plan of union is a sufficient document upon which to vote to unite. The groups differ in both cultural heritage and church polity. Evangelical and Reformed Churches have a heritage that emphasizes continental theology and adhere to a presbyterian system of church government. Congregational Christian Churches, while approving the Kansas City Confession of Faith, give to each church the right to draw up its own covenant. They are tolerant of both conservative and liberal viewpoints. Always they have recognized the autonomy of the local church. The E and R Church puts the emphasis

(Continued on page 6.)

CONTRIBUTIONS

SUFFOLK LETTER.

Four meetings may be reporter in this letter. Sunday afternoon, October 5, 1947, I attended the 114th anniversary of the founding of the First Congregational Christian Church of Norfolk, and had the honor of preaching the centennial sermon as a former pastor of the church. Two other former pastors, the Revs. J. F. Morgan, and J. E. McCauley, were present and had parts on the program, as well as Superintendent W. T. Scott, who presided and had preached for the church at their morning service. The sanctuary and adjoining Sunday school rooms were filled with members, former members, and friends. It was a fitting service and well planned under the direction of a committee headed by Mrs. J. Monroe Harris.

The following night at 8:00 nearly two hundred laymen from some thirty churches met in the Suffolk Church under the direction and leadership of the Convention's committee on men's work, Geo. D. Colclough, chairman, who presided at the meeting. It was indeed an inspiring sight to see those men gathered together on behalf of the church and the work men can do for it. The opening prayer was made by Harry W. Lee of Portsmouth, and the closing prayer was made by Shirley T. Holland of Windsor. Supt. W. T. Scott was present and shared in the program. The church organ was played by a layman, David Brown Harrell of Suffolk, and the special music was a solo by a layman, J. E. Baines, Jr., of Suffolk. The principal address was made by Walter A. Graham, executive director of the National Laymen's Fellowship of Congregational Christian Churches. The laymen are going to further organize and develop their work.

Tuesday night at 8:00 in the Suffolk Church more than two hundred young people attended their annual Missionary Conference, had a lovely service of worship led by the Dendron young people, a great presentation of the World Conference of Youth at Oslo, Norway, by a young man who was there, Robert Houff, and a record of enthusiastic work done during the past year. Their gifts amounted to \$991.07.

And Wednesday night at 8:00 the Suffolk Church held its annual conference when twenty-three organizations of the church and Sunday school

made reports, which reports showed more than \$19,000 paid into the regular channels of the church and handled by the church treasurer, with enough raised in the auxiliaries of the church to bring the total to approximately \$30,000. The records showed the reception of thirty-eight new members, bringing the present membership up to 1,479.

These four meetings exemplify the fact that lay leadership is still evident in the church. The first three of these meetings were under the direction and planning of lay leadership, and the work of the latter was done by laymen and laywomen in the main.

JOHN G. TRUITT.

PRO AND CON.

(Continued from page 5.)

upon the singular indicating a centralized authority vested in the synods of their church; Congregationalism has put the emphasis upon the association of free churches. The Basis of Union suggests a point of departure from Congregational polity when it suggests in Article VI, Section C when it states "The new communion will appeal to all congregations not to call or dismiss their ministers, and to all ministers not to respond to a call or resign, until the Association or Conference shall have given its approval." The second notable point of departure is the yielding of the right of the Synod of elective representatives to amend the constitution of the United Church. Will the synod have the authority to impose upon the local church things that it wishes done? The Basis of Union is not clear on this issue. Now is the time when these issues ought to be settled . . . not a some future date when it is too late to correct the mistake.

And another objection to the proposed merger is that we feel that there should not be any distinction between the pension paid to a minister of the E and R Church and that paid to a Congregational minister. Under the Unit plan we will have met our debt of honor to our Congregational pensioners under the original plan of annuities. But it would take approximately 30 years for the United Church to meet its obligation to the aged ministers. To do so the proposal is that we take the first half-million dollars of benevolences for 30 years to meet this obligation.

Another objection to the Basis of Union is that it provides for equal representation at the first General Synod of the United Church. This means that 435,000 Congregationalists would have no representative at a synod that might draft the constitution that would be binding upon their churches.

Another fallacy to be recognized with is suggested by Dr. Oscar Maurer who reminds us that there are those who have the "idea that the merger will not make any difference to us . . . they think that we will go on our way, much as now; and the E and R brothers in theirs: only we will be united in one body and under one name." But to think that the United Church will make no difference in our polity or our practices is not to discern the signs of the times. Study the proposed plans of union and here and there you get something of a trend towards administrative centralization. Yet Congregationalism has always emphasized decentralization.

Some of us have the fear that instead of achieving one United Church, that we will merely bring a new denomination into existence. Those who argue that we can make a go of church union on the basis that we have already tried it and made it work, overlook two facts. First, they forget that the Congregational and Christian Church had a common polity and cultural background. So did the E and R Churches. Even then these groups did not iron out all the differences. Now we propose to unite two "diverse streams of Protestantism, which have spoken different languages, looked at life from different angles and organized themselves in different ways.

Let us not be in a hurry to surrender our freedom simply to uphold an ideal. We also have a heritage to maintain for ourselves and our children. Christian Freedom is of equal importance with church unity. We have channels through which we can cooperate with other denominations for the furtherance of the work of the Kingdom of God. Why should we rush into organic unity simply to get a big church?

Dr. James English, Superintendent of our churches in Connecticut, reminds us that:

"Freedom is not an idle word.

Our spiritual ancestors lived and died for this principle because it meant more to them than anything else except the truth of Christian faith itself. . . . The world needs what we have to give. It needs it desperately. We have

(Continued on page 7.)

News of Elon College

By PRESIDENT L. E. SMITH.

ELON COLLEGE FREE OF DEBT.

In conference with certain Elon College citizens one afternoon last week, one persons seemed amazed that Elon College was free of debt. He had heard that Elon's debts had been paid, but he concluded that these reports could not be trusted and were not expected to be taken for the truth. After he had been reassured that there were no debts against the College he still seemed to be skeptical. The College has been in debt so greatly and so long that it is difficult to realize that its books are in balance, but they are completely.

There are many unforgettable dates on the Elon College calendar—its authorization by the Church, its founding, its opening for the first students who came to its campus, and so forth. But there is certainly one date that we shall never forget—the date of the payment of the last dollar of indebtedness against the College. The transaction took place in the offices of the Virginia Trust Company in Richmond, Virginia, on January 26, 1943, at eleven o'clock in the morning. The final check was for \$100,000 and this left in the bank to the credit of the College an accumulated interest on endowment securities held by the bank amounting to more than \$7,000. From that day to this there has not been a moment that the College could not have paid every penny that it owed with a comfortable balance in the treasury.

This achievement was made possible by the faithful and generous co-operation of the Church, the alumni, and friends of the College. In the Southern Convention, that part of the Christian Church that founded Elon College and has supported it through the years, there is a membership of more than 32,000. The College has an alumni that exceeds 10,000 in number. And, in addition, a great host of friends. With the loyal cooperation of these three great forces encouraging and inspirational achievements were bound to happen, and they did, and they are still happening. We have at present the best faculty, the largest student body, the finest spirit, the most inspiring atmosphere, and the greatest interest on the part of the college alumni that we have had in the past sixteen years and the end is not yet—we are just

beginning. A new and a brighter day is dawning for Elon College. A program of improvements and developments is already on the college and church calendars. When this program is realized, it will put Elon College far out in front in the field of Christian higher education.

Of course, it will take money, large sums of money, to put this comprehensive and inclusive program into effect, but already the number of Elon College's friends and contributors is increasing, and the number will continue to increase until the realization of its highest hopes is an actual reality.

The Expansion Program for the College now beginning with the erection of the heating plant will call for large sums of money. We have reached the day when the College is compelled to improve its present facilities and add new ones. All kinds of repairs and new construction are tremendously expensive. The new heating plant constitutes the first in a series of critical emergencies. We do not have a dining room. We are operating the kitchen on a temporary basis and if we expect to continue in favor with students and patrons, we shall be compelled to provide better living conditions. We are in the twilight of excessive demands. If the College is to hold its present position in the field of higher education and extend its influence, large sums of money will be required. The constituency of the College has done such a fine thing in clearing it of its debts it now has the opportunity to build its institution into the kind of institution required for these modern days and provide the funds necessary for improvements and see to it that the College is kept out of debt. One look at our past history will convince us that debts against Elon College are disastrous. It is entirely possible to provide the necessary funds for necessary improvements and my heart somehow tells me that we will.

APPORTIONMENT GIVING.

There are but a very few more weeks before 1946-47 conference year comes to a close. The colleges has received about fifty per cent of its apportionments. We are confident that the entire amount will be paid and are encouraged that we shall re-

ceive from the conference treasurers on the occasion of the meeting of the conference, the remainder of the college's apportionments. If your church has not raised its entire apportionment for the college, won't you please see that this is done prior to the annual conference session.

When you need encouragement something usually comes along to give you a lift. The total amount received for the past two weeks is \$512.27. The college greatly appreciates the support of the Sunday schools and churches during the current year.

Previously reported \$6,174.13

Sunday Schools.

Eastern Va. Conference:	
Dendron	\$ 3.05
Richmond, First	35.00
N. C. & Va. Conference:	
Long's Chapel	10.12
New Lebanon	6.70
Pleasant Grove	5.71

Churches.

Eastern Va. Conference:	
Richmond, First	50.00
Waverly	118.82
N. C. & Va. Conference:	
Concord	33.00
Elk Spur	9.00
Reidsville	142.00
Western N. C. Conference:	
Albemarle	15.00
Providence Chapel	10.00

Total \$ 512.27

Grand Total \$6,686.40

PRO AND CON.

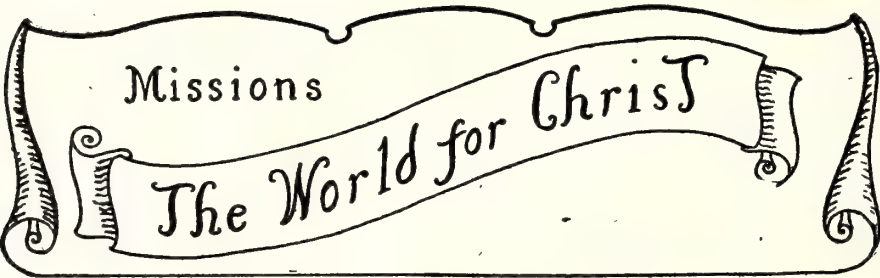
(Continued from page 6.)

a pattern for organized religion in this day and generation that appears to be an excellent pattern. It is evangelical in spirit, practical in application to the problems of today, and above all free. The doors of our churches swing wide and there is room at the Lord's table for men of security and love for him."

We have a heritage to maintain . . . if we can do it by uniting with another denomination let us by all means do it. But if such a union means the surrender of the ideals that made Congregationalism great, let us be willing to yield our ideal of organic unity rather than our freedom as a local church.

Study—Discuss—Think—Then vote according to your own conviction. That is our Congregational Birthright!

The North Carolina Church Recreation workshop will be held at the First Presbyterian Church in Wilson, N. C., December 29, 1947-January 1, 1948. Any interested in Church Recreation should make plans now to attend.



MISSIONARY OFFERINGS.

REPORT FOR OCTOBER 3-9, 1947.

Sunday School.

Bethlehem (Nans.)—E. Va.	\$ 5.92
Dendron—E. Va.	3.70
Elm Ave.—E. Va.	15.00
Ether—W. N. C.	3.00
Hank's Chapel—W. N. C.	10.64
Long's Chapel—N. C. & Va.	22.92
Newport News—E. Va.	21.00
Suffolk—E. Va.	100.00

Total \$ 182.18

Churches.

Albemarle—W. N. C.	\$ 24.00
Bethlehem—N. C. & Va.	5.00
Beulah—E. N. C.	12.00
Concord—N. C. & Va.	24.00
Elks Spur—N. C. & Va.	10.00
Reidsville (Mr. & Mrs. Mueller) —N. C. & Va.	696.00
Reidsville (Miss Summerville— N. C. & Va.	320.00
Waverly—E. Va.	72.00
Winchester—V. Va.	16.91

Total \$1,179.91

Shaowu.

Holland—E. Va.	\$ 50.00
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Church Extension.

Holland—E. Va.	\$ 100.00
Suffolk—E. Va.	5.69

Total \$ 105.69

Total period October 3-9 ... \$1,517.78
Previously acknowledged ... 863.94

Total since September 1 ... \$2,381.72

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

QUARTERLY REPORT.

The following is the Annual Financial Report of the Woman's Mission Board of the North Carolina Congregational Christian Conference for the period September 15, 1946 to September 15, 1947:

RECEIPTS.

Women's Societies.

Albemarle \$ 67.00
Apple's Chapel 75.00
Asheboro 92.06
Asheville 118.00
Auburn 12.00
Berea 58.50
Bethel 42.33
Bethlehem 10.00
Beulah 36.50
Burlington 1,468.03
Carolina 66.00
Chapel Hill 42.00
Concord 34.00

Church of Wide Fellow-

ship 97.80
Durham 327.25
Elon College 500.64
Ersline Memorial 166.30
Flint Hill (M) 4.00
Flint Hill (R) 51.00
Fuler's Fuller's Chapel ... 47.00
Greensboro, First 555.55
Greensboro, Palm St. ... 93.00
Happy Home 179.25
Haw River 65.00
Henderson 172.04
Hines' Chapel 215.32
Hopedale 120.00
Hope Mills 73.96
Ingram, Va. 130.35
Liberty, Vance 216.60
Liberty, Va. 31.00
Lynchburg, Va. 61.52
Mebane 29.00
Monticello 83.50
Mt. Auburn 191.66
Mt. Bethel 15.00
Mt. Zion 27.00
New Hope 26.30
New Lebanon 86.00
Oak Grove 15.19
Pleasant Grove, Va. 77.50
Pleasant Hill 71.95
Pleasant Ridge (G) ... 111.01
Pleasant Ridge (R) 68.00
Providence Memorial ... 25.00
Raleigh 178.21
Ramseur 27.85
Randleman 14.00
Reidsville 387.50
Salem Chapel 38.25
Sanford 205.50
Shallow Ford 155.00
Shallow Well 142.85
Smithwood 15.10
Turner's Chapel 67.00
Union, N. C. 146.66
Union, Va. 112.50
Wake Chapel 47.61
Winston-Salem 45.50
Youngsville 27.50

7,667.58

Young People.

Albemarle \$ 3.00
Burlington 25.00
Carolina 6.89
Durham 83.64
Elon College 13.50
Greensboro, First 40.30
Oak Grove 3.00
Pleasant Ridge (G) 20.00
Reidsville 30.00
Turner's Chapel 5.00
Union, N. C. 10.00

240.33

Willing Workers.

Burlington \$ 25.00
Carolina 7.00
Durham 41.30
Durham, Juniors 31.50
Elon College 27.19
Greensboro, First 42.90
Ingram, Va. 2.00

Sanford 6.00
Turner's Chapel 8.65
Union, N. C. 5.31

196.85

Cradle Roll.

Asheboro \$ 10.01
Burlington 29.95
Durham 41.02
Elon College 15.00
Greensboro, First 17.45
Greensboro, Palm St. ... 5.00
Henderson 5.15
Lynchburg 6.00
Monticello 17.83
Pleasant Ridge (R) 2.50
Reidsville 10.00
Sanford 5.00
Turner's Chapel 5.31
Union, N. C. 9.70

179.92

Miscellaneous.

Conference Offering (Ral- eigh) 77.45
District Rally Offerings . 97.35
Memorials from Individ- uals 20.00

194.80

Total Receipts \$8,479.48

Disbursements.

Mrs. W. V. Leathers, Treas- urer, Woman's Mission Board, Southern Conven- tion, for:
Thank Offering \$2,181.86
Life Memberships 280.00
Memorials 305.00
Carroll County Mission 50.56
Mission in India 145.92
Franklinton Center ... 20.65
World Day of Prayer . 103.68
World Community Day 6.75
May Fellowship Day .. 8.00
Committee for War Vic- tims & Reconstruction 42.88
Elon College (Thank Of- fering) 7.00
Elon Orphanage 5.00
Penny-A-Meal Offering 39.79
Subscription to "The Christian Sun" 2.00
Missions, General Fund 5,035.56

8,234.65

Conference Speaker 25.00
Speaker for Rallies 25.00
Woman's Dept., N. C. Council of Churches ... 40.00
Frances Query, Religious Education Consultant, N. C. Council of Churches . 50.00
Board Meeting, Transpor- tation and Luncheon .. 50.30
Pilgrim Press, Family Life Literature 13.87
Elon Orphanage (Thanks- giving Offering) 10.00
Flowers 18.03
Expense of Treasurer ... 12.63

244.83

Total Disbursements \$8,479.48

Respectfully submitted,

SUSIE D. ALLEN,
Treasurer.

Never seem wiser or more learned than the company you are with. Treat your learning like a watch and keep it hidden. Do not pull it out to count the hours, but give the time when you are asked.—Lord Chesterfield.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

NORTH CAROLINA WOMEN MEET.

The North Carolina Conference of the Woman's Missionary Convention held its annual session on Tuesday, October 7, at the Burlington Church, with the meeting opening at 10:00 A. M., and closing at 3:30 P. M. An unusually large crowd of about 300 attended the session, and included about twenty-five ministers and their wives. Mrs. F. C. Lester, President of the North Carolina Woman's Conference, presided.

Miss Elizabeth Chicoine, Field Director for the Southern Convention, led the opening worship service, followed by introductions by the host pastor, Rev. W. M. Stevens. The visitors included Rev. R. A. Whitten and Mrs. A. W. Andes of the Valley, and Mrs. John Fesperman and Mrs. Coble of the Evangelical and Reformed Church. Committees appointed for the day were: Nominations: Mrs. J. D. Strader, Mrs. Mattie Parker, and Mrs. L. L. Hooper; Recommendations: Mrs. S. E. Foster, Miss Susie Allen, Mrs. G. D. Ellington; Place: Miss Frankye Marshall; Findings: Mrs. W. J. Andes and the other District Superintendents.

Presentation of our Thank Offering for the year was made by Mrs. W. E. Wisseman, who announced the goal for North Carolina as \$3,000. Mrs. R. M. Cline presented the Life Memberships and Memorials, followed by Mrs. B. M. Newman presenting the Friendly Service Gifts and Mrs. W. T. Scott presenting the literature.

The address of the day was given by Mrs. John T. Fesperman, Knapolis, president of the Southern Synod Woman's Guild of the Evangelical and Reformed Church. Mrs. Fesperman gave a summary of the work of the Woman's Guild, giving as their motto: "A place for every woman and every woman in her place." She stated that there are 350,000 women in 2,800 Woman's Guilds, and explained the functions of the nine departments in the Woman's Guild: Educational, Christian Citizenship, Social Service, Spiritual Life, Stewardship, Missionary, Thank Offering, Girls' Guild, and Membership. Mrs. Fesperman stated that the winning of the world for Christ is the task of the universal

church, and we are on the front lines in the hope for church unity.

The morning session was closed with a Memorial Service conducted by Mrs. R. M. Cline in memory of all deceased members. During this service special recognition was given Mrs. C. H. Rowland, the first Woman's Convention President. A book containing Life Memorial Certificates from churches and members of the Southern Convention in honor of Mrs. Rowland was presented to her two daughters, Mrs. W. E. Wisseman and Mrs. M. T. Garren.

During the lunch hour very lovely and appropriate music was furnished by members of the Burlington Church, while the delegates partook of the delicious lunch.

During the afternoon session, reports were given by Department Superintendents: Cradle Roll—Mrs. K. D. Register; Children—Mrs. W. E. Wisseman; Young People—Mrs. J. D. Strader. Following these, workshops were conducted, with the group dividing up to attend different ones. Worship was conducted by Mrs. W. W. Hall; Program Planning—Mrs. W. T. Scott; Family Life—Mrs. D. M. Estes; Visual Aids by Miss Elizabeth Chicoine, and Interdenominational Cooperation by Mrs. B. W. Fields.

A very appealing report was given on "Open Doors for Relief and Reconstruction" by Rev. Frederick B. Eutsler, representative for the Convention on the Committee for War Victims and Reconstruction. Mr. Eutsler stated that on our goal of \$7,000 for this year, we have raised only \$2,100 and he urgently appealed to the group to help raise much needed help for this work. He made two requests of those present:

(1) Each local church who has not already done so, should take a special offering for C. W. V. R.

(2) Each local woman's group is asked to take an offering for C. W. V. R. before the end of the year.

Also, he urged us to write the Convention Office for milk bottle stickers to use in raising funds for children's milk.

Dr. F. C. Lester reported on his recent trip to New England and the meeting of the American Board of Commissioners for Foreign Missions.

During the business session, reports from committees were heard. The place committee stated that an invitation had been extended to the Conference to meet in Asheboro next year and this invitation was accepted. The resolutions Committee, among other things, recommended that the Conference accept the resolutions as voted on by the Women's Convention at its last session in June, and also that the goal for next year for North Carolina be raised to \$12,500. This report was adopted.

New officers for the year elected were: President, Mrs. F. C. Lester; Vice President, Mrs. R. M. Cline; Secretary, Mrs. W. W. Tate; Treasurer, Miss Susie D. Allen; Young People's Superintendent, Miss Nellie Mae Holt; Children, Mrs. D. M. Estes; Cradle Roll, Mrs. Kenneth Register. The session was closed with an installation service for the new officers led by Mrs. O. H. Paris, Woman's Convention President.

NEWS FROM SOCIETIES.

ANTIOCH.

The Woman's Missionary Society of Antioch Christian Church finds this has been an interesting and enjoyable year's work together.

During the year, we have been striving to reach the Standard of Excellence, and feel sure we have attained that goal.

Our Bible study, *The Divine Fatherhood*, was given monthly by our leader, Mrs. J. H. Godwin. We observed the Thank Offering program in November, and the World Day of Prayer with other churches.

The study book, *India at the Threshold*, was reviewed by Rev. Ammons of the Zuni Presbyterian Church with the Windsor and Mt. Carmel women as our guests.

We have sent a contribution to the India project of Friendly Service.

We are confident that as we close this year's work we will have accomplished much good for the church, ourselves, and the Kingdom.

REPORTER.

* * *

BETHEL.

As the Bethel Woman's Missionary Society is coming to the close of another year, we feel that it has been very successful.

To begin our new year with all new officers, we had a very impressive candlelight installation service.

In November a Thank Offering program was given and a good offering received.

The Christmas party for the society
(Continued on page 13.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Are the leaves falling where you are? I can look out the window while I sit writing to you and see red and yellow maple leaves, brown sycamore and brownish green elm leaves. The wind is blowing them in crazy little patterns and they look like bright-colored snow.

It smells good in the fall and we like to walk in the leaves, kicking them right and left, until we stub our toe on a hidden rock, and then the hurt forgotten, we began pushing them around again.

Sooner or later all these piles have to be swept or raked. Do you help your mother and father do this? When we raked ours yesterday, we found a few violets hidden under them. Not the bright purple, pleasant smelling ones of spring, but pale and without any smell. We found mosses and best of all, a tiny little holly tree. It was so little that it looked like a sprig to be worn on a coat lapel.

In our Sunday school room we have a large table on which we place treasures that we find. Now we have leaves, the darkish red gum leaves are the prettiest; sycamore burs, magnolia cones with their scarlet seeds, milkweed pods just breaking open to show their silky insides, and a collection of acorns. You could find things too, and carry them to church school to share or just keep them at home. If you live in the country you can find many more things than we in the city.

Sometimes you will hear people say, "Oh, I don't like to see the fall. It is a sad time." They really haven't thought about it very much. The fall is the time when the trees, plants and bulbs go to sleep. Think how you would feel without any rest. It is hard to stop and go to bed sometimes when there is something especially important to be done. But off to bed you do go, and in the morning there is more pep for finishing the special something. God was very wise. He knew that even the littlest rosebush and snowdrop needed rest, just like people. In the fall they go to sleep. The winter is their night, and the spring, the lovely morning. He sends the snow later for a wonderful blanket to get them cozy.

The trees all free of leaves can stretch and rest from their heavy coats and the birds that sit on their limbs and talk and listen have gone away. Do you feed the birds? They

like grain and bread crumbs, and suet for an extra treat.

Have some of you been to the Fair? Ours is over now. There were pigs, cows, and chickens—lots of chickens. Some ponies, too. It is good to see all the animals fat and glossy. The men in charge of them, comb and smooth them many times. I hope you can go to a fair and have a good time.

Here is a verse of Scripture for this week: Psalms 100:1, 2. Many of you know this song of praise. October is a time for praise!

Look at the cover of this month's *Children Religion*—there are two little boys playing in the leaves. What happened to one of them?

HIGHER EDUCATION.

By LAURA GRAY.

Issued by the National Kindergarten Association.

I read to the end of Ralph's report—then went into my husband's study.

"Look, Tom!" I thrust the card into his hand. "There's not a good mark on it; and the boy has failed in two subjects."

Tom studied the card. "Humph!" he sighed. "He'll never make college at this rate." Tom read the last remark on the card aloud, "Has ability, should do much better work."

"Well, why doesn't he? What's the matter with him?" I cried.

"I'm sure I don't know, Nan. If only I'd had his chance—"

A gay whistle along the hall, a sharp knock, and Ralph—tall, slim—came into the room.

"Hi!—Why all the gloom?" The merry blue eyes slowly sobered as they rested on the report card. "Oh, that thing!"

"Yes, it's a disgrace! How are you going to college when you don't work!" I said sternly.

"Mom! Pop!" He fixed us each in turn. "I don't want to go to college; I'm sick of study!"

"What do you propose doing then?" Tom's voice was sarcastic.

"I'm going to sea in the Merchant Marine. They're taking on boys now. A chief down on the wharf says he'll take me on as a greaser and I'll work up. They're shorthanded, else I wouldn't get this chance. Please let me go." The lad's eyes held deep earnestness.

Tom looked to me for acquiescence, and with a heavy heart I gave in.

After inquiries about the ship Ralph set sail on a large freighter with all the joy of adventure animating his gay young spirit, and with touching gratitude toward us for our approval.

A few months later I received a parcel with a foreign stamp—in it a silver brooch engraved, FOR MOTHER, and a card, "From my first pay check, Mom! Love, Ralph."

Two years passed. Then in early spring a lean, bronzed young man walked into our house. In the joy of reunion we did not at first notice that he walked with a limp—result of an accident on board ship. It proved bad enough to prevent his going back to sea. Now, it seemed, he was back where he had started. But he came in one morning, just glowing.

"I've found a job! It's trying out engines in new ships. My ankle is good enough for that—and it's getting better."

For several months Ralph worked, lived at home, and paid his board; and during that time he began to take a girl out. It looked as if the boy had settled down, but in my heart was dull ache of disappointment.

Then one evening he amazed us with, "Mom, I'm going to college—to get my engineer's degree. I have to take some *supps*."

"Splendid!" Tom cried. "And the money we saved for your education is still—"

"No, Dad. You and Mom take a holiday with that. I have enough of my own." The lad stood straight and smiling, dignity in every muscle. Here was an adult doing what he wanted to do—and paying for it. This was no adolescent being forced to study without seeing the purpose of it all. When college started Ralph chose his course, paid his bills; and he did so well later we literally swelled with pride.

Do we sometimes keep our children dependent too long? There is an innate longing in the best of us for independence. Some great urge makes those growing up long to be on their own—to be producers. Such calls are fine and noble and not to be crushed. So when our young people beg to be allowed to go to work, let us not be too discouraging. The chances are they will apply themselves to education when they see the purpose—and can pay their expenses. But without our earnest wishes for them to learn more they would probably never think of seeking higher education. The part of parents is to uphold the desirability of learning and

(Continued on page 12.)

BASIS OF UNION.

(Continued from page 3.)

the ministry, after the union, and until a standard method is provided by the constitution, shall have the same status, and be licensed or ordained as ministers by the Associations or Conferences and Synods in the same way, as before the union. The standard method shall provide for ordination by authorization of the Conference or Association and normally upon the call to a Congregation. Similarly the formal induction of a minister into his parish, which is recommended as normal procedure, shall be by authority of the Conference or Association at the request of the Congregation.

B. A minister of another denomination shall not be accepted by any body of the United Church in which ministerial stading is held without recommendation from the body to which he belongs; if, however, a denomination refuses to recommend a minister in good and regular standing, he may be accepted after proper examination by the Conference or Association in which his standing would be held.

C. The calling of a minister to a Congregation is a concern of the Church at large, represented in the Association or Conference, as well as of the minister and the Congregation. Ministers and churches desiring to maintain a system of pastoral placement in which the Conference or Association shall have little or no part, shall be free to do so; but the recommended standard of denominational procedure shall be one in which the minister, Congregation, and Conference or Association approving candidates, the Congregation extending and the minister accepting the call. The new communion will appeal to all Congregation not to call or dismiss their ministers, and to all ministers not respond to calls or resign, until the Association or Conference shall have given approval. In all relationships between minister and local church or Congregation, the freedom of the minister and the autonomy of the church are presupposed.

VII. MEMBERS

All persons who are members of either communion at the time of the union shall be members of the United Church. Men, women, and children shall be admitted into the fellowship of the United Church through baptism and profession of faith according to the custom and usage of each congregation prior to the union. When they shall have been admitted, they

(Continued on page 15.)

EVANGELICAL AND REFORMED CHURCHES OF FLORIDA & NORTH CAROLINA.

LOCATION	NAME OF CHURCH	PASTOR	Membership December 31, 1945	Total Sunday School Enrollment	Total Benevolences	Paid on Current Expenses & Debt	Total Congregational Expenses	Value of Church Buildings and Real Estate
Florida								
Lowell, United:	Vacant		37	16	\$ 180	\$ 320	\$ 365	\$ 5,000
Miami-Homestead:	E. W. Ulrich							
Robertson Memorial, Miami			191	98	1,617	4,595	6,610	70,000
St. John, Homestead			9		35	60	60	1,000
North Carolina								
Asheboro:	H. H. Koontz, Jr.		64	56	231	2,025	4,202	15,000
Bear Creek:	A. W. Hedrick							
Bethel, Mt. Pleasant, R. D. 1			193	160	951	1,615	1,615	30,000
Boger, Concord, R. D. 3			81	85	367	412	412	15,000
St. James, Mt. Pleasant			103	121	508	875	920	33,000
Bethany-Smyrna:	C. W. Kelly							
Bethany, Claremont			82	49	322	353	353	800
Smyrna, Catawba			58	68	194	345	345	1,500
Brookford, Faith:	A. W. Cheek		219	252	1,061	2,941	4,343	500
Boone Station:	J. C. Peeler							
Brightwood, Burlington, R. D. 1			53	104	225	264	286	3,500
St. Mark, Burlington, R. D. 1			218	214	955	1,805	2,228	10,000
Burlington, First, H. A. Feserman			624	410	4,906	18,634	21,875	117,500
Charlotte, First:	Vacant		189	209	1,596	3,526	3,826	65,000
China Grove, Zion, H. R. Carpenter			566	497	2,688	5,312	5,771	36,000
Concord:	R. C. Whisenhunt							
New Gilead, Concord, R. D. 3			136	100	478	2,415	2,415	14,000
Trinity, Concord			246	180	1,210	4,800	11,800	67,000
Conover, Trinity, L. A. Carpenter			311	260	3,207	4,848	5,345	25,100
Emmanuel:	Vacant							
Calvary, Thomasville, R. 1			156	178	646	1,002	1,002	15,000
Emmanuel, Thomasville, R. 2			302	322	1,774	1,738	1,850	11,000
Zion, Thomasville, R. 1			252	244	1,100	1,189	1,189	3,500
Faith, Shiloh, T. M. Shoffner			234	207	1,241	1,737	1,737	63,000
Greensboro, First, H. L. Feserman			467	347	2,016	4,938	9,745	56,500
Guilford, A. R. Detwiler								
Brick, Burlington, R. 1			160	100	786	1,001	3,021	12,000
Mt. Hope, Julian, R. 1			291	306	1,124	1,693	2,185	19,000
Hickory, Corinth, H. D. Althouse			456	160	5,438	9,983	10,800	143,000
Macedonia, A. W. Cheek			...	...	...	...	...	...
High Point, First: C. A. Grimm			570	420	1,925	5,586	5,722	55,600
Kannapolis, R. 1, Keller: Supplied			41	62	271	250	250	1,500
St. John, F. K. Bostian			259	252	1,760	8,135	8,933	48,000
St. Paul, F. K. Bostian			71	118	519	588	624	6,000
Landis, First, A. R. Tosh			203	200	2,102	3,168	10,690	39,000
Lenoir, Zion, W. W. Rowe			130	125	2,025	5,504	5,504	33,000
Lexington, First, B. J. Peeler			739	579	4,755	12,319	14,888	161,500
Lexington, Second, A. O. Leonard			868	1,096	3,446	4,436	4,436	51,000
Hebron, Winston-Salem, R. 4			209	238	678	559	559	15,000
Lincoln: W. A. Jones								
Memorial, Maiden			78	41	591	555	555	9,000
St. Matthew, Lincolnton, R. 3			134	85	509	330	330	6,000
Salem, Lincolnton, R. 2			49	75	217	126	126	3,000
Lincolnton, Emmanuel, W. C. Beck			94	76	550	3,017	3,017	35,500
Lower Davidson: C. E. Hiatt								
Beck's, Lexington, R. 6			222	284	712	648	648	4,000
Hedrick's Grove, Lexington, R. 2			296	329	1,040	844	994	11,000
Jerusalem, Lexington, R. 2			78	110	254	257	257	2,650
Mt. Tabor, Lexington, R. 2			256	279	473	578	987	3,500
Lower Stone: M. Whitener								
Grace, Rockwell, R. 1			148	170	751	790	790	15,000
Mt. Hope, China Grove, R. 1			72	82	279	378	378	6,000
Newton, Grace, R. E. Leinbach, Jr.			260	159	4,301	4,214	4,934	34,750
Rockwell: K. R. Flocken								
Bethany, Rockwell, R. D. 1			79	125	313	341	341	2,000
St. Luke, Salisbury, R. D. 5			77	98	536	329	365	2,000
Ursinus, Rockwell			189	136	1,140	1,751	2,082	46,000
Salisbury, First, J. L. Levens			401	247	2,111	6,260	15,931	33,000
South Fork: W. C. Lyerly								
Bethel, Hickory, R. 1			57	56	412	410	410	2,000
Daniels, Lincolnton, R. 2			50	49	323	315	332	13,000
Grace, Newton, R. 1			60	40	224	262	262	1,800
St. Paul, Newton, R. 1			86	82	471	424	424	5,000
Thomasville, Heidleberg,								
J. A. Palmer			213	130	1,048	3,268	3,390	20,000
Upper Davidson: C. C. Wagoner								
Bethany, Winston-Salem, R. 5			112	150	462	445	445	6,500
Beulah, Lexington, R. 4			360	336	1,616	984	2,407	19,000
Pulgam, Lexington, R. 1			216	254	1,021	1,137	1,421	12,000
Waughtown: H. E. Davis								
Bethlehem, Winston-Salem, R. 5			105	128	299	380	680	4,500
First, Winston-Salem			274	211	1,271	13,795	14,032	78,000
Winston-Salem, Memorial,								
H. F. Yearick			153	147	683	8,593	2,596	42,000
TOTALS			12,907	11,712	\$73,942	\$163,407	\$214,040	\$1,663,700

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

RELIGION IN PRACTICE.

LESSON IV—OCTOBER 26, 1947.

MEMORY SELECTION: *Faith, if it have not works is dead.*—James 2:17.

LESSON: James 1 and 2; Matthew 52:34-46.

DEVOTIONAL READING: Matthew 7:15-27.

A Letter from the Brother of Jesus.

"James a servant of God, and of the Lord Jesus" . . . thus does the writer of the book of James introduce himself. It is somewhat indefinite. But scholars are pretty generally agreed that this James was none other than the brother of our Lord Jesus Christ. He became a believer after his brother had risen from the dead, and because of native ability and earnestness, rose to a place of leadership in the Apostolic band. It makes the letter all the more interesting to know that our Lord's brother did write it.

A Practical Fellow.

This man James was a practical fellow. He was no sweet dreamer, a starry-eyed idealist that never faced reality. He was what the philosophers call a pragmatist. He tested things by the acid test of whether they worked. And he applied the same test to religion. He reflects the ideals and the spirit of Jesus in this respect. Jesus said, for instance, "he that heareth my words and doeth them, or doeth them not. . . ." Again he said "why call ye me Lord and do not the things I command you?" And again, "Inasmuch as ye did it, or did it not. . . ." Both of these brothers believed that religion ought to work, ought to make a difference. And it ought. And real religion does.

God-Given Guidance.

"If any of you lack wisdom, let him ask of God, who giveth liberally to all men and upbraideth not, and it shall be given unto him." That does not mean that a Christian will never make a mistake. But it does mean that God guides those who will be guided. One is reminded of the words of Jesus—and there are so many words in James that remind us of the words of his brother: "If any man will do his will, he shall know." When one stands at the cross-roads of life, when one does not know what to do, it is of immeasurable help to know that God will give light and

guidance if we are committed to do his will. But one must pray in faith, and obey in full.

Traffic Laws of Life.

"But let every man be swift to hear, slow to speak, slow to wrath." Here are sound traffic laws for life. Let every man have an eagerness to learn, let him be alert to hear that which will enrich his life and furnish his mind. All too many of us like to talk and do not like, or know how, to listen.

"Slow to speak." How often do we say "I spoke before I thought." And we usually regret what we have said under these circumstances. Deliberation in speaking often pays big dividends "Slow to wrath, or slow to anger." Let a man learn to control his temper and not to give way to anger. For such tantrums of temper and such exhibitions of wrath do not work out the righteousness of God. A soft answer turneth away wrath. And better is he that ruleth his spirit than he that taketh a city. Swift to hear, slow to speak, slow to become angry, if one heeds these traffic rules as he gives through life, he will go farther and more safely.

Doers and Not Hearers.

"But be ye doers of the word and not hearers only, eluding your own-selves." To be sure one must be a hearer. Jesus put a great deal of emphasis up the importance of hearing. "Take heed how ye hear" he was constantly saying. But hearing should find expression in doing. A man was just fooling himself if he was always hearing and never doing. James says it is like a man looking in a mirror and as he turns away, forgetting what he saw there. Doing helps to make permanent what one hears. One suspects that church people would be more vigorous Christians if they spent more time and effort in doing and less time in hearing. Do not misunderstand me. I do not mean that one should not go to church. I do mean that he ought to give more thought to translating into action what he hears in church.

The Acid Test.

We often hear it said that "money is the acid test" or at least "an acid test" of one's religion. And it is. But James says that the way one controls one's tongue is the acid test of religion. "If any man thinketh him-

self to be religious, while he bridleth not his tongue, but deceiveth his heart, this man's religion is vain." They are straight and strong words. And they are tragically true words. Our words all too often belie our religious profession. Many another wise, good man, or good woman—one can hardly say that one is more guilty than the other—makes a poor impression on the folks of the world by the lack of control of the tongue. In a later chapter James has some sobering and stabbing words about the tongue.

Pure Religion.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep oneself unspotted from the world." That is not a complete definition of religion. James was not trying to give a complete definition on religion, he was simply saying that forms and ceremonies were not the core of religion, but rather kindness and sympathy, coupled with the discipline of a man's soul. But even in this definition he combined the inner and the outward life. Religion deals with the heart, the inner life—one should keep himself unspotted from the world. And it should find expression in service, in human helpfulness. By their works ye shall know them is what he is saying.

Faith and Works.

As I recall it, Luther the great leader of the Reformation, referred to this letter of James as "an epistle of straw." Luther of course put the emphasis upon faith. "The just shall live by faith" was the verse that galvanized him into action. And James seems to be emphasizing works, rather than faith. As a matter of fact, James did not minimize faith and certainly he did not say that a man was saved by good works. He was simply saying that a man showed his faith by his works. Mere profession without performance was meaningless and even dangerous. Mere belief is not enough—the devils believe and tremble. Faith without works is barren or vain or dead. Believe and do.

FOR THE CHILDREN.

(Continued from page 10.)

if possible, to provide the means, if the child is ready to accept the opportunity, but never to insist that he follow any plans for his future made for him by another. In the attitude we manifest toward life we have a responsibility to our children; it wields a far greater influence than we sometimes dream.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

was enjoyed by all. As we received our gifts we did not forget several shut-ins in the community, to whom we sent gifts.

Both of our study books for the year were reviewed by two members of our society.

The Bible study was given at the July meeting by our pastor, Rev. W. W. Snyder.

We sent Friendly Service gifts to Carroll County Mission, Elon Orphanage, and overseas relief. We also sent cards to the sick and shut-ins all during the year.

As the little boy we had "adopted" as the orphanage left during this year, we have this year adopted a little girl five years old. She has not visited our society, but we have received a nice picture of her. Sharing our gifts with her has been and will be a real pleasure.

We have reached the Standard of Excellence, having twelve meetings this year with good attendance at all of them.

We are planning and looking forward to another year of missionary work.

ALICE KING,
Reporter.

* * *
LYNCHBURG.

We were very fortunate in having Dr. Hazel Foster, an ordained minister of the Congregational Church, and a Professor of Religion at Randolph-Macon College, to teach our foreign mission study, *India at the Threshold*. The meeting, which was at the church, was held in the evening to insure the largest possible attendance.

Dr. Foster told us of her desire to travel, and how in 1939 she began a world trip. When war broke out in 1939 she was on the Mediterranean and consequently was forced to spend two years in India to escape the war.

She told many of the things that she did and saw while there. One of the interesting stories was about a Christmas party she attended which was given for lepers and tubercular patients. Their gifts were highly parched grain as a substitute for candy or nuts. The religious services were held in the mud walled church and our carols were sung in their language accompanied by native instruments.

Dr. Foster also told about the home life of the Indians. She mentioned the saris requiring five to ten yards of material, but no needle to sew them; also the twenty-five ways in

which they can be worn. Religious sects have formulated styles of dress. Much jewelry is worn. It is the custom to ornament the women and children, and in general, their homes are drab and bare. Her tales of scorpions, ants, and lizards were the usual ones.

In conclusion she spoke of the few number of Christians, less than 8,000,000, and of the high feeling concerning caste. Also of the many, confusing religions. She recalled the simple life that Gandhi is leading and of the great interest in world peace that he has let the people have. She admonished that Americans should think more, and do more for this great country. We could bless each other mutually.

A social hour followed.

REPORTER.

BETHLEHEM (NANSEMOND).

The Junior Missionary Society of Bethlehem Christian Church (Nansemond) under the leadership of Mrs. Edward Johnson, met each third Sunday in the month in the Sunday school auditorium with the members having charge of the devotionals. We enjoyed doing this and it was also good training for us.

During the year we gained some new members. We also sold Every-Day Cards to help us raise our apportionment which was \$26.00.

Mrs. Paul Yates reviewed our foreign book which we enjoyed very much. Our book, *Call Me Charley*, was reviewed by our leader and some of the older members.

We were entertained with a weiner roast on the church lawn, by our leader in the month of July.

We hope to have a more successful year next year.

MARY WILLIAMS,
Secretary.

MT. AUBURN.

Another year of work for and with our Lord, in the capacity of a Missionary Society has passed. As would be natural, we have our regrets that more service was not rendered, that better attendance was not secured, that more whole-hearted and sustained interest was not given. But our hearts have been stirred with the vision of greater faithfulness in the future.

Some things encourage: The goodly list of subscriptions for THE CHRISTIAN SUN and the *Missionary Herald*. There are only a very few members who do not have both these papers in their homes. Our financial goals have been reached and we have raised

some of our assessment for next year. We had eleven meetings with excellent programs. Our Thank Offering Service was well attended and the response, financially, good. Bad weather and roads prevented meeting for the World Day of Prayer, which was to have been observed in connection with churches of other denominations. A Christmas program was also sponsored and enjoyed by those present. We sent in one Life Memorial in honor of one of our loved members, deceased. We were host to our District Spring Rally and felt honored and inspired by the fine program, attendance and fellowship.

As our Christian life is a growth in grace, so we trust our Society will continue to grow in usefulness in the Kingdom.

MRS. J. A. KIMBALL.

* * *

PLEASANT RIDGE.

Our society has, we feel, had a very good year. Our theme for the year was: "The Lord Thy God and Thy Neighbor." It was helpful to us all. At our regular meetings we had singing, readings, prayer—by different members of our society.

Mrs. J. Wright Pegram, our president, had something good for us at each meeting. The young people's society of our church is doing a splendid work. Our meetings have been held jointly.

In November we had our Thank Offering Service at the church. At Christmas we took food and clothing to two needy old people in our community; bought potted plants for some shut-ins and sent cards to the sick. We joined with churches in Greensboro for the World Day of Prayer Service. At Easter we sent a box of clothing to the orphanage at Elon. Our president and other members attended the Rally at Reidsville.

Our Life Membership this year goes to Mrs. Mollie Huffine Nelson who has been a member ever since the society was organized many years ago. Our study books have been reviewed. Subscriptions to THE CHRISTIAN SUN and *Missionary Herald* have been taken care of. We believe we have met all requirements of the Standard of Excellence. Our aim has been to do all the good we could in any way we could, and be a neighbor to all.

We want to thank our pastor, Dr. W. E. Wisseman, and Mrs. Wisseman, for their help to us the past year. We are looking forward and hoping we can do more and better work this year.

CALLIE M. HUFFINE,
Secretary.

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

The Woman's Missionary Society from our Berea Christian Church, Mrs. Ben McIntyre, president, with Rev. Fields, pastor, and quite a group of the members of the society, paid the orphanage a very pleasant visit on Sunday, October 5. They had a long service and prayer in each building, and while in the buildings they gave each child candy and gum which made the children very happy. We believe all children like candy. The red stick candy they brought attracted the children's attention. In one of the buildings Mr. Fields asked all the children who did not like candy to hold up their hands. One little girl who did not understand held up her hand, which gave the other children a good laugh at her expense.

We took a great deal of pleasure in showing them over the buildings and let them see the condition and the manner in which they are kept. They seemed to be very much pleased with the condition in which they found the buildings.

Besides the treat they brought the children, they also brought several boxes of used clothing to help us out in the clothing line.

We have always tried to run this institution on the large family plan. Both boys and girls, large and small, live in each of our three buildings. We change their work from week to week. The girls who work in the kitchen this week will work in the house next week. We do this in order to give them thorough training in all departments while they are in our care. If a girl stays here until she is eighteen, she should be able to do all all kinds of domestic work when she goes out, such as cooking, sewing, house keeping, or anything that goes to make a happy home, if she has one. Many of them who have gone out from here are now home builders.

It is not so with the boys. We cannot change their work so often. When a boy learns to milk we have to keep him on the job for a longer period, as it takes longer to teach him. If a boys feeds the hogs he stays on that job for a whole season. It takes a long time to train a boy to take that responsibility and one who will assume that responsibility. There is a lot at stake. For instance, we have thirty-three nice hogs to kill this year. We begin to kill as soon as the weather gets cold enough in November. We will kill five at the

time until we get them all killed. We do this in order to have fresh meat, sausage, etc., for some time during the winter months.

October, November, and December are the months to lay special stress on offerings for the Christian Orphanage. We hope our church people will begin now to plan to raise a large offering for Thanksgiving. We always look forward to the "Thank Offering" with happy expectations, and we hope the churches will not disappoint us.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 16, 1947.	
Amount brought forward	8,745.40
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Lebanon	15.00
Eastern Va. Conference:	
Berea (Nans.)	\$ 18.70
Dendron	14.85
Old Zion	10.00
Richmond, First	31.00
Suffolk	100.00
	174.55
N. C. & Va. Conference:	
Bethlehem	\$ 50.52
Elk Spur	10.00
Happy Home	9.47
Hopedale	26.00
Long's Chapel	12.29
Reidsville	16.00
	124.28
Western N. C. Conference:	
Antioch (C)	\$ 34.00
Hank's Chapel	15.09
Pleasant Union	9.38
Zion	27.20
	85.67
Va. Valley Conference:	
Winchester	15.64
Total	\$ 415.14
Total this year from churches	\$9,160.54

It is more difficult to organize peace than to win a war; but the fruits of victory will be lost if the peace is not well organized.

—Aristotle.

Book Reviews

EVERYMAN'S ADVENTURE. By Merle William Boyer. Harper and Bros. \$2.50.

Using a church building, with its adjacent "God's acre," as a symbol, this volume presents God's adventure with men, and man's reciprocal adventure with and for God. Echoing Augustine's classic sentence, the author writes: "Man never fulfills his high calling except as he ventures in quest of God who is the answer to his loneliness."

But man does not always adventure with God. Secularism—the spirit of pride, skepticism, indifference—takes possession of man, building barriers between him and God, cutting him off from his source of strength, and forcing him to become involved in pathological attempts at adventuring to escape from his own loneliness, contemptible conceit, and sin. The great struggle of the church today is with this arch-enemy of man.

The church has sometimes committed the heresy of the neglect of the great adventure. It has been divided, it has been constrictive and isolationist; it has been against the world, or, otherworldly; it has failed to create a sense of religious awe, and an awareness of the possibilities of communion with God; it has developed a static theology, and emphasized a philosophy of religion to satisfy the intellectual needs of the individual.

From the definition of the adventure, the adventure without God, and the heresy of the church in the neglect of the great adventure, or quest for God, the book passes into the second part, which presents "fields and resources for adventuring." These are indicated by the chapter headings: "Adventuring in Worship," "Adventuring in Church Unity," "Adventuring in Ethics—Beyond Authoritarianism," "Adventuring With Lonely Souls," "Adventuring Into Darkness and Depth," "Adventuring in Social Action."

The author's style is heavy, requiring close and constant attention; and his conclusion "In the end the church must depend upon the witness of everyman to substantiate its claim of being God's instrument for adventuring" would probably be questioned by many. However, the book is a sincere and fresh description of the Church's task and sphere of action.

MAX STRANG,
Dubuque, Iowa.



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BASIS OF UNION.

(Continued from page 11.)

shall be recognized as members of the United Church.

VIII. ORGANIZATION OF BOARDS*

A. The Boards, commissions, and other agencies and instrumentalities shall proceed to correlate their work under the General Synod as rapidly as their charters, constitutions, property rights, the effectiveness of their program, and the laws of the State will permit. In the original personnel of the Boards, commissions, and other agencies and instrumentalities, when consolidated, due representation shall be given to each of the consolidating communions.

B. At each regular meeting of the General Synod each Board and commission shall submit for review a report of its operations during the time elapsed since the last regular meeting of the General Synod.

C. Except in the case of the Pension Board, the members of Boards shall be nominated and elected by the General Synod. They shall be represented through corresponding members, with voice but without vote, in the General Synod itself. They shall elect their own officers. The executive committees or other governing groups of the Boards shall have a sufficient number of members to provide for geographical distribution, representation of both of the uniting Churches, and the inclusion of persons qualified to render specific services, as for example in the fields of investment, medicine, education, etc., as the Boards may require.

D. The American Board of Commissioners for Foreign Missions and the Board of International Missions shall be united under the name of the *American Board of Commissioners for Foreign Missions*.

1. The Board thus constituted shall from the time of the consummation of the union until the adoption of a constitutional plan of organization consist of two hundred and twenty-five members, one hundred and thirteen of whom shall be chosen from the Evangelical and reformed Church and one hundred and twelve from the Congregational Christian Churches, all to be elected by the General Synod of the United Church. One third of these members to be women.

*This article has been ratified (subject to the adoption of the entire Basis of Union by the negotiating communions) by the Executive Committee of the Congregational Christian General Council, by the Evangelical and Reformed General Council, and severally by the governing authorities of all Boards, agencies, and instrumentalities involved.

3. On the adoption of a constitution and by-laws for the United Church, the term of office of all board members elected under these provisions shall terminate on the date designated by the General Synod for their successors to take office under the permanent plan of organization of the Boards.

E. The homeland Boards, agencies, and instrumentalities of the Congregational Christian Churches and the Evangelical and Reformed Church, exclusive of the Pension Board and the agencies for social action, from the time of the consummation of the union until the adoption of a constitutional plan for their organization, shall function by means of a single corporate body. The name of this corporate body shall be the *Board for Home Missions of the United Church of Christ*. In order to provide the appropriate corporate structure for this enlarged and consolidated work, the charter of The Board of Home Missions of the Congregational and Christian Churches shall be amended so that it may be used for this purpose.

1. There shall be two hundred and twenty-five corporate members of the Board for Home Missions of the United Church of Christ elected by the General Synod of the Church. . . .

6. The terms of these corporate members shall be six years and they shall be elected in three class of seventy-five each, . . .

7. In order that there may be continuity of operation during the years of reorganization, the first list of corporate members shall include persons who are members of the Boards, agencies, and instrumentalities of the two uniting bodies at the time the union is consummated, as follows:

From Evangelical and Reformed Church:	
Board of National Missions	14
Board of Christian Education and Publication	12
Commission on Evangelism	10
Board of Business Management	12
Commission on Benevolent Institutions	4
Commission on Higher Education (excepting the Presidents of Colleges)	12
Forty-eight persons elected at large	48
Sub-total	112
From Congregational Christian Churches:	
The President, three Vice-Presidents and thirty-six other members of the Board of Directors of The Board of Home Missions	40
Commission on Evangelism (excluding the four persons elected to Commission by The Board of Home Missions)	12
Three persons designated by the association of Congregational Christian Colleges	3
Elected at large	58
Sub-total	113
Grand Total	225

NOTE: It is at present believed that the Board for Home Missions will require the following Divisions in order to care for all the interests involved:

- Division of Christian Education—continuing
- CC Division of Christian Education
- ER Board of Christian Education and Publication (education and curricular editorial functions only)
- ER Commission on Higher Education
- ER College and Seminary interests
- CC College and Seminary interests

Certain aspects of the higher education interests to be lodged with a College-Seminary Council composed of the Division of Christian Education, the American Missionary Association Division, and of the Colleges and Seminaries.

- Division of Ministerial Relief—continuing
- ER Relief functions of the Board of Pensions and Relief
- CC Division of Ministerial Relief

- Division of Evangelism and Church Extension—continuing
- CC Church Extension Division
- CC Commission on Evangelism
- ER Board of National Missions
- ER Commission on Evangelism

- American Missionary Association Division—continuing
- CC American Missionary Association Division

- Division of Publication—continuing
- CC Pilgrim Press Division
- ER Board of Business Management

The Division of Publication will proceed forthwith to develop and recommend particularly to the board of directors of the Board for Home Missions a plan for consolidating and unifying the publication and merchandising interests of the United Church.

8. The particular class to which each individual belongs will be indicated by the General Synod at the time of election.

F. The Commission on Christian Social Action of the Evangelical and Reformed Church and the Council for Social Action of the Congregational Christian Churches shall be united under the name, the *Council for Christian Social Action*.

1. From the time of the consummation of the union of the communions until the adoption of a constitutional plan of organization, there shall be twenty-four members . . . twelve chosen from the Evangelical and Reformed Church and twelve from the Congregational Christian Churches. . . . The Council . . . shall have power to take over, unify, and operate the activities carried on by the Council for Social Action of the Congregational Christian Churches and the Commission on Christian Social Action of the Evangelical and Reformed Church.

(To be continued.)

We measure genius by quality, not quantity.—Wendell Phillips.

The Rural Church and City Church

By THOMAS ALFRED TRIPP

The use of the rural designation for churches is a sociological consideration and represents the application of sociology. It is well-recognized that the church as a social institution reflects its community and cultural environments. Just as the urban church is a mirror of the city, the rural church is a reflection of farm and village culture. The problem is can the rural church—which is, by nature, enmeshed in the materialistic culture of town and country neighborhoods—be sufficiently self-analytical, socially pertinent and theologically vigorous so that it will not only reflect its surrounding culture, but also challenge its community with a Christian dynamic?

The importance of developing an adequate rural church policy is at least two-fold. First, it is necessary for rural people if they are to have effective religious services. At present, many farmers and village people have no church that they recognize as their own or which claims them in any parish. Country churches, for instance, are closed because an enlarging business zone and other factors have made a new enlarged community. This enlargement works satisfactorily as far as economic, educational, recreational and other purposes are concerned. But the church frequently lags in enlisting and serving the farmers beyond the end of the sidewalks or village limits. Even where the outlying church is not closed, too frequently the rural church does such a poor job that the rural citizen is underprivileged religiously. So, a sound rural church program is needed for the rural church people themselves.

Second, the city church has a stake in the rural church. The relatively higher birth rates on farms and in villages creates a "surplus" population in rural areas—surplus to rural labor needs, that is. They migrate to the cities by necessity. Furthermore, the increased efficiency of agricultural production, due to the use of continuously improved farm machinery, farm management, animal-breeding, plant-breeding and other factors, requires progressively less laborers on the farm. Consequently, there is still more reason for migration to the cities.

The urban church does or should receive these rural migrants, many of whom reach the city at their most productive years, both economically and professionally. They frequently are among the business and professional leaders of the city. They become the class of people whom typical Congregational Christian churches seek. The probability of enlistment of these former rural citizens in our city churches depends, in part, upon their previous religious training in country and village churches. It follows, then, that for the sake of the urban church an adequate rural policy is needed.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, OCTOBER 23, 1947.

NUMBER 42.

Elon College Library 3X

PROPOSED SUPERINTENDENT'S HOME



The above picture, with minor changes, is the proposed Convention Superintendent's home as selected by the committee. Plans and bids for construction will be submitted to the Executive Board for consideration at its meeting this week.

NEWS AND VIEWS

The Eastern North Carolina Conference is in session this week.

The Rev. O. D. Poythress is assisting the Rev. J. E. Neese in revival services at Bay View, Norfolk, this week.

Rev. and Mrs. J. Everett Neese have moved into their new parsonage at 1041 Bay View Blvd., Norfolk 3, Va.

The Rev. William L. Wood of Greene, N. Y., is moving to Sunbury, N. C., this week to assume charge of the Sunbury Parish.

The Convention's Board of Christian Education met at Elon College on Wednesday of last week. Dr. J. H. Dollar is chairman..

Mrs. John G. Truitt, president of the Eastern Virginia Woman's Missionary Conference will meet with its officers on Wednesday, October 29.

Mr. H. W. Lee has been charged with the promotion of a Layman's Organization in Eastern Virginia. Mr. Lee plans to have a meeting with lay representatives during the Eastern Virginia Conference next week.

After serving Berea Church, Norfolk, for six years, the Rev. B. H. Watkins has resigned to become the pastor of Union, Southampton near Franklin, Va. During his ministry at Berea a modern educational building was added, the budget increased and the membership strengthened. Mr. Watkins will be the first minister to give full-time service at Union. His ministry will begin November 11. As the first unit in their expanding program the church has begun the construction of a parsonage. The Rev. R. E. Brittle, the retiring pastor, has served the church for eighteen years.

WESTERN NORTH CAROLINA CONFERENCE TO HOLD ANNUAL SESSION.

The Western North Carolina Conference meets at the Congregational Christian Church, Albemarle, N. C., November 5-6. It is hoped that each church will be represented by its pastor and delegates. The Albemarle Church wishes to make preparations for the comfort of all. It will assist greatly if the names of those desiring overnight accommodations are sent immediately to Rev. W. Walter Hall, 338 Concord Road, Albemarle, N. C.

EASTERN VIRGINIA CONFERENCE.

The following is the program of the One Hundred Twenty-Seventh Annual Session of the Eastern Virginia Conference to be held at the Suffolk Christian Church, Suffolk, Va., Wednesday and Thursday, October 29-30, 1947:

- Wednesday—Morning Session.
- 10:00 Call to Order by President O. D. Poythress, South Norfolk.
Hymn, led by Rev. J. Frank Morgan, Second, Norfolk.
Prayer, Rev. R. M. Kimball, Franklin.
Enrollment of Ministers.
Enrollment of Delegates.
Recognition of Visitors.
Welcome, Dr. J. G. Truitt, Suffolk.
Response, Rev. H. G. Councill, Jr., Rosemont.
- 10:30 Report of Committee on Ministerial Education, Dr. H. S. Hardecastle, Newport News.
Introduction of Ministerial Education Students.
- 11:00 Report of Committee on Christian Education, Rev. Robert Lee House, Richmond.
Speakers: Miss Elizabeth Chicoine, Dr. J. H. Dollar, Dr. L. E. Smith.
- 12:00 The President's Address, Rev. O. D. Poythress.
Benediction, Rev. William Stanley Carne, First, Portsmouth.

- Wednesday—Afternoon Session.
- 2:00 Hymn, led by Rev. H. E. Crutchfield, Holy Neck.
Prayer, Rev. C. Shannon Morgan, Windsor.
- 2:10 Report of Committee on Evangelism, Rev. J. Frank Morgan.
Three-minute Talks: "My Most Successful Evangelistic Method," Dr. F. H. Lewis, Dr. J. G. Truitt, Rev. R. E. Brittle, Rev. B. H. Watkins, Rev. J. E. McCauley.
- 2:40 Report of Treasurer, Mr. G. Chapman White, Waverly.
Report of Historian.
- 3:00 Report of Committee on Stewardship, Rev. R. E. Brittle, Suffolk (RFD).
- 3:20 Report of Nominating Committee.
Report of Committee on Home Missions, Dr. J. G. Truitt.
- 4:00 Report of Committee on Foreign Missions, Rev. H. E. Crutchfield.
Address, Rev. Carl R. Dille of Angola, Africa.
Benediction, Rev. W. L. Wood, Sunbury, N. C.

- Wednesday—Evening Session.
- 7:30 Worship, Minister and Choir, Suffolk Christian Church.
- 7:50 Conference Sermon, Rev. Peter Young Christian Temple, Norfolk.
The Sacrament of the Lord's Supper, Rev. J. E. McCauley, Waverly, officiating.

- Thursday—Morning Session.
- 9:30 Hymn, led by Rev. R. L. House.
Prayer, Rev. Carroll H. Beale, Wakefield.

- Reading of Minutes.
Enrollment of Additional Delegates.
Report of the Woman's Conference.
Report of the Christian Missionary Association.
- 10:20 Report of Committee on Apportionments, Hon. Shirley T. Holland, Windsor.
- The Proposed Merger with the Evangelical and Reformed Church, Dr. William T. Scott, Superintendent.
- 11:30 Report of the Committee on Social Action, Rev. Peter Young.
Address, Rev. Fred S. Buschmeyer, D.D., Mt. Pleasant Congregational Church, Washington, D. C.
Benediction, Rev. J. M. Roberts, Windsor.
(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.
Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

- BOARD OF EDITORS.
- Editor.....Robert Lee House
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- Departmental Editors—H. S. Hardecastle, Sunday School Lesson; Mrs. R. L. House, Children's Page.

- SUBSCRIPTION RATES.
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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

THE PROPOSED MERGER BETWEEN THE EVANGELICAL REFORMED AND CONGREGATIONAL CHRISTIAN CHURCHES.

(NOTE: This article is not the writer's attempt to argue for or against the merger, but rather with the words of the BASIS OF UNION to attempt to answer some questions which naturally arise in the minds of our people.)

Why Should We Unite?

1. We affirm our devotion to one God, the Father of our Lord Jesus Christ, and our membership in the holy catholic (meaning universal) Church, and believe this universal Church of Christ is greater than any single Church and than all of the Churches together.

2. We believe that denominations exist not for themselves but as parts of that Church (universal Church of Christ), within which each denomination is to live and labor and, if need be, die.

3. Confronting the divisions and hostilities of our (divided) world, and hearing with a deepened sense of responsibility the prayer of our Lord, "that they all may be one;"

4. There, upon these convictions we declare ourselves (the CC and ER Churches) willing to be one body, and do set forth the following articles of agreement (the Basis of Union) as the basis of our life, fellowship, witness, and proclamation of the Gospel to all nations. (See Preamble to Basis of Union.)

What Will Be the Belief of the Merged Church?

"The faith which unites us and to which we bear witness is that faith in God which the Scriptures of the Old and New Testaments set forth, which the ancient Church expressed in the ecumenical creeds, to which our own spiritual fathers gave utterance in the evangelical confessions of the Reformation, and which we are in duty bound to express in the words of our time as God Himself gives us light. In all our expressions of that faith we seek to preserve unity of heart and spirit with those who have gone before us as well as those who now labor with us.

"In token of that faith we unite in the following confession, as embodying those things most surely believed and taught among us:

"We believe in God the Father Almighty, Creator and Sustainer of

heaven and earth; and in Jesus Christ, His Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and lives for evermore; and in the Holy Spirit, who takes of the things of Christ and shows them to us, renewing, comforting, and inspiring the souls of men.

"We acknowledge one holy catholic Church, the innumerable company of those who, in every age and nation, are united by the Holy Spirit to God in Christ, are one body in Christ, and have communion with Him and with one another.

"We acknowledge as part of this universal fellowship all throughout the world who profess this faith in Jesus Christ and follow Him as Lord and Saviour.

"We hold the Church to be established for calling men to repentance and faith, for the public worship of God, for the confession of His name by word and deed, for the administration of the sacraments, for witnessing to the saving grace of God in Christ, for the upbuilding of the saints, and for the universal propagation of the Gospel; and in the power of the love of God in Christ we labor for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood.

"Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the consummation of the Kingdom of God; and we look with faith for the triumph of righteousness and for the life everlasting.

"Baptism and the Lord's Supper are the recognized sacraments of the Church."—(Basis of Union II; Sec. IV-F.)

What Will Be the Name of the Merged Church?

The name of the Church formed by this union shall be the UNITED CHURCH OF CHRIST.

(NOTE: No name adequately or accurately expresses all the facts, beliefs, and practices of any Church. For example, the Methodists are not the only Church which has "method" in their work; the Christian Church did not constitute the only people who, as followers of Christ, could claim themselves as the only "Christians;" the Congregational Church

did not represent the only Church body being governed by the congregations, notably, the Baptists are probably more congregationally governed than were the Congregationalists themselves; the Reformed Church was not the only Church which had its foundation or faith from the Protestant Reformation—but rather all our Protestant denominations stem from it; the Evangelical Church was not the only Church possessing the "evangel"—the "Good News" of Christ. A name, therefore, quickly becomes a mere means of classification, and it is hoped that the world will soon come to know that the Churches uniting under the name THE UNITED CHURCH OF CHRIST do not pretend to be more than they actually are.)

(NOTE: It is the writer's interpretation and understanding that the matter of local Church name will not be affected by the merger, unless that congregation so desires. For instance, our Church at Burlington, North Carolina, now known as "The First Christian Church" (Congregational Christian), might continue that name just as it now is, but as an evidence of fellowship in the merged Church might add "Affiliated with The United Church of Christ." Or, since there is an Evangelical and Reformed Church in Burlington, our Church might use the following name: "The First (or Second) United Church of Christ"—placing underneath that name ("Christian") or ("Congregational Christian") showing the origin of that congregation as a part of The United Church of Christ.

What Will Be the Government and Practice of the Merged Church; What About Ownership of Property? The Minister?

1. The Local Church.

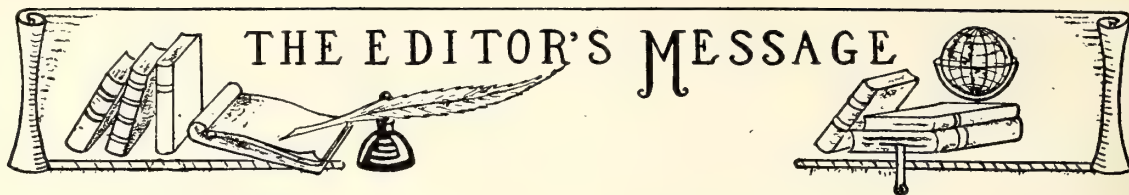
The basic unit of THE UNITED CHURCH OF CHRIST is the Congregation; that is, the local church.

"Each Congregation . . . has the right of retaining or adopting its own charter, constitution, by-laws, and other regulations which it deems essential and proper to its own welfare. This includes the holding and operation of its own property. (See Basis of Union III-H, page 6.)

2. The Members of Local Churches.

"All persons who are members of either communion at the time of the union shall be members of the United Church. Men, women, and children shall be admitted into the fellowship of the United Church through baptisms and profession of faith, according to the custom and usage of each

(Continued on page 7.)



SHOP TALK

The Board of Christian Education was in session at Elon College. As in most meetings of this kind, numerous opinions were voiced which never found their way into the records. Dr. J. H. Dollar, pastor of the Elon Community Church, lamented the fact that Methodist parents were more responsive than our own in forwarding helpful information concerning their children who are enrolled at Elon. Dr. Stanley C. Harrell of Durham and the Rev. Bernard Munger of Chapel Hill reported difficulty in locating and enlisting Congregational Christian students at Duke University and the University of North Carolina. In each instance parental foresight and cooperation were considered indispensable factors. Unless we are willing for our denomination to go out of existence, it behooves us to follow the religious development of our college youth with tact and persistence.

Conversation with an insurance agent gravitated toward the church. Means of recruiting membership in the Sunday school and church were discussed. "How about members who move here from other churches, don't you get a notation when they arrive?" Regretfully, the answer to this question had to be a qualified negative, "Occasionally." My consultant expressed surprise that the Church was less efficient than the insurance company in maintaining contact with its clientele as it moved from one locality to another. We are reminded again of the sad commentary of Christ: "For the children of this world are in this generation wiser than the children of light."

METHODISM and ECUMENICITY

Methodists from Ireland, Australia, New Zealand, South Africa, Mexico, Brazil and other Latin American countries, China, India, Great Britain and America concluded their Seventh Ecumenical Conference on October 2. This Conference at Springfeld, Mass., issued a message to the Methodists of the world. Gratification was expressed "for the manner in which the torch which John Wesley passed on to the little group of his followers has been carried from person to person and from land to land. The amazing result is that that little band has so increased that the Methodists now constitute one of the largest churches in Protestantism. We have twelve or thirteen million members in the Methodist churches over the earth, but we are solemnized by realizing how small that number is in contrast with the population in many lands where our torch has been carried who have not even heard of the name of our Christ."

The message pointed to many of the evils of the age: war, moral lapses, gambling, drinking, skepticism and humanism. Some of the great issues of our time were treated at length, and are worth our study. Racism is singled out for special consideration.

"Racism, on the assumption of the inherent superiority of one race over another, raises its ugly head so widely that it has become a world issue. We are all guilty before God. How can we claim to be Methodists, not to speak of being Christians, with our cherished doctrine of a universal atonement, that men are sons of God and therefore brothers together, when we turn aside and treat our Negro brother almost if he were an outsider? We do not minimize the difficulties; we recognize that we are in the aftermath of the master-slave condition, and yet, with all that, we acknowledge and urge upon all our fellow Methodists to realize that this problem is pressing upon us as never before. We cannot sit supinely by and take our cue from the more or less worldly communities in which we live and do nothing. One of the most serious features of the situation we face is the satisfied ignorance of so many of us Methodists. The first requirement is an intelligent appreciation of the facts. This lays a heavy duty upon our whole church, not only in America, but in many other lands, to undertake a program of education, both on the general problem of the relation of races but specifically related to the conditions which are faced in many of the lands where Methodists are found."

As one might surmise, the cause of missions received renewed emphasis. It was stated that "Delegates to this conference and many to whom this message is addressed are members of the church because Methodists, or at least certain Methodists, have been missionary-minded. Have we realized that the missionary enterprise is the one organized form in which the church is able to assert its belief in the universality of its gospel? We are very near the center of our faith when we are intelligently devoted to the unfinished task of carrying the gospel of Jesus Christ to men wherever they are found."

The concluding statement bears eloquent testimony to a faith which is gaining ascendancy: "As our Conference has drawn to a close, certain overtones which have been sounded from the beginning became louder and more insistent until they broke through the lesser sounds, and in the last address of the final day almost drowned out all lesser music. The essential oneness of all who are in allegiance to our Lord and Master, the solidarity and permanence of the church as the body of Christ, the absolute necessity of recognizing the bonds which hold Christians together—these were notes in that great series of affirmations which will not permit us ever to be the same again."

It must be obvious to those who take the time to look at human life that its greatest values lie not in getting things, but in doing them, in doing them together, in all working toward a common aim, in the experience of comradeship, of warmhearted 100 per cent human life.

—W. T. Grant.

Church Union Realized

By DR. F. M. POTTER

I am writing these lines while still under the spell of the most impressive church service I have ever attended in any country. The centuries of church history hold no parallel to the drama of Christian reunion which was enacted at Madras, India on September 27. In this colorful Indian city I saw consummated after 28 years of patient, prayerful work, the union of three great Protestant churches to form the new Church of South India.

The uniting churches need only be named to show how important this event was, not only to India but all Christendom. The new church is made up of the Anglicans of the South dioceses of the Church of India, Burma and Ceylon, the South Indian districts of the Methodist Church (British), and the South India United Church. The last-named communion represented an earlier union of Presbyterian, Reformed, and Congregational bodies both British and American. The new church has 1,100,000 members.

Six hundred persons crowded historic St. George's Cathedral and in a temporary structure immediately adjoining nearly 2,000 more were assembled. The presiding bishop, the Right Reverend C. K. Jacob, an Indian Christian from Travancore, gave the call to worship. Then the congregation rose and began to sing, "O God, our help in ages past, our hope for years to come." For a moment the voices struggled to achieve unison, but soon the joy and triumph in all hearts joined in the swelling volume of harmony which alone could fittingly express our feelings.

One of the most impressive parts of the service was the reading of the resolutions of the uniting churches. A representative of each in turn read the enabling act of his own denomination's highest judiciary. Then he placed on the communion table signed copies of the "basis of union" and of the constitution of the Church of South India, together with statements signed by all those performing any ecclesiastical function in the united church, declaring their assent to these basic documents. The presiding bishop then formally inaugurated the new church with the following portentous words:

"Dearly beloved brethern: In obedience to the Lord Jesus Christ, the Head of the Church, who on the night of his passion prayed that His disciples might be one, and by authority of the governing bodies of the uniting

churches, whose resolutions have been read in your hearing and laid in prayer before Almighty God, I do hereby declare that these three churches, namely, the Madras, Travancore and Cochin, Tinnevely and Dornakal dioceses of the Church of India, Burma and Ceylon; the Madras, Madura, Malabar, Jaffna (Ceylon), Kannada, Telegu and Travancore church councils of the South India United Church; and the Methodist Church in South India, comprising the Madras, Trichinopoly, Hyderabad and Mysore districts; are become one Church of South India, and that those bishops, presbyters, deacons and probationers who have assented to the basis of union and accepted the constitution of the Church of South India, and whose names are laid upon this holy table, are bishops, presbyters and deacons of this church, in the name of the Father, and of the Son and of the Holy Spirit. Amen."

The choir and the congregation then lifted their voices in the Te Deum. Surely never in these 2,000 years have the servants of the Head of the Church joined with greater cause for devout thanksgiving in that ancient ascription of praise. The commissioning of the existing bishops began immediately. The presiding bishop moved outside the communion rail. He and the other bishops were asked to declare their wholehearted assent to the basis of union and the constitution of the new church. They did so. Then a minister of the former South India Church and a minister representing the former Methodist Church in South India read a formal commission of authority to these bishops to exercise the episcopal office in the new church.

An even more memorable event followed. The first communion service of the Church of South India was solemnly celebrated. In conformity with the practice of the cathedral, the rite was conducted according to the Anglican practice. The beautiful silver service of the cathedral was used. One by one the people filed silently to the altar and ate the bread and drank the cup of the Lord's Supper. Simultaneously a similar observance was conducted in the temporary building near by. Bishops in white robes and saffron stoles, presbyters in simple white gowns, laymen in varying apparel, women in many-colored saris, Europeans, Indians and Americans communed at the table of the Lord.

All who participated were aware

that nothing less than a special providence had brought about the inauguration of the new church at this particular moment in history.

So, after 28 years of labor and intercession by great numbers of Christian people, the Church of South India is launched. Nobody can read the record of the humility, patience, tolerance and deep understanding revealed in almost three decades of effort in the joint committee on union without recognizing this church as a fruit of the Spirit of God. But it is characteristic of all who were present at Madras that they regard this as a beginning, not an end. Many details of organization remain to be worked out. The elements which have been so disparate are now joined, but they must grow together. One council of the former South India United Church has so far remained outside of the union. While all Anglican and Methodist bodies have united, there are still important questions of relationship to the older churches, and particularly to the Anglican, to which the final answer has not yet been given.

But one may look with confidence to the future. No other attitude is possible after the impressive demonstration of harmony of spirit which breathed through every act of the solemn services of inauguration and consecration. These were no light acts, hastily taken in a moment of emotion. Long study and prayer lay behind every step of these services, which were worked out with meticulous attention to the last detail. Unanimous acceptance of the new order was set forth in mutual pledges of the most solemn character, taken in the presence of God while the whole world looked on.

Fifty North Carolina Congregational Christian and Evangelical Reformed ministers at an all-day meeting held at the First E. & R. Church, High Point, North Carolina, Tuesday, October 14, voted unanimously in favor of the union between the two denominations. The Basis of Union was discussed, questions asked and answered relating to the present organization and work of the two communions, and a day of good fellowship was enjoyed by all.

Attention Conference Delegates— Many of our people renew their subscription to THE CHRISTIAN SUN at Conference. Superintendent W. T. Scott will be present to receive renewals and new subscriptions from your church. Kindly bring this matter to the attention of your people.

CONTRIBUTIONS

SUFFOLK LETTER.

The Sunday school teacher is one of the most important persons in our American life. He has a divinely opened door to the heart of the youth and community. It is a job that must not be taken lightly. Sunday school teachers are usually not paid in money, nor honored in public gatherings. But they are paid, and they are honored. God will see to that. To little two-year-old Tommy she is one of the most important people in all the world. And to unnumbered hundreds of plain men and women the teacher of their Sunday school class is very greatly appreciated. The little group of boys find in him, or her, a most delightful friend. The writer of these lines can never forget his happy Sundays as a boy, and the Sunday school teachers of his childhood. Two large, adult-sized pews were filled with us and we were taught truths too precious to have been taught but by the best of understanding friends. In Suffolk, for instance, there is an old lady whose life is far sweeter and happier because for years she taught a group of boys in Sunday school. The church can count on those men now.

On a Sunday in October ninety teachers and officers of the Suffolk Sunday school will have their names read out by their pastor and they will be invited to arise from their seats and come to the altar of the church for recognition of their worth to the church, the community, and the world; and a prayer of thanksgiving for their acceptance of responsibility, and for the rededication of their lives will be offered. When one considers the importance of the Sunday school teacher, and the work done by the Sunday school it can readily be seen that every effort should be made to make the Sunday school more and more efficient. Any church that fails its Sunday school is failing the very heart of its work.

Mrs. W. J. Baines, superintendent of our junior department, for instance, took as a project for her department some time ago the establishing of a library for her teachers and officers, and for the boys and girls in her department. Shelves and books have been placed in one of the rooms and the library is growing. The workers' council is developing a library of helpful books for teachers, officers, and pupils. For sometime

those who have been responsible for securing of new teachers have had the privilege of offering the teacher whatever helps and literature she felt she needed from time to time as a teacher, because the Sunday school feels that the purchase of such material is money well spent.

One other thing which most of our Sunday schools need to do is to secure a greater attendance. Efficiency in the Sunday school classroom will greatly help, but much of this work can be done only by the home. Every home should see to it that none escapes the call of the Sunday school bell. Good hard work on the part of all officers and teachers toward securing new members, and keeping attendance regular, will get results in every church. A live Sunday school helps make a growing, progressive church. Honor and blessings upon the Sunday school teacher.

JOHN G. TRUITT.

CONDEMNING A CHURCH

"Time marches on." Whither bound are we? Where will we be when we get where we are heading? We are living in a fast and furious age.

The boys and girls of today, the young men and young women in our schools and colleges must determine what the new world order will be like. We are confronted with the most serious situation civilization has ever faced. Will these future citizens and world statesmen be equal to this stupendous emergency? Let's look at a few facts.

In one six months recently 184,000 boys and girls were arrested and finger-printed. Of these 144,324 were boys, 40,041 were girls—total 184,365.

The ages checked ran from 16 to 24. Boys 17 years of age led—23,120. Among girls age 22 led—5,870. A few days ago I stood on a street corner waiting for a bus. A Negro man was waiting for the same bus. Said I: "What is that big abandoned building in the distance yonder?" "That sir," said the Negro "was once a church. The State condemned that property, and all this vacant block you see there. They have to enlarge the penitentiary—they say it's very much over-crowded."

Condemning a church to get the land to build a bigger penitentiary! How has all this come about? Where

lies the blame? Who is responsible for this sad state of affairs? Juvenile court records show that in many cases the delinquency is parental rather than juvenile. A certain juvenile judge whom I know, one night ordered police to round-up all older boys and girls found loitering around after midnight. They were brought in, registered and sent home. The next day their parents were arrested and brought to court. That method of procedure worked. Juvenile delinquency in that town diminished. Parents became alert.

A certain mother was heard to remark this summer: "I certainly will be glad when school starts. I've done nothing all summer but look after the kids. Husband and I can't go out at night. We've had to give up two card clubs and we never get to a night club."

I had breakfast in a suburban cafe one morning recently. Two college students went out the door in front of me, each with an armful of books. "Come on now, let's go down to Jack's place on the corner and get a couple of beers before we go on to class." Fine, young American manhood getting ready to meet and fight life's battles in an already war-torn, sin-scarred world. How far will they get? Liquor and crime go hand in hand. They are close side-partners.

A few drinks helps to let down the bars and make it easy to step out and take a first chance. Court records tell us that a major crime is committed every twenty seconds. That's nine every minute, five hundred and forty every hour.

Are we living in Christian America or aren't we.

S. M. Smith.

ROANOKE, ALABAMA.

The Woman's Missionary Society of the First Congregational Christian Church are happy to report a year of good work under the splendid leadership of our faithful president, Mrs. Luke Huey.

During the year we have enjoyed well planned programs and devotionals with each member taking part.

We observed the World's Day of Prayer with the ladies from the Lowell Church.

Mr. Hay from Wadley reviewed very beautifully our study book on India, after which we had an informal tea in the church basement.

We sent a check to the orphanage for Easter. We make a special effort to remember the sick and shut-ins.

MRS. T. L. HEAD, *Secretary.*

News of Elon College

By PRESIDENT L. E. SMITH.

A DANGEROUS THREAT.

The fall is passing; winter will soon be here. In winter heat is essential to the health and comfort of any group. At Elon College all college buildings, on and off the campus with the exception of two, are heated from the central heating plant. These facilities were prepared and installed in 1904. They were ready for use in the fall of 1905. The boiler installed then was second-hand. This boiler, together with another installed shortly thereafter and other necessary equipment, has lasted for these forty odd years. Heating experts tell us that the average life of this kind of equipment is twenty-five years. It would seem that these facilities have about served their day. In fact state authorities and insurance companies have ordered a drastic reduction in steam pressure. The requested pressure will not keep the buildings comfortable in cold weather. The same authorities state that this equipment is likely to fail us at any time.

These conditions do constitute a dangerous threat to the life and economic stability of the College. To be forced to close the school for the lack of heat, even for a short time, would be a calamity from which it would be difficult to recover.

The college authorities, including the Board of Trustees, have been working on this proposition for nearly two years. The engineers had so much work on hand that they were tardy in getting to this job. Now the work is being delayed for the lack of funds. It is not advisable to borrow and if it were, under present banking laws we could not borrow without sufficient and acceptable personal endorsement. As a rule, people hesitate to endorse the kind of paper that would be required for this undertaking. Something must be done, however, and done quickly.

It would seem that the only way out now is to raise the necessary cash to pay for this required improvement and thus remove the threat. The necessary funds could be raised from our churches and friends and would be, I am sure, if they only realized the seriousness of the situation confronting their college.

In last week's CHRISTIAN SUN a detailed report was given showing the contributions to the Staley-Atkinson-Newman Memorial Foundation. If

all of the churches would pay their voluntary apportionment for this fund, the College would be able to repay the undesignated funds the amount borrowed more than a year ago to increase its endowment to the required amount. Then the undesignated fund would be in a position, with individual contributions, to pay for the heating plant.

This week we sent an earnest appeal to all churches that have not paid their voluntary apportionment in full beseeching them earnestly to come to the College's rescue. This appeal was addressed to pastors and church officials. I do trust and pray that they will let us hear from them. Some way we must remove the threat that now hangs over our college.

APPORTIONMENT GIVING.

We have passed the half-way mark of the total college apportionment, but we are a long, long ways from the total amount. The churches are only asked to contribute \$12,500 annually to the College. Not within the past sixteen years have the churches as a whole sent to the College an amount equal to the apportionment. Today the College is facing a very serious situation. It does seem that in light of the fact that every other cause of the Convention supported by the churches has received more than its apportionment that they might rally and see that the College receives its total apportionment for one time. The College realizes its dependency upon the churches. It could not go without them. I would not want to go without them. We must go along together. We are mutually dependent upon each other. The College is always anxious to do its share and appreciates the desire of the church to be of help to the College.

Previously reported \$6,686.40

Sunday School.

Eastern Va. Conference:
Union (South.) \$ 9.86

Churches.

Eastern N. C. Conference:
Liberty (Vance) 97.47
Mt. Auburn 75.00
Eastern Va. Conference:
Centerville 9.00
South Norfolk 230.00
N. C. & Va. Conference:
Long's Chapel 41.60

Total \$ 462.93

Grand total \$7,149.33

THE PROPOSED MERGER.

(Continued from page 3.)

congregation prior to the union. When they shall have been admitted, they shall be recognized as members of the United Church."

3. The Ministry. (How Licensed, Ordained, Called?)

"a. The ministers of the two communions shall be enrolled as ministers of the United Church. Candidates for the ministry, after the union, and until a standard method is provided by the constitution, shall have the same status, and be licensed or ordained as ministers by the Associations or Conferences and Synods in the same way, as before the union. The standard method shall provide for ordination by authorization of the Conference or Association and normally upon the call to a Congregation. Similarly the formal induction of a minister into his parish, which is recommended as normal procedure, shall be by authority of the Conference or Association at the request of the Congregation.

"b. A minister of another denomination shall not be accepted by any body of the United Church in which ministerial standing is held without recommendation from the body to which he belongs; if however, a denomination refuses to recommend a minister in good and regular standing, he may be accepted after proper examination by the Conference or Association in which his standing would be held.

"c. The calling of a minister to a Congregation is a concern of the Church at large, represented in the Association or Conference, as well as of the minister and the Congregation. Ministers and churches desiring to maintain a system of pastoral placement in which the Conference or Association shall have little or no part, shall be free to do so; but the recommended standard of denominational procedure shall be one in which the minister, Congregation, and Conference or Association cooperate, the Conference or Association approving candidates, the Congregation extending and the minister accepting the call. The new communion will appeal to all Congregations not to call or dismiss their ministers, and to all ministers not to respond to calls or resign until the Association or Conference shall have given approval. In all relationships between minister and local church or Congregation, the freedom of the minister and the autonomy of the church are presupposed." (See Basis of Union VI, pages 9-10.)

(Continued on page 14.)



INSTRUCTIONS FOR SENDING
PACKAGES TO CHINA

GENERAL MERCHANDISE —

Packages may now be sent by parcel post to addresses in China. The packages are limited to 22 lbs. in weight and the rate is 14 cents per lb. or fraction. The size is limited to a total of 72 inches length and girth combined. The greatest length is 42 inches. A single Customs tag No. 2966 should be attached to each package showing the true contents of the bundle, also one International Parcel Post sticker No. 2922.

Packages for Missionaries in the Peiping area should be addressed to the Missionary in care of The American Board Mission, Peiping, China; and those in the Foochow area to the Missionary in care of The American Board Mission, Foochow, Fukien, China. Thus:

Rev. Richard L. Jackson,
American Board Mission,
Shaowu, Fukein, China.

No registration possible.

PRINTED MATTER—Books and magazines should not be included in parcel post packages, but should be sent forward under their own classification clearly marked "Printed Matter." The limit of weight to a single package is 4 lbs. 6 ounces (6 lbs. 9 ounces for a single book). The rate is 1½ cents for each two ounces.

In commenting on the above instructions, Mr. Harvey L. Meeken of the American Board says in regard to parcel post: "I think I would not attempt express or any other method of shipment, because we have found that the mail service works out better in the long run. We are asking the various interests in similar projects to mail the packages directly from their local post office, and have them to write to the Missionaries offering to reimburse them through the American Board Treasurer for any expense that may be involved at the other end. In most cases the sender is more than willing to underwrite all charges through to the Mission Field."

Regarding printed matter he adds: "This is a universal postal rate for printed matter to all members of the

postal union, which of course includes China. Packages sent at printed matter rates are not dutiable to most countries, including China. There is no restriction as to the number of packages that may be sent under this method."

MISSIONARY OFFERINGS.

REPORT FOR OCTOBER 10-16, 1947.

Sunday Schools.	
Antioch—V. Va.	\$ 7.14
Auburn—E. N. C.	21.36
Liberty Spring—E. Va.	5.00
Pope's Chapel—E. N. C.	4.50
Total	\$ 38.00
Churches.	
Centerville—E. Va.	\$ 10.00
Liberty, Vance—E. N. C.	39.34
Linville—V. Va.	11.80
Mt. Auburn—E. N. C.	60.00
Total	\$ 121.14
Shaowu.	
Burton's Grove—E. Va.	\$ 1.80
Liberty, Vance—E. N. C.	50.00
Pleasant Ridge—N. C. & Va. ..	16.00
Union, Southampton—E. Va. ..	12.50
Total	\$ 80.30
Church Extension.	
Burton's Grove—E. Va.	\$ 1.80
Pleasant Ridge—N. C. & Va. ..	16.00
Total	\$ 17.80
Total, Oct. 10-16	\$ 257.72
Previously acknowledged	2,381.72
Total since September	\$2,638.96

Respectfully submitted,
WM. T. SCOTT,
Superintendent.

WHERE YOUR CHURCH'S CONVEN-
TION APPORTIONMENT GOES
AND WHAT IT DOES.
(FROM A LETTER TO CHURCH
SECRETARIES.)

Home Missions.—Your gifts for Home Missions help to make America Christian, beginning right here in North Carolina and Virginia, by assisting churches needing aid to provide pastors, furnishing a pastor for the Mission in Carrol County, Va., aiding churches in erecting adequate building, starting new churches where our witness is needed, and in supplying missionary information. A small percentage of our funds go to support

the Home Mission work of our denomination outside of the Convention.

Foreign Missions.—Your gifts for Foreign Missions are an effort on your part to fulfill Jesus' command to His disciples (which we profess to be), "Go ye into all the world, and preach the Gospel to every creature."—Mark 16:15. We have a world parish of 42 millions of people who are in need of Christ and who without us may never hear the message of Christian salvation.

The Christian Orphanage.—One hundred little children—without a home of their own—are looking to us for food, shelter, clothing, Christian care and training that they may grow into good men and women. Your gifts will help your church to do its Christian duty toward these children.

Elon College.—Our Church needs trained Christian leaders. Most of our ministers and leaders have been trained at our College, established, owned and operated by our denomination. Your gifts to Elon College are investments in training of our young people in Christian knowledge and ideals. Elon believes that knowledge is not enough and therefore she seeks to provide a Christian atmosphere and Christian teachers that our youth may have solid Christian foundations and beliefs to direct knowledge into Christian living and conduct.

Christian Education.—Gifts to Christian Education are used by The Board of Christian Education in training Sunday school and church workers, directing young people's work, promoting Daily Vacation Bible schools, Summer Conferences, distributing Christian literature, providing the salary and expenses of the Field Director for Christian Education and Young People's Organizations, and other helps through The Convention Office.

Superannuation.—Your gifts to the Board of Superannuation provide funds with which our churches may aid our aged and disabled ministers, their widows, and dependents. These Soldiers of the Cross have given their all to preach the Gospel and to give you spiritual ministry. Your gifts will provide them with a reasonable security in their old age and infirmity.

The Convention Fund.—Your gifts to this Fund provide money with which to pay the expenses of the Southern Convention; providing the services of a full time Superintendent and Field Workers to visit, counsel and assist the churches; maintaining the Convention Office to receive and distribute your gifts, supply literature
(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

NEWS FROM SOCIETIES

HOLY NECK JUNIORS

As we come to the end of our church year, looking back, I feel that it has been a successful year for the Junior Missionary Society of Holy Neck Church.

Ours is an organized group of thirty-two boys and girls who select their own officers. Those who were selected have served well this year.

We have used our two study books this year. During the first part of the year we studied about India, and the title of our book was "Fig Tree Villages." For the past few months we have been using the book "Call Me Charley." Both books have been quite interesting and have helped us to learn many things.

At Christmas time the members of our group drew names and exchanged gifts at our Christmas party.

On Fifth Sunday morning in August we presented our Public Program with a large number of our Juniors taking part.

All of our apportionments for the year have been paid and we have paid for all our literature. Last fall we sent \$5.00 to Shaowu. Recently we sent a Friendly Service gift to Franklington Institute. Besides our dues each month, we used dime cards to help raise money for our society.

MRS. ROBERT WARREN, *Leader*.

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SOUTH NORFOLK JUNIORS

The work of the South Norfolk Junior Missionary Society is carried on in the Junior Department as a whole. The leaders have as their aim the development of a true missionary spirit through education and opportunities for service. They have tried to instill into the hearts and minds of the Juniors the fact that every true Christian is a missionary, and as far as possible have tried to acquaint them with those especially chosen to work both at home and on the foreign fields. It is seldom that a Sunday goes by without the presentation of missionary work in some form. And on the first Sunday in each month a special missionary program is given.

During the past year the following contributions have been made:

Junior Missionary Society Apportionment, \$15.00; Christian Mission-

ary Association, \$10.00; Christian Orphanage, \$5.00; Elon College Apportionment, \$35.00; Rally Day, \$50.00; Special Thank Offering, Shaowu, \$5.00; Special Missionary Offering to Sunday School, \$19.09.

In addition to the above, the Juniors collected toys and other supplies and sent them to the churches in Carroll County.

They also sponsored the collection of \$200.00 with which medical supplies and laboratory equipment were bought and sent to Dr. Riggs, Shaowu, China.

MRS. ANDREW SMITH, *Supt.*

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MT. CARMEL

We, the Young People's Missionary Society of Mt. Carmel, Virginia feel that we have had a good year. We have had good programs and our members have been very supporting.

We joined with the Woman's Missionary Society in the Thank Offering program in public service in November.

Our July meeting was held outdoors following a hamburger roast.

Our pastor, Rev. P. Shannon Morgan gave an interesting review of our mission book, "Our Country Is India," at our September meeting.

We believe we have met all the requirements of the Standard of Excellence and hope to be among those on the Honor Roll.

LOUISE CARR, *Secretary*.

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PLEASANT HILL CHURCH

Rev. and Mrs. M. A. Pollard moved to the new parsonage at Pleasant Hill on September 3, 1947, from Greensboro. They are now taking an active part in the work here.

Mr. Pollard preaches the first and third Sunday morning of each month.

The revival started the first Sunday morning in September and continued through Saturday night. Each service was well attended.

Mr. Pollard preached with a zeal and determination, sermons which were filled with the Spirit of God's love revealing to us Salvation for which Jesus died.

The church was greatly revived, fine rededications were made and ten confessions of faith. Fifteen members were added to the church, some by letter and others on confession of

Faith. There was also one convert and one addition to the church at the third Sunday morning service.

May the years ahead bring the conversion of many souls and may the church be a source of strength and light to our community, and to those who know not our Savior, is our hope and our prayer.

MRS. B. D. HARGIS, *Reporter*.

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CYPRESS CHAPEL.

The Young People's Missionary Society of Cypress Chapel Christian Church has come to the close of a most successful year. We are thankful that we have had a small part in spreading the gospel in God's world.

Our organization has done a full year's work under its capable leaders: Mrs. R. E. Brittle, sponsor; and Mr. Melvin Bunch, president.

The work for the year was well planned and included these objectives:

1. Raise money by (a) calendar bags, (b) piggy banks, (c) sale of flavoring, (d) lawn party.
2. Mission books—studied with other societies.
3. Cheer shut-ins.
4. Carroll County.
5. Shaowu Mission—Jacksons.
6. Increase membership.

Following this program, the following projects were accomplished:

We sent \$30.00 to the Jacksons at Shaowu and \$10.00 for our membership in the C. M. A.

At our Thanksgiving Sunrise Service, Sunshine Boxes were sent to thirteen shut-ins.

At Christmas a large number of our young people sang carols at the homes of eleven shut-ins.

We paid \$15.00 for our Pilgrim Fellowship dues, sent \$10.00 to Carroll County, and \$10.00 to Franklington Institute.

We sent a box of toys, games and school equipment to Carroll County.

The Society bought a cross for the worship center in our church and it was presented to the church in a very effective program.

Mr. Tom Odom of Whaleyville, Va., taught our mission study book, *India*. Liberty Spring and Bethlehem societies joined with us to hear our study. Following our study we had a social hour.

Our society and Liberty Spring society joined with Bethlehem to hear our home study book, *Race Relationship*.

Our annual picnic was held at Culpepper's Pool in July.

Two of our young people attended the Senior Camp at Camp Hanes.

A lawn party was given on August

(Continued on page 13.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Dear Friends,

How shall I write you? I am told that boys and girls from 5 to 75 read this page, and goodness, gracious! How can anyone write for so many different ages? I'll try to write something for one group one time and so on.

Last Sunday the Three Score and Ten Club of Richmond held special services at our church in the morning. These people are 65 and over. Many of them are very old. They enjoy meeting together and going to church and other places. It is good to see them well and able to be about their work and fun. Thoughtful persons are always kind to older people. Fortunate are the families of you who have an older aunt or a grandparent living with you. Listen to them! It really is hard to believe, and once they did not believe it themselves, but older people do know things.

I remember my own grandfather who was born during the Civil War told fascinating stories of when he was a boy. He spoke of riding on horseback to Cypress Chapel to services. He went to Bethlehem and Liberty Spring too. Old churches, like old people are interesting and they teach us if we let them.

Please do not be in such a rush that you can not find time to speak kindly to older people or do errands for them. Just because one is young doesn't mean that one has to be naughty and rude. Being old, doesn't mean that one is quiet and kind. There are children who don't feel happy and old folks as well.

Older people are usually wise and very great men have done things in their later life. Some of the great living people who are old are: Toscanini, the musician; George Bernard Shaw, the writer, Bernard Baruch, the great American; and Albert Schweitzer, the missionary.

I want to say a few things about Dr. Schweitzer. A most interesting write-up and series of pictures about him appeared in the October 6 issue of LIFE. He was born more than seventy years ago in Alsace. As a young boy he had been a musician and was considered the greatest master of Bach's music. Since most of Bach's music is churchly, young Schweitzer was that too. Then in his mid years he decided to go as a missionary and he studied medicine and

went out to Africa as a medical missionary. Today he is at Lambarene, preaching, doctoring and practicing his music. Some have called him "The greatest man in the world." Anyway, he is a great man and an old one and one we should hold in reverence.

What about those letters?

NEED DADDY BE AN OGRE:

LUCIA MALLORY

Issued by the National Kindergarten Association.

"Just wait till your daddy comes home! I'll tell him what a naughty boy you've been today! Daddy will punish you—"

Quickly I closed my door to shut out the strident tones that came from the apartment across the hall. It was painful to me to hear my young neighbor scolding her little son and taking away all his joy in his father's return.

I could picture the father coming in at evening, eager for the happiness of his home. As he held out his arms to the child, the mother's cross recital of the day's unpleasantness would interrupt their greeting. Instead of being an understanding friend, the father would have to become an aloof judge, meting out punishment, which, if really needed should have been pronounced by the mother in place of the threat to "tell Daddy."

Knowing that my neighbor had been working ceaselessly at housecleaning from early morning, I wondered if her own weariness might not have been responsible for the impatience she had felt. Very likely she was making an issue of something that on ordinary days would not have annoyed her.

If correction is needed, it should not be postponed. When a baby toddles off into a busy street, one does not wait a moment to call him back and insist on a safer place in which to play. A child's mind is occupied with the present. Neither the future nor the past has much conscious significance for him.

Parenthood is a sacred experience. Certainly a father should have a part in guiding and counseling his child, but the petty, irritating grievances of the day should not be carried over into the evening. Such a procedure

magnifies small misdemeanors out of all proportion to their importance.

A happy comradeship with Father is the best possible safeguard against the influence of false standards and vicious habits that are bound to force themselves upon one's attention in adolescence. And the only assurance of any parent's being able to hold this protecting relationship is the steady growth of an equally happy companionship throughout childhood.

I like to see how much my brother, Ned, and his sixteen-year-old son, Kenneth enjoy doing different things together. They are happy in each other's company at work or play. Often I hear them discussing an article on some recent development in science that both have read, and I recall that Ned has been interested in his son's reading ever since the child first learned to recognize a meaning in printed words. I remember, too, how, as a small toddler, Kenneth used to follow Ned around the yard and garden on summer evenings, learning to share his father's interest in plants and trees and flowers. Ned has a small workshop in his basement. Kenneth was very small when he began to handle tools and to "help Daddy" make things for Mother.

That happy companionship, I know would have been denied both if Beatrice, my sister-in-law, had relegated all matters of discipline to Ned and had met him each evening with whining tales of his son's misbehavior. Beatrice keeps her serenity and poise, in spite of the little ups and downs of every day, thereby imparting to her children her own habit of self-control. She has shown unusual strength in a willingness and ability to cope with any situation that has arisen; and she has never needlessly involved the children's father in the settlement of trifles.

Kenneth and his two sister have a much better start toward harmonious and sensible living than my little neighbor will have, unless his mother changes her methods. To be habitually twice scolded and then often finally punished, for each small offense, is in itself either discouraging or callousing, but when the retribution for each offense involves both parents it sadly weakens the priceless sense of home security.

"Movie Night" is featured every Friday at the Rosemont Church, Norfolk, Virginia. Sunday school officers and teachers were installed last Sunday by the pastor, Rev. H. G. Council, Jr.,

Pilgrim Fellowship

"Youth at Work in the Church"

TO THE YOUNG PEOPLE OF EASTERN VIRGINIA.

It is with the greatest of pleasure that I launch forth on this new missionary year. To work with such a fine group of young people is quite an inspiration. It is of utmost importance, and my heart's desire, that through our cooperation together and God's ever guiding light we may derive many benefits and may reach others in His name.

To our retiring superintendent, Mrs. James Lynch, who has served us so faithfully and so well, we do humbly say, "Thank you." Your steadfastness has certainly challenged us to continue the work which has been started for us.

Don't fail to use the mimeographed sheets Mrs. Lynch has prepared for you for I feel confident they will prove very helpful. The above mentioned were distributed at our Eastern Virginia Fall Missionary Conference held at the Suffolk Christian Church.

As you probably know we were very fortunate to have the Rev. Robert Houff, President of the United Christian Youth Council of Virginia, who spoke to us of the Young People's Conference at Oslo, Norway. It was an excellent message; and too, we commend you young people for the very good attendance.

Young people, please feel free to call or write me at the following address: RFD 2, Box 720, Suffolk, Va., at any time. I look forward to hearing from you about your activities, problems, and good work.

Trusting we will have a very successful year together, I remain with best wishes to all of you

CATHERINE J. BRINKLEY,
Supt., Y. P. of Eastern Va.

* * *

FORSYTH COUNTY PILGRIM FELLOWSHIP RALLY.

On Sunday night, October 12, 1947 the young people of the Forsyth County churches met together at Belevs Creek Congregational Christian Church for an evening of worship, fellowship, and enlightenment. Presiding was our president, Grady Young from Salem Chapel.

Our topic was "Summer in Review and Winter in Preview." In order that our theme might be carried out, reports from various camps

attended by our members were given. Baxter Twiddy, who attended Work Camp in Missouri, gave a report on his work there. From our Forsyth County Churches Don Neal brought us a report on the FFA Camp near Asheville, and Ruby Neal and Faye Neal told of their favorite pastimes and many new things that they learned at the 4H Camp which was held at Camp Betty Hastings. From the Congregational Christian Church Camp at Camp Hanes near Winston-Salem this summer two delegates from Greensboro, North Carolina, Nancy Ballenger and Fleta Mae Moffatt, reminisced the inspirational and constructive experiences that they found most beneficial.

To enlighten our view of the future Miss Elizabeth Chicoine, our field director in the Southern Convntion, previewed our winter projects. A new packet containing program material will be available probably next month for use particularly by small groups. It is our duty to know more about the merger with the Evangelical and Reformed Church, the UCYM, and the CWVR.

Our officers for the coming year wear elected. They are: Max Marshall, persident (Salem Chapel); Juanita Hartman, vice-president (Belevs Creek); Jo Anne Johnson, secretary (Salem Chapel); and Helen Jackson, reporter (Winston-Salem).

After our supper each church presented a stunt which was followed by the projection of colored slides taken at Camp Hanes by Oscar Paris of Greensboro.

A choir from Pleasant Ridge Church under the direction of Miss Edna Glenn Huffine participated in the closing worship.

Having had our summer summarized for us and our winter previewed, we departed to reach constantly toward those higher goals which we as Christian young people must strive to gain.

HELEN JACKSON, Reporter.

* * *

INSTITUTE ON INTERNATIONAL RELATIONS.

Plans for an institute on international affairs have been announced by the Rev. J. H. Marion, D. D. The Department of Social Education and Action of the Virginia Council of

Churches is working with the Southern Office of the Friends Committee on a joint sponsorship.

A special feature of the opening session on Friday evening, November 7, at 8:00 o'clock will be an address by Mrs. Carkhoosa Fischer, specialist on Russian affairs. Dr. Benj. E. Mays of Morehouse College at Atlanta, Ga., and Dr. Paul Hutchinson, new editor of *The Christian Century*, have accepted invitations to make addresses at the Saturday session. The place was will be Ginter Park Presbyterian Church, Chamberlayne Avenue (campus of Union Theological Seminary), Richmond, Va. The dates are November 7 and 8.

For descriptive folder and information write to Dr. John H. Marion, 1444 E. Main St., Richmond 19, Va.

* * *

AWARDS OFFERED.

Thirty-two national and regional Parshad Youth Week Awards will be made again next year through the United Christian Youth Movement, according to Miss Helen Spaulding, associate executive secretary of U. C. Y. M. and associate director of youth work for the International Council of Religious Education, which administers the movement. The awards are one of the main aspects of the annual celebration of Youth Week, which next year will be observed January 25-February 1.

Eight college and twenty-four summer conference awards will be made during 1948 on the basis of participants' Christian service and understanding of Christian responsibility. In addition to showing evidence of their Christian service in local churches and interdenominational cooperation and of their Christian citizenship in school, work, and community life, the participants will write essays of 1,500 words on the topic, "Youth in the Community: Our Christian Responsibility."

Two national awards of \$400 annually for four years for college scholarship and annual scholarships to summer regional conferences sponsored by U. C. Y. M. will be given to the winning boy and girl. In each of six regions one \$250 annual college scholarship and and a conference award will be given. Second high persons in each region will receive full conference scholarships. The other 18 awards will be partial conference scholarships to three persons in the six regions.

"The purpose of the awards, in addition to providing educational training for Christian youth, is to center the thinking of young people upon

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

CHRISTIAN STANDARDS OF CONDUCT.

LESSON V—NOVEMBER 2, 147.

MEMORY SELECTION: *Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.*

LESSON: James 3:5; Acts 4:1-10.

DEVOTIONAL READING: Proverbs 12:13-22.

The Responsibility and the Reward of Teachers.

"Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment." James' words would seem to discourage folks from being teachers. But the words have to be interpreted against the background of the times in which he lived. In those days many people aspired to be teachers—there was no lack of them. There are frequent references to them in the New Testament, for the word "scribe" refers to them. People liked to pose as teachers, as leaders, as those who knew more than others. It was not all to the bad James would say. But privilege brings responsibility. To whomsoever much is given of him will much be required. "Knowing that we shall receive the heavier judgment" is the way James puts it. A teacher, by virtue of the fact that he is a teacher has a responsible position, he will have to give an account of himself.

But he has his reward. The very fact that one is a teacher, is an incentive to growth both in knowledge and in character and in moral and spiritual stature. One ought not to refuse to teach if he has any qualifications for teaching, and if he is sincere. It will enrich both his own life and the lives of those he teaches.

The Perfect Man.

"There ain't no such animal," said the Irishman as he saw for the first time a giraffe in the sideshow of the circus. And the same goes for a perfect man. There ain't no such animal. But James says the way to such perfection lies in the absolute control of the tongue. "If any man stumble not in word, the same is a perfect man, and able to bridle the whole body." Strange indeed that a little organ like the tongue should be the stumbling block to perfection, but thus it is says this man of God.

A Little Member.

"So the tongue is a little member, and boasteth great things." It is not large in proportion to the other members of the body such as the arms or the legs or the heart or the lungs. A little soft, flabby, ungainly piece of muscle—but it is a destructive and even deadly thing. It has a power all out of proportion to its size. Like a bit in a horse's mouth, like the rudder of a ship, it exerts an influence, determines action far beyond its size. It is comparatively tiny, but it is potentially terrible.

A Little Member, But A Fire.

James stood in awe of the tongue. The havoc which it could work was like unto that which a small fire could work. One match would be sufficient to set a whole city on fire if the fire which it started was allowed to get a head start. And so with the tongue. Loosed and uncontrolled it could defile the whole body and the whole natural and social order. Fire has been a great destructive factor in life—it has taken an awful toll through the centuries. But it is a small thing as compared with the havoc wrought by the tongue.

A Restless Evil, Full of Poison.

This fellow, James, has a profound respect for the tongue. Indeed he had a wholesome fear of it. It was a fire, a world of iniquity, a restless evil, a poisonous thing, full of deadly poison. Its sting was as much to be feared as the sting of a rattle snake. It not only stings, it kills. He was speaking out of observation and experience.

A Mixed Fountain.

The tongue had dual possibilities. With it we can praise God and bless men. With it we can also curse men. It is like unto a fountain that pours out at the same time blessing and cursing, bitter and sweet waters. It just could not be tamed, that is not by man. "The tongue no man can tame," said the brother of our Lord. Only the Holy Spirit could tame and subdue this tiny, terrible monster. Well, history has confirmed James' scathing denunciation of the tongue. Ah the tragedy of the unbridled tongue!

Friendship With the World, Enmity With God.

Discipleship with Jesus brought in that day the hostility of the world. And friendship with the world, was a denial of the things for which the

Kingdom stood. There must be no compromise with the world. Such compromise is in a sense a denial of the faith.

Grace for the Humble.

"God resisteth the proud, but giveth grace to the humble." The secret of the Lord is with them that fear him. The scientist who ultimately makes the greatest discoveries is the man who humbly approaches a truth, or comes to a study with an open and eager and humble mind. So it is with the things of the spirit. Blessed are the meek for they shall inherit the earth. Blessed are the poor in spirit . . . blessed are they that hunger and thirst after righteousness. Pride not only goeth before a fall, but it shuts the door to the best things in life and to God himself. "Humble yourselves in the sight of the Lord, and he shall exalt you."

Licking the Devil.

"Resist the devil and he will flee from you." He sometimes puts up a good fight. He is tricky and persistent. But if we really fight him he is a coward at heart, he will run away. The trouble often is that we love sin, we want to do the things he wants us to do. We often get licked because we want to be licked.

Careful In Judging.

James sounds like his brother when he asks, "But who art thou that judgest thy neighbor?" Judging others is difficult if done on its merits, and dangerous even when done by the best of us. We do not know, and it is almost impossible to know all that is involved in the action of others. "Judge not that ye be not judged," said Jesus.

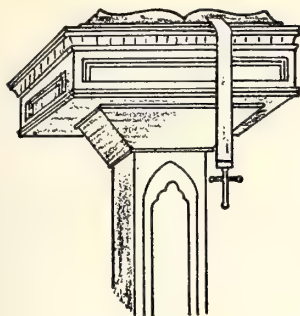
The annual meeting of the Georgia Conference will be held at Woodbury Chapel near Chipley, Georgia, October 28-29.

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OUR WORLD NEEDS A NEW AXIS

Sermonette by
REV. CARL R. KEY

"For he is our peace, he who has made both of us a unity and destroyed the barrier which kept us apart; in his own flesh he put an end to the feud of the Law with its code of commands, so as to make peace by the creation of a new Man in himself out of both parties, so as himself to give the death-blow to the feud by reconciling them both to God in one Body through the Cross; he came with a gospel of peace for these far away (that is, for you) and for those who are near, for it is through him that we both enjoy our access to the Father in one Spirit."—Ephesians 2:14, 18 (Moffatt).

The world of yester-year tried many axes, but none have proven to be permanent and useful to mankind. Our world needs a new axis. There are many kinds of axes. You find them in anatomy, botany, mathematics, the fine arts and the like. A simple definition which is workable for us says an axis is "a line actually drawn and used as the basis of measurements."

That is just where the trouble lies with us individually and collectively today. We have lost our faith, our standard of measurement, and spurned its symbols. How, then, can we have any hope?

One standard of measurement and hope today is the United Nations. It has as its official symbol eight interesting lines surrounded by four expanding or contracting circles evenly spaced. An olive branch is placed on either side. A map of the world is also placed in the center over its axis. That is to say, the nations standing together in mutual helpfulness and freedom can preserve the peace of the world. They propose to build up rather than destroy. All "Middle walls of partition" can be broken down when they outlaw hatred and create a new man in a new world by this new standard of measurement. It is the only way

to preserve the peace which has been won at such tremendous cost.

Right has always triumphed over might and always will. If we have faith so as to remove mountains we can count on that. If not, then we are headed for the scrap-heap of history.

A few weeks ago I sat in a meeting where one man was "cussing", not discussing, the United Nations. Verbally at least, he slapped the leaders of that organization in the face—along with its founders and all humanity—by summing up what he had to say by calling the UN the "Un-tied Nations". In my mind I could see back of that the picture of all the rubble in Britain and Europe, the leveled cities of Hiroshima and Nagasaki. The screech of bombs and the cries of the dying were almost audible. I felt like doing two things. First, to slap his face forcible enough to bring him to his mind. Second, to say to him that he belonged with men like Hitler. A spirit other than my own must have had the better of me. I knew that either or both, force and name-calling, would be using the techniques that ravaged our world the first half of this decade. A silent prayer is the best resort in a case like that. Do not, for the sake of heaven and earth, join the name-calling and the believers in force. Dr. Frank C. Lauback recommends that we try PRAYER—the greatest force for good in all the world. Try it! That is one axis that can bring great good to the world.

An ever old but always new one, The Cross, is pictured on a bulletin issued by a Christian organization in Ohio. It is run by a Christian business man. In this picture there is only the Cross of Christ with a globe of the world over its axis. The picture is completed by these words—"OUR WORLD NEEDS A NEW AXIS. There it is! An emblem of shame—likewise, a symbol of hope and final victory. The price of tragedy must be paid for the triumph of those who would overcome. That ought to be our faith in this hour of the world's need. If not, it will be our down-fall.

A silent meditation used in a recent youth meeting was this:

"The call of the hour is not for lower but higher standards of Christianity . . . Lowering the standard spells defeat. The bill of exaction cannot be satisfied by writing in fifty or eighty where the requirement calls for one hundred.

"This old world can never be evangelized by Christians who compro-

mise. The Cross of Christ was not entwined with flowers. Those who carry that cross will feel its sharp angles and corners. Hooks baited with a soft gospel adapted to the natural senses and tastes will never catch that type of souls of which martyrs are made. Christ is not offering pillows of ease but calling for pillars of power . . .

"To You, O Man, Christ is throwing this challenge for a great Christian crusade for plainer living, higher thinking, and sacrificial service.

"To You, O Man, Your Church looks for that day when you shall place the supremacy of human values above all other values of life and make Christ the dominating motive although that may involve you in social ostracism, financial hardship, personal sacrifice, and suffering.

"If any man would come after me, let him deny himself, and take up his Cross, and follow me."

This is the only way to remove all barriers to peace, to reconcile all men to God, to preach peace to those afar and to them that are near. **THE CROSS OF CHRIST IS THE OLD BUT EVER NEW AXIS THAT OUR WORLD NEEDS TODAY.**

WHERE APPORTIONMENTS GO. (Continued from page 8.)

ture and other helps; sharing in the printing of THE CHRISTIAN SUN, *The Annual*, and to render other services to the churches, ministers, boards, institutions, and conferences.

Per Capita Dues go to pay our share in the support and maintenance of the general work of our denomination. Our churches, conferences, and Convention would not long continue to be effective without a denominational organization. Your gifts to *Per Capita Dues* make possible our church family—the Congregational Christian denomination—necessary to our existence as a church.

NEWS FROM SOCIETIES. (Continued from page 9.)

9, on the church lawn, at which aprons, cakes, sandwiches, ice cream, and drinks were sold.

We have met all the requirements for the year, thus reaching the Standard of Excellence. More young people than ever before are reading Christian literature.

Our membership has increased by nine.

With the coming of a new year, we look forward to new and better fellowship with Christ. May He work through us to bring about peace, love, hope and faith among all people.

CHAS. D. JOHNSTON, *Supt.*

Under the existing conditions that are beyond our control, we hope you will put quite an effort in raising us a splendid Thanksgiving offering this

Church youth can obtain further information by writing to their denominational or state council headquarters or to U. C. Y. M., 203 North Wabash Avenue, Chicago 1, Illinois.

“The General Synod shall initiate action for the preparation of a constitution of the United Church. This constitution shall be based upon the principles set forth in this Basis of Union. When prepared, it shall be submitted to the General Synod; and the General Synod shall declare it in force when it shall have been rati-

fied by not less than two-thirds of the former Congregational Christian Churches voting, and by not less than two-thirds of the former Evangelical and Reformed Synods."

8. The Government of the United Church of Christ (by way of summary).

"The government of the United Church is exercised through Congregations, Associations, Conferences, and the General Synod in such wise that the autonomy of each is respected in its own sphere, each having its own rights and responsibilities. This Basis of Union defines those rights and responsibilities in principle and the constitution which will be drafted after the consummation of the union shall further define them but shall in no wise abridge the rights now enjoyed by Congregations." (III-F, page 6.)

BASIS OF UNION

of the

Congregational Christian Churches
and the

Evangelical and Reformed Church
Adopted by the Joint Committee
22 January 1947

(Continued from last week.)

G. The pension activities of the United Church shall be administered by one corporation, the name of which shall be left for later decision by mutual agreement. It is here referred to as the *Merged Fund*.

1. Provision shall be made in the by-laws of the Merged Fund whereby the General Synod of the United Church shall from time to time take examination of the practices and developments of the Merged Fund.

2. The Trustees shall be chosen from eligible persons whose names have been presented to and approved by the general Synod of the United Church.

3. The Merged Fund shall be a non-profit membership corporation in which control lies in the members of the Fund through a Board of Trustees, elected by the members. Congregations and other employing agencies shall be included as participating members.

4. The maximum annuity provided . . . shall be . . . \$500.00.

5. The liability of the Merged Fund to the members of the three "original plans" shall be set up on the books of the new corporation for the funded portion of their respective annuities only.

6. Sufficient money shall be designated in advance . . . as a prior claim upon apportionment to meet the indicated annual requirements for the

unfunded portion of the annuities under all three "original plans" and to make cumulative provision for their funding.

7. This prior claim upon the apportionment shall not be less than \$500,000† in each year in which the apportionment giving of the United Church for the year immediately preceding equals or exceeds \$3,300,000. The prior claim may be proportionately reduced in any year in which the apportionment giving for the preceding year is less than \$3,300,000, but the prior claim shall in no case be for less than an amount sufficient to meet the requirements of the year in question for the unfunded portion of the annuities under all three "original plans" plus the necessary expense of promotion and administration. The prior claim upon the apportionment shall continue until the total liabilities of the three "original plans" are completely funded. (Estimated time required thirty years.)

8. Liability for payment . . . in any year shall be limited to the money received as applicable. . . .

9. The assets and liabilities in the Merged Fund . . . shall be consolidated as completely as legal requirements and considerations of equity permit.

10. Ministers enrolling in the Fund other than those who are members of one of the present plans at the time of the union, shall be received under a new form of certificate.

11. The assets . . . shall all be pooled into a common unit of investment, and . . . no particular assets shall be segregated . . . except for conditional gift accounts and other accounts that may be required to be segregated by law.

12. In the operation of the Merged Fund the Pilgrim Memorial Fund‡ Income received in any one year shall be allocated in the succeeding year in the following manner:

a. A specific sum determined before the merger shall be allocated to the Original Plan of the Annuity Fund.

b. A further specific sum deter-

†In 1945 the amounts received from the apportionment of the two denominations for similar purposes were as follows:

Evangelical and Reformed Churches \$210,741
Congregational Christian Churches 117,025

Total \$327,766
This amount does not include \$176,846 contributed by the Congregational Christian Churches through the Unit Plan.

‡The Pilgrim Memorial Fund, consisting of about \$5,500,000, is an endowment fund held for the benefit of The Annuity Fund for Congregational Ministers, the income of which is at present used for the administrative expenses of the Annuity Fund and the benefit of its members.

mined before the merger shall be allocated to the Merged Fund to meet the expenses incurred in the operation of the Original Plan of the Annuity Fund.

2. An amount determined from year to year shall be allocated to the Merged Fund to meet the expenses incurred on account of Congregational Christian members of the consolidated "expanded plan."

d. Such an amount shall be allocated for the benefit of the members of the Expanded Plan of the Annuity Fund as shall provide \$45 for each unit sharer among the members of such Expanded Plan, according to the rules of the Annuity Fund, or as nearly this amount as can be provided after allocations a, b, and c have been made.

e. Any balance after the above four allocations shall be used for the strengthening of the whole Merged Fund, or in such manner as the Trustees believe most beneficial for the benefit of ministerial members of the Merged Fund and their families who do not fall within the four following categories:

I. Congregational Original Plan members.

II. Evangelical Pension Fund members.

III. Reformed Sustentation Fund members.

IV. Congregational Christian Expanded Plan members.

f. If allocations under heading e shall exceeding \$45.00 per member, members under heading d shall be entitled to further allocation.

13. The pension boards of the two denominations shall give careful attention to the continuance and extension of a plan to provide retirement income for lay workers of the churches and other organizations of the United Church.

(To be continued.)

EASTERN VA. CONFERENCE.

(Continued from page 2.)

Thursday—Afternoon Session.

2:00 Hymn, led by Rev. O. D. Poythress.
Prayer, Rev. B. H. Watkins, Great Bridge.

Report of Committee on Superannuation, Mr. John T. Kernodle, Richmond.

Report of the Christian Orphanage, Mr. Chas. D. Johnston, Superintendent.

3:00 Report of Committee on Religious Literature, Rev. J. Everett Neese, Bay View Norfolk.

3:30 Miscellaneous Business.

Report of Committee on Place.

Report of Committee on Finance.

Report of Committee on Resolutions.

The Closing Prayer, Dr. F. H. Lewis.
Final Adjournment.

"FREEDOM TRAIN"

By REV. WILLIAM C. KERNAN

Moving slowly across the country through the teeming cities and quiet towns is Freedom Train. America's real treasures are on it—the original documents of her great charters of freedom. Without them America is but a geographical expression—a part of the earth's surface—plains and mountains and deserts, rivers and lakes—a place—no more. But with these precious documents—the Declaration of Independence, the Constitution, the Bill of Rights—America is a towering and inspiring idea expressing itself in free institutions and human rights—a home for men of every race, creed, and national origin.

Many an American, boarding Freedom Train, will see for the first time the documents of our heritage. These, they will say to themselves, felt the touch of George Washington's hands. Here Benjamin Franklin signed his name. These words—the very handwriting—are Jefferson's, the high thoughts and deep feelings of his soul. Here is what the grave men who founded America believed—in their own words—just as they wrote it down.

"All men are created equal."—They said that. All men are "endowed by their Creators with certain inalienable rights." They believed that—not just for their own day and generation but for all future days and generations, too. They were speaking about truths—things that don't change. "We hold these truths"—they said. There it is on Freedom Train—before our very eyes—calling to us out of the past—admonishing us to remember what America is—what it means—and to look about us and see how America fares today.

For Freedom Train is a reminder and a warning. A reminder of what we are as a free nation of many nations—as a free people of many peoples. A warning to fight off the attack on us of men who never knew what Americanism is and who go about stirring up every kind of racial, religious, and class hatred—using every kind of falsification and half-truth to spread their prejudices—claiming America for themselves—their race, their religion, their class—and seeking to deny the rights of all others. Fascists, we call them—and Communists—un-American, unpatriotic, traitors in their hearts, men who would destroy America by destroying the principles of equal rights for all and equal justice for all set forth in the Freedom Train documents.

Yes, it's time we were reminded what America is—time we were warned against the enemies who threaten her—time we all boarded Freedom Train together—Protestants, Catholics, Jews, Whites and Negroes. Something else. It's time we recalled that the American principles of freedom and justice are derived from the Bible. For those who read the Bible—and will to live in accordance with it—realize that the love of God for all mankind, set forth in the Bible, lays upon them the necessity of loving their neighbors—the necessity of seeking to do justice toward them.

REV. WILLIAM C. KERNAN.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, OCTOBER 30, 1947.

NUMBER 43.

The Case of the State Council of Churches

By CHARLES P. TAFT, President

Federal Council of the Churches of Christ in America

One of the most encouraging signs of growing unity within American Protestantism is the development of State Councils of Churches.

These councils are a voluntary partnership, and in them evangelical communions testify to the fact that the local parish is more than denominational; it is a symbol at the grass roots of a common Christian ministry. The State Council is the channel for each participating communion to minister more effectively to the religious needs of the citizens of the state, unmet in so many areas. The State Council of Churches is not "The Church"; rather it is the churches themselves working together, with no existence apart from them; it is their instrument.

The lack of a sound Protestant strategy among scattered churches in local communities is widely recognized and deeply deplored. This situation is chiefly responsible for the church's feeble impact upon the human problems of community life—within the jurisdiction of State and Municipal Government, in the fields of Social Welfare, Public Education, the Economic Order, the Press and Radio.

Fortunately, through federal, state and local councils of churches, a greater unity is coming. The number of state and local councils has nearly tripled during the past five years. Communions now recognize they cannot adequately preach and teach the Gospel if the sectarian isolation of the past is perpetuated by them today, especially in the smaller communities. As a part of the ecumenical trend toward a larger Christian unity through the whole of Christendom, they have created these State Councils through which, by their own direct representatives, they may think and speak and act together in behalf of their common ministry.

The cost of this cooperative ministry should really be borne by the member communions. This should be done, either through their area budget appropriations, or through encouragement of their local churches to accept and pay the cost of their share of their cooperative work. Useful yardsticks are available by which to measure and determine what each share is.

It is encouraging to see how more and more communions are accepting their share of this cost. This trend should be further extended until it becomes adequate to cover the entire budgetary requirements of State Councils through the financial support of the participating communions in each state. I believe in this policy because of the success which has attended it to date. I am further convinced of its wisdom because the compulsions of the Christian Gospel itself require that churches cooperate with each other to make their message of love, good will, human worth and sacrificial service known and obeyed now.

NEWS AND VIEWS

Mr. Walter C. Rawls has returned to his home in St. Louis after spending several weeks in Barnes Hospital.

Congratulations to Mr. J. L. Cash of our Durham Church who has completed 47 years of regular attendance in Sunday school.

Mrs. W. E. Wisseman states that additional copies of the Thank Offering Program may be secured from the Convention office.

Bi-centennial services are being held at Holy Neck Church, near Holland, Virginia, next Sunday. Many old members and friends are expected.

The North Carolina Recreation Conference will meet at the Washington Duke Hotel, Durham, N. C., on November 3, 4 and 5. Director of the Conference is Miss Ronnie Sheffield, assistant director of the Recreation Commission.

A Service of Recognition for Rev. Bernard V. Munger as minister of the United Church of Chapel Hill was held Monday evening, October 6. Dr. W. E. Wisseman served as moderator. Messages of welcome were given by Superintendent Scott, Rev. Henry Ruark and Chancellor Robert B. House.

Congratulations to Dr. Albert W. Palmer who has won two first prizes in the University of Chicago Radio Workshop competition for last year. One was for "simple, straight-line radio preaching framed in common imagery" and the other "for live presentation and interpretation of the role of the Christian Church in action in world affairs." Dr. Palmer is Minister of Radio in the First Congregation Church, Los Angeles.

NORTH CAROLINA AND VIRGINIA CONFERENCE TO MEET.

The North Carolina and Virginia Conference meets at Bethlehem Christian Church, Altamahaw, N. C. (near Elon College), November 11-12. The members of Bethlehem Church wish to extend a hearty welcome to all ministers and churches of the Conference. Those desiring overnight accommodations are requested to write immediately to the pastor, Rev. J. L. Neese, Elon College, N. C.

PROGRAM OF WESTERN NORTH CAROLINA CONFERENCE.

The following is the program of the Seventy-Seventh Annual Session of the Western North Carolina Christian Conference to be held with the Albemarle Congregational Church at Albemarle, North Carolina, Wednesday and Thursday, November 5-6, 1947:

Wednesday—Morning Session. 10:00 o'Clock.

Call to Order—Rev. H. V. Cox, President.
Hymn—Rev. M. A. Pollard, Leader.
Devotional—Rev. B. J. Earp.
Welcome—Rev. Walter Hall.
Response—Rev. F. C. Lester.
Enrollment of Ministers and Delegates.
Reception of Visitors.
Report of Program Committee.
Appointment of Special Committees.
Sermon—Rev. H. V. Cox.
Communion Service—Rev. M. A. Pollard and Rev. T. J. Green.
Adjournment for Lunch.

Wednesday—Afternoon Session 1:30 o'Clock.

Call to Order by the President.
Hymn—Rev. M. A. Pollard, Leader.
Devotional Service—Rev. Fred Register.
Christian Missionary Association—Rev. M. A. Pollard, President.
Report on Home Missions—Rev. John Q. Pugh.
Report on Foreign Missions—Rev. M. A. Pollard.
Address—Rev. James M. Hess, Missionary to India.
Ministerial and Church Reports.
Report on Religious Literature—Rev. J. U. Fogleman.
Report on Stewardship and Apportionments—Rev. B. J. Earp.
Adjournment.

Wednesday—Evening Session. 7:00 o'Clock.

Call to Order by the President.
Worship Service—Miss Elizabeth Chicoine.
Report on Sunday Schools and Pilgrim Fellowship—Rev. W. T. Madren.
Report on Woman's Missionary Conference—Mrs. H. R. Stewart.
Address—Mrs. James M. Hess, Missionary to India.
Adjournment.

Thursday—Morning Session. 10:00 o'Clock.

Call to Order by the President.
Hymn.
Devotional Service—Rev. M. A. Pollard.
Reading of Minutes.
Report of Executive Committee.
Report on Moral Reform—Rev. L. M. Presnell.
Report on Christian Education and the Ministry—Rev. E. Carl Brady.
Address—Dr. L. E. Smith, President of Elon College.
Adjournment for Lunch.

Thursday—Afternoon Session. 1:30 o'Clock.

Call to Order by the President.
Hymn.

Devotional Service—Rev. A. L. Lucas.
Address—Superintendent Chas. D. Johnston.
Report on Superannuation—Rev. D. R. Moffitt.
Report of Nominating Committee.
Reports of Special Committees:
Finance.
Place.
Resolutions.
Miscellaneous Business.
Reading of Minutes.
Final Adjournment.

NOTICE!

The Eastern Virginia Christian Missionary Association meets December 9, instead of December 2, as previously announced, at the Suffolk Christian Church, Suffolk, Va.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

WORLD COMMUNITY DAY—1947.

The United Council of Church Women has adopted as its slogan for 1947-48—"We Give Ourselves."

Ruth Mougey Worrell, in her graphic picture of world needs, in October *Church Woman*, says, "A good neighbor will not allow her neighbors to be cold and hungry if she can help in any way to prevent it. Yet people froze to death last winter in Europe and millions of them are hungry today. It behooves us to work rapidly if the people of the nations are to live together in peace and friendliness—for this is not a World Community—YET."

November 7 is World Community Day. The call is for 500,000 "Boxes and Bundles" for six to twelve year olds, representing the response of American church women to the needs of suffering children around the world.

We are asked to pack two bundles:

I. Clothing Bundle, containing:

- 2 suits or dresses (or materials).
- 1 coat, 1 sweater, 3 sets underwear.
- 2 sets night clothes, 3 pairs socks.
- 1 cap, 1 pair mittens.
- 1 bright scarf or hair ribbon.
- 1 pair house shoes (soft soles only).
- 3 handkerchiefs.
- 2 towels, 2 washcloths.
- 1 blanket.

A short note with sender's name & address.

The articles should be folded on an imaginary 15 x 24 inch base to fit baler. Be sure that the top as well as the bottom has the same dimensions and that the sides are as straight as possible. The height is unimportant. Wrap the bundle neatly in the blanket and pin flaps smoothly with safety pins. Sew to outside of bundle a cloth tag marked G (girl) or B (boy) and age.

II. Shoe and School Box, containing:

- 1 pair shoes in good repair, polished, new laces.

School supplies, such as: notebooks, pen, pencils, colored pencils (rather than crayons), pencil sharpener, star stickers, clips, gummed tape, calendar, comb, soap, and a simple schoolyard game such as ball, jump rope, or jacks.

A card with sender's name and a short message.

Put the shoes in the box and pack the other articles around them. Stuff with paper "hankies" to make rattle proof. Tie securely. Make your shoe box attractive with pretty pictures of American children at school or play, cut from magazines, showing the way of life in this country.

It is suggested that these packages be brought to the World Community Day service and that a short consecration service be conducted, dedicating the gifts to Christ's use.

All boxes and bundles should be shipped (prepaid) to your nearest Church World Service Center. New Windsor, Md., would probably be nearest for us of the Southern Convention.

MRS. ROBT. A. WHITTEN.

CHRISTMAS PROJECT FOR CHURCHES.

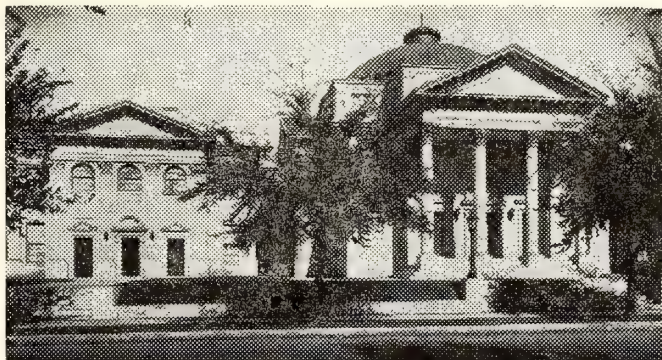
It may appear to be rushing the season to say, "Do your Christmas shopping now," when "now" is October and Christmas is months away. But so, too, though only a few hours by air, are great sections of Europe and Asia by the slower processes of land and ocean travel. And in those areas are millions of children whom war has robbed of homes, families, schools, proper food, adequate clothing and even of Christmas. There is nothing for them to look forward to at that special season of the year. The struggle for the simplest necessities of life is too much.

For this Christmas, the Church World Service Center, New Windsor, Maryland, has a plan that gives every American family the chance to delight the heart of a boy or girl overseas, with a package made express-

ly for him. It won't be like the Christmas gifts most children receive in America, for everything it contains will be one of necessities, small or large, that people in the United States can take for granted.

To send these presents, pick out a colorful bath towel, the heavier the better. Fold it in the middle and sew up two sides. Pack in the gifts and stitch up the remaining side. To the outside attach a card containing this information: your name and address, the age and sex of the child for whom your kit is intended, a list of all the articles in the kit. Wrap the whole thing securely and mail it to the Church World Service Center, New Windsor, Maryland. Ask your friends and neighbors, fellow church members, to make kits, too. Write the New Windsor center or your State Council of Churches for a Christmas kit folder and tag for each of them.

Then, remember, if your is to be a Christmas present, time is short. Imagine your "adopted child" in the most remote villages of Europe or Asia, and set to work now to make sure December 25 is not just another day in a year of misery for him. Do your Christmas shopping now!

WHEN YOU VISIT or MOVE to RICHMOND ATTEND**THE FIRST CONGREGATIONAL CHRISTIAN CHURCH**
3000 Grove Avenue

ROBERT LEE HOUSE, Minister

Sunday School—9:30 A. M.

Sunday Services—11:00 A. M. and 8:00 P. M.

This is the *only* Church of our denomination in Richmond, although some churches of another denomination employ the name *Christian*. The Church is located in the West End and is accessible from all parts of the city by public transportation. Floyd Bus and Belmont Car come within a block of the Church.

Write us about your relatives and friends in Richmond or vicinity. Send this issue to them. "The Witness," our weekly publication, may be had on request or by subscription at 50c a year. You may help us build a strong church of our faith and order in Virginia's Capital.

"COME WITH US AND WE WILL DO THEE GOOD"



HITLER'S PICTURE.

How long has it been since you saw Hitler's picture? Do you remember? It was before us constantly only a short while ago. Now it rarely ever appears. That name which struck consternation throughout the world so recently is being forgotten quite rapidly. Soon children will be saying, "Hitler—who was he?"

Without a doubt, Hitler became a menace to the world. Civilization has not yet recovered from the imbalance for which he was largely responsible. And yet we realize even now that the immediacy of his threat destroyed our perspective. We, perchance, dismissed the wisdom of the Psalmist: "The way of the ungodly shall perish."

Over against the transitoriness of human pretension stand the laws of God. Our generation has witnessed one of the mighty acts of God which will give theologians and historians food for thought for years to come. We have not only witnessed one of the great historic deliverances, we live under the constant and beneficent influence of God's age-long institution, the Church. Over against the exigencies of time stands the eternal providence of God.

O where are kings and empires now
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same.

We mark our goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song.

For not like kingdoms of the world
Thy holy Church, O God;
Through earthquake shocks are threatening her
And tempests are abroad.

Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made with hands.

—Coxe.

THE ECLESIA.

Language usually suffers in translation. This is particularly true of the language of the Bible. Numerous translations have been made for the benefit of those who cannot read the Bible in its native tongue. In a number of instances words have been brought over bodily into our language in order to emphasize their significance. One thinks of St. John's "Logos" (word) and of St. Paul's "Agape" (love). These and others require delineation or amplification which our English equivalents do not convey.

One of the great words of the New Testament is "Ecclesia," which we translate "the church." The Christian Ecclesia is composed of those who are "called out," not for exemption, but for assembly, discipline and preparation for redemptive participation in society. The Ecclesia is to be "the salt of the earth, the light of

the world." Listen to the Master: "I pray not that thou wilt take them out of the world, but that thou wilt keep them from the evil one. As thou hast sent me into the world, so have I sent them into the world."

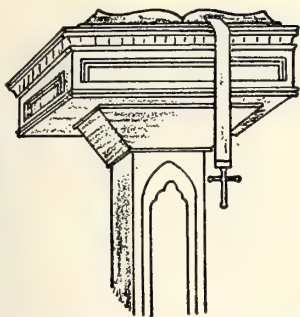
Some of the current conceptions of the Church have attractive features, but lack biblical validity. One suspects that the philosophy of many people concerning the Church is expressed in the popular jingle: "The more we get together, the happier are we." The true Ecclesia is not a mutual admiration society, nor was it organized for the self-gratification of its members. It is the divine leaven in the lump of secular society. It is the body of those, minister and laymen alike, who have been called, called out for a divine mission.

Emil Brunner has this to say about the Ecclesia: "When the Word of God kindles a flame of faith in the heart of a human being, he ceases to be an individual. He becomes a member of the Body. He is torn out of his self-centered isolation, out of the tension of the solitary, self-imprisoned soul, by the love that he receives in the Word of God. Since God gives Himself to us in Jesus Christ, He takes us out of ourselves, He takes away our self-will, and gives us to the 'Other.' Faith, as the reception of the divine love, is the birth of 'being in community.' Faith means being open to the 'Thou,' just as unbelief is being shut up within one's self. Hence everyone who wakes up to faith finds himself a member of a community, united with those to whom the same miracle of enlightenment has been granted."

We are indebted to the Ecclesia for the Bible, since the Ecclesia antedates the Bible. It is the Ecclesia which has translated the Greek and Hebrew Scriptures into the languages of all nations, and thus made them accessible to all. What other body save the Ecclesia has made the Bible intelligible through an unbroken chain of sermons and expository writing all down the centuries?

S. Parkes Cadman, who was the first president of the Federal Council of Churches, declared: "The Christian Ecclesia, her creation and growth, faith and practice, present to us the progressive stages of what is conceded to be the foremost spiritual achievement in the world. It is with the concrete aspects of this achievement that we have to do; with its wonderful birth, experience and work, its seeming defeats and real victories."

Dr. Cadman then concluded with these words, which are peculiarly applicable at this stage of our negotiations with the Evangelical and Reformed Church: "One may maintain the belief that this universal Ecclesia, which He called 'My Church,' has been from the first the inner soul and selfhood of all existing organizations which bear His name, and as such, the source of that indestructible unity now revived among Christians after their prolonged stay in the wilderness of sectarian divisions."



A SERVANT AND A WITNESS

*A Sermon
Before the Eastern North
Carolina Conference*

By REV. BERNARD V. MUNGER.

Although it is never possible to say in advance what will happen to men when they encounter God, there are some constants in this age-old meeting of man and God. One of these constants can be expressed simply: When God meets man, comes pressing into his experience, and lays hold upon him, He puts him to work! An encounter with God results in a calling to a task to be done for God. That's why one of our great American pulpiti-teers of last century could truly say: "Religion means work. It means work in a dirty world. It means peril; blows given and taken. Religion means transformation. The world is to be cleaned by somebody, and you are not called of God if you are ashamed to scour and scrub."

Wasn't that what happened to Moses out there at the burning bush? Wasn't that what issued from that magnificent worship experience described in Isaiah 6? And is this not a fair paraphrase of what Jesus Himself said at the beginning of His ministry: "I know, and you can soon know, that God's Spirit is upon me because He has called me to do a great work."

Perhaps there is no more dramatic encounter of man with God than that three times described in the Book of Acts. Many things have been said about Paul's meeting with His Lord on the Damascus road. Many more things will be said, for it was one of the high points in mankind's religious history. But tonight I suggest we find the meaning of the experience in Paul's own words. In the 26th chapter of the Book of Acts, Paul said these words were spoken to him by the Living Christ: "Stand upon thy feet, for I have appeared to thee for this purpose, to make you a servant and a witness." That is why God pressed into Paul's life. At least Paul thought so.

I think that what God wanted of Paul, He also wants of us—when He

comes pressing into our experience. He wants us, too, to be servants and witnesses! Tonight I want to emphasize a few of the things that it means to be a servant of God in our day. These are not substitutes for the more commonly emphasized ways of serving God. They are supplementary, you might say, to the accepted service we are called to render.

We who would serve God in our day, should be moral guides to those around us. We should have a sensitive moral insight which can discern right from wrong and which can interpret the situations of life so that others, too, can see the right. I don't mean moral busy-bodies, trying to make decisions for others. I mean literally guides—men and women who march ahead of their fellowmen, leading the way to righteousness. That is the kind of guidance our generation hungers for, either consciously, or unconsciously. And God is calling you and me to open our hearts to His guidance, and follow that guidance fearlessly, so that men can find in us the moral guides they need, lest they continue in their moral confusion.

Also, the God who has never failed to raise up prophetic voices in every generation, is calling us to add our voices to those who are speaking for God's way in our time. There's probably not a community represented here where God has raised up at least one prophet to speak for His way in our world. But God's work isn't done when one voice trumpets His message. God's work gets done when His prophets are joined by groups who share in the calling. God's work gets done when preacher and people serve their day and time by openly denouncing all that under God's Rule seems wrong and evil and hellish in the community around them, and then shout out both a call to repentance and instructions as to what that repentance involves in the way of changed behaviour! God is calling congregations to be prophetic in our day.

Furthermore, we are called to serve as ministers of reconciliation. Once it was written of Christians, "These men and women hold the world together." It needs be written of us in our day. Paul glorified that to him and his fellows the "ministry of reconciliation" had been given. It is to our shame that we in our churches and church schools know far more about the geographic routes of Paul's missionary journeys than we do about the instances wherein Paul is described as fulfilling this ministry—reconciling men to men, groups to

groups, races to races, and all to God in Christ. Yet we so need to catch that spirit of Paul's service. In our day there is tremendous need for taking the ministry of reconciliation out into all of our relations with others. Then shall we, too, be faithfully discharging the ministry given to us when God called us into His service.

But the highest service any of us can render to God and man is to witness to God's transforming power over life. Surely this was the kind of service at which Paul excelled. And the history of the Church is resplendent with the deeds of men and women who rendered a like service. We are certainly not called to do less. I believe our calling is the same as that of the early Christians. That was a calling to witness not only as individual lives transformed, but to group life transformed. Of them, one observer exclaimed, "See how these Christians love one another." Oh, what if that were true today? What would be accomplished for God were the churches we represent examples to the world of the true fellowship. With a world bedeviled by the problems of how to live together in peace and harmony, can we doubt that God is calling His Church to be the living example of peace and harmony? With the world in danger of perishing through lack of the love that casts out hate and fear, can you doubt that God is calling your church, and others like it, to be that "community of love" in which the world can see the answer to its query, "How can men live together?" Therefore, if your congregation is to be truly a "servant and a witness" for God in our day, can it accept a lesser calling than to "serve the Lord of Love by being a community of Love"?

As He said to Paul of old, He is saying still to us: "Stand upon thy feet, I have appeared to thee for this purpose, to make you a servant and a witness. May our lives, and the lives of our churches, confess with Paul—"We were obedient to the heavenly vision." May the Christ who was Paul's strength, be ours, now and throughout all our days in His service. Amen.

As you ride along Route 4 between Springfield and Dayton, Ohio, you will pass Knob Prairie Church at Enon, Rev. Ernest F. Brickhouse, pastor. Two new altar chairs have recently been added to the chancel furniture. Also, a new Bible graces the pulpit and a bulletin board adds much to the outside appearance of the church. These additions are gifts of members and friends of the church.

CONTRIBUTIONS

SUFFOLK LETTER.

It was the face of a little boy—not much older than a baby—but how bright and eager were the eyes of the little fellow that pushed the curtains aside just enough to look through the French doors into the dining room to take a peek at Uncle Charley and his guests. I cannot say that I blamed him a bit, because the guests were the members of the Executive Board of the Southern Convention, and it was Uncle Charley's birthday besides. President Vitus R. Holt, of the Orphanage Board, sat at the head of the long table. We had been having much laughter and good times, as well as good food. We laughed at the pretty picture the boy's face made, and when Uncle Charley turned around so he could see what was attracting our attention and saw his little friend, he laughed, too, but I saw him brush a tear from his cheek. . . . He had just had a telephone call put through to him from a son in Germany. . . . Perhaps he was remembering when that son was just a wee bit of a boy. Is there anybody reading these lines that does not know that Uncle Charley is a father to every boy and girl in that Orphanage?

How gently, intently, proudly he had shown us about the great dairy barn, the cattle pens, the farm lands, and into each of the three main buildings. Upstairs, downstairs, through the dining rooms and the kitchens had we gone; onto the porches front and back, into bedrooms, refrigerating rooms, and reception rooms. Everywhere it was beautiful—spic and span as a lovely ship. And what is more, well trained, mannerly youth escorted us and helped explain where, and what, and why. We liked it. But we had seen hot biscuits coming out of the ovens in three kitchens, and had caught the fragrance of good food so we were plenty hungry when at last we were led into the big dining room of Johnston Hall. The table was pretty, the dinner was bounteous and delicious and beautifully served.

As we went about the place we found the boys and girls happy, healthy, and very courteous. And it was more than skin deep or of a day's coaching. It was real—their joy and their well-being. They were like a big family with each member sharing in the work of the home, and each one happy both at work and play. No wonder the principal of the grade

school to which these boys and girls go had called up to say that fewer were the disciplinary problems with them than with the others. The spirit of caring and sharing is obvious amongst them, and good was their play, and light their laughter as they gathered around their respective buildings at meal time.

When we sang "Happy Birthday To You," and said "God bless you, Uncle Charley," we meant it. And we believe—since we represented the entire Southern Convention—that each of you would have had it so. For more than thirty-one years Uncle Charley has been a "father to the fatherless" in that Orphanage, and has rightfully inspired the response which he so rightly deserves.

JOHN G. TRUITT.

A PASTOR REPORTS TO HIS CHURCH.

It takes the hopes and prayers and services of many people to make of our church a useful instrument in the hands of Jesus Christ. My heartfelt gratitude goes out to every single one of them. For without their services, we could not have this church, we could not make adequate use of this magnificent building which our fathers built and bequeathed to us; without their services we could not worship God in terms of our Congregational Christian heritage of faith, freedom, and fellowship.

Our world is topsy-turvy today, but I want still to look at it through eyes of hope and not through eyes of despair. Our Christian faith should inspire us to do this. God hasn't quit; he hasn't let us down. Christ is still our leader and the leader our world needs. I believe that more people than usual are earnest and sincere in their concern for life as we know it in Christ. The spirit of "Let's do something about it," is really taking hold of large numbers of fine people. And all over the world Christian leadership is brave and determined to hold fast to its high ideals of faith and practice.

What we want to do first, if these are truly to be days of hope and not of despair, is to strengthen the institution which stands for all that is highest and best. Most people regret the weakness of the church. No one would willingly live in a community which had no church. No one deliberately wants to make the church

fail. And indeed, there are people among us who show by their faith and services that they are helpfully constructive in the life of the church. These are the people I wish to commend. There are many such among us.

The church exists primarily for the worship of God in Christ. Leslis D. Weatherhead, the famous minister of City Temple, London, is constantly emphasizing this. City Temple is the outstanding Congregational Church in all of England. It is rendering a great ministry. I worshipped in this church one Sunday and couldn't help but think of its three centuries of history, and of the many people who found God there through the years. During the bombing of London in the war, the City Temple was completely destroyed. That, the fine, old building was leveled to the ground, but the faith which the church stood for, I am glad to say, continues in the hearts of the minister and people. Dr. Weatherhead recently wrote an article in which he affirmed again what he had often espoused in the past; namely, the church's main activity is the worship of God.

The church has other activities, of course, and they are important; but they fall in a secondary place when compared with worship. The minister who is called as the leader of the church is trained in the art of worship. He knows how to seek God's grace. In praise and solemn aspiration, in humility and contrition, in gratitude and thanksgiving, in teachableness and open-mindedness, he leads his people in drawing nigh unto him who is the Ruler of their hearts and homes, of their nation and the world. Even the sermon must be considered chiefly in terms of worship. It may be instructive, inspiring, and sometimes even entertaining, but if it is done properly and in the right spirit, it will lift the hearts of the people of God. And that is worship.

As your minister, I consciously seek to make our service of worship helpful; that is, emotionally impressive and intellectually stimulating, as I base it from Sunday to Sunday on a sound Scriptural foundation. I don't think we are bored by it, nor do very many of us go out of a sense of sheer duty without any hope of reward.

The church is God's institution, founded in the name of Christ. It is not merely a fellowship of like-minded people, nor of a proud, self-satisfied group, nor is it an organization for doing things. It is, first of all, God's House where his glory is mani-

(Continued on page 14.)

News of Elon College

By PRESIDENT L. E. SMITH.

TOO LITTLE AND TOO LATE.

"Too little and too late"—an accusation hurled at the Allies during World War II when the hordes of Hitler were sweeping over Europe. Too few men, too little supplies and provisions were dispensed to the scene of action to cope with the strength of the enemy, and what they did send at times arrived too late. Now the same accusation is laid at the door of of America in its efforts to help feed a hungry world and prevent economic and moral chaos in needy countries.

At Elon College we are not fighting a war, nor are we on the verge of starvation, but we are face to face with a crisis that is serious—so serious that it may force the College to close its doors for a time which would be a calamity from which it would be difficult for the College to recover. These are facts which, I fear, some are not facing as grim realities. They are not possibilities but they are probabilities, extremely so. The old boilers have served their day and served well, but they have been condemned and steam pressure reduced to fifty per cent efficiency. Obviously, when cold weather comes, and it is just around the corner, there must be heat if faculty and students are to have comfort. If they are not comfortable, there will be general dissatisfaction, and we shall be threatened with an epidemic of colds and flu that may spell disaster for the College.

It may be that you are taking these facts lightly. One man said to me, "The heating plant won't blow up. It has been there for more than forty years, and certainly it will last one more." One of our good churches writes, "We are providing long and badly needed equipment for our church, and we cannot assist the College now." Another writes, "We cannot give any assistance at this time." Comparatively few churches have replied to the SOS mailed to pastors and churches on October 15, 1947. This is encouraging so long as they do not say "No." It takes time to handle requests of this nature. I believe that our churches as a whole are concerned and that they will come to the assistance of the College in this emergency. The following churches have responded generously:

Newport News—Will send next payment in advance of due date.

Grensboro, First—\$500 paid and \$500 to be paid early January, 1948.

Liberty (Vance)—\$254 paid and \$385 pledged which completes the church's voluntary quota for the Staley-Atkinson-Newman Memorial Foundation.

Henderson—\$152.42 to be paid within a few days which will complete the church's voluntary quota for the Staley-Atkinson-Newman Memorial Foundation.

Berea, Norfolk—\$100 pledged to be paid this year.

Christian Temple—\$450 paid.

Elon College Community Church—\$640 paid. There is a possibility that this church will pay its entire quota for the memorial fund.

Graham, Providence Memorial—\$25 paid.

Greensboro, Palm Street—\$40 paid.

New Elam—\$100 paid.

Mt. Auburn—\$75 paid. Already overpaid on Staley-Atkinson-Newman Fund.

Wake Chapel—\$750 paid. \$1,000 pledged, \$500 to be paid this year and \$500 January, 1948. This church has already paid more than double its quota for the memorial fund.

We are encouraged to feel that a number of our churches that have not responded will respond generously soon. In addition to the churches, a number of individuals have sent generous contributions, and others have made generous pledges to be paid either this year or during January, 1948.

This is most encouraging but we are still far, far from the required amount. We are interested and greatly concerned for the continuance and efficiency of the College. Churches and individuals expect to do their part but let's make sure that our gifts are neither too little nor too late. Resolve to begin your efforts now and send your contributions as quickly as possible.

Contracts awarded amount to more than \$70,000. Boiler room equipment and heat distribution will cost slightly more than any other equipment. This contract has not been awarded but must be awarded soon. The new building is nearing completion; the two boilers are on the ground and will be installed within the next week or so. We have been able to pay all bills submitted. It is hoped that

many of our churches and friends will send their contributions as quickly as possible so that it will not be necessary for any payment to be delayed. When we think of the experience that Elon College has had with creditors, we cannot afford to have any semblance of the same occur again. Elon College is depending on you.

APPORTIONMENT GIVING.

As we near the end of the conference year, many of our churches are paying their apportionments for the College. They are sending their contributions to the Convention Office rather than sending them to conference. This is to be expected and is greatly appreciated. By far the greater number of our churches pay conference apportionments in full, but there are always a number who do not reach the goal set by conference. In order for the College to receive its full apportionment of \$12,500, it will be necessary for some of our stronger churches to go beyond their apportionments. We have a splendid report this week and are hoping for a better one next week.

Previously reported \$7,149.33

Churches

Eastern N. C. Conference:	
Antioch	14.00
Bethel	5.00
Martha's Chapel	10.00
Mt. Carmel	12.76
New Elam	36.30
Niagara	8.00
Plymouth	32.00
Pope's Chapel	20.00
Sanford	68.00
Eastern Va. Conference:	
Berea (Nans.)	50.00
Bethlehem (Nans.)	7.19
Cypress Chapel	60.00
Liberty Spring	57.00
Mt. Zion	10.00
Norfolk, Christian Temple	456.00
Norfolk, First	105.00
Oakland	68.49
Portsmouth, First	24.21
Spring Hill	1.85

N. C. & Va. Conference:

Burlington	13.00
Carolina	22.00
Happy Home	55.50
Haw River	88.00
Mt. Bethel	55.00
Mt. Zion	52.00
New Lebanon	58.15
Salem Chapel	30.00
Union (N. C.)	80.00

Western N. C. Conference:

Brown's Chapel	20.00
Sophia	25.00
Spoon's Chapel	3.87

Sunday Schools.

N. C. & Va. Conference:	
Apple's Chapel	77.10
Berea	12.00
Western N. C. Conference:	
Flint Hill (M)	6.16

Total \$1,643.58

Grand total \$8,792.91



A LETTER FROM THE JACKSONS

October 4, 1947.

Dear Friends of THE CHRISTIAN SUN:

It has been a long time since I (Dick) have written to you. During the month of September I went to Foochow to bring our nurse, Frances Whitaker, up to Shaowu. While in the "big city," I bought some needed supplies, got some things through Customs, and helped get the new CINRRA X-ray loaded on a boat and started up to Shaowu.

The chief reason for my not writing however, is that I have become a bit discouraged about the situation here. Older and wise missionaries have told me never to sit down and write letters home when in that mood, so I've followed their advice. Now, however, I find I must get a letter off anyway, despite my personal feelings. In fact, if you don't mind; let me tell you a few of the difficulties before us. Perhaps it will help me to get them off my chest and help you to have a better understanding of the work here.

One of the biggest questions facing our churches here (and in all of China) is that of self-support. As long as the money comes from outside, consecrated ministers can be found who will work diligently and people will be loyal to their churches. However, take away the outside financial support, and, as we have seen in some instances, within twenty years, there's no sign of Christian activities in the community. This problem is aggravated by the serious economic condition in which China finds herself, to be sure; however, there are several churches in the Synod with comparatively wealthy members which could be self-supporting, but which are making little effort, it would seem, in that direction. They are content to use American money to finance their churches.

As long as this condition continues, the future seems very dark to me. It means that Christianity is still a foreign importation and does not mean enough to the Chinese to merit their financial support. It's like

the old story of relief—if a man can get a pay envelope each week without working, why work? Yet if the present churches could become self-supporting the money coming from America could be used to open new work.

This is one of the problems I hope we will be able to find some solution for in the next few years. It is a goal to aim toward. It won't be achieved all of a sudden, but will require patience, understanding and wisdom from above.

A second problem much on our minds these days is that of the "little flock" or small sect which was organized here several years ago in competition with our churches. On the one hand, there is much good to be said about it. The members seem to be conscientious and loyal Christians. They contribute liberally to their church and it is financially independent.

The organization impetus, as far as I can discover, came from the outside, and the leader still is a man from Foochow. This sect has many of the peculiarities of the typical American sects—the practice of baptism by immersion only, the observance of the Lord's supper every Sunday, closed Communion, and a fervent emotionalism. Furthermore, they claim to be the true Christians and say that all others are false. Most of them refuse to enter our churches or to co-operate in any way.

The majority of the "little flock" originally were members of our churches and were educated in our mission schools. In fact, it is reported that the only people they go after are those who are already church members. They begin a campaign of calling week after week on a particular church member of ours, continually pointing out the faults of some of the church members and inviting them to worship with true Bible Christians. Many of the best Christians in our churches have been won over. They have no minister—the laity take the leadership (This may be a reaction in part to our preacher dominated churches). They give liberally, but it is reported that they

don't know what becomes of the money. There is also a tinge of anti-foreignism present as they make it plain they don't want any foreigners to have anything to do with their church. I was interested to hear in Foochow recently, that such groups are springing up all over China, with the same basic beliefs and tactics.

It is too early to say what will be the result of such a movement. By some it is being hailed as the "indigenous" church of China. It seems to me to be a pity they don't spend more of their time working with non-Christians instead of those already in the churches. It is a pity too, when there is so much to

(Continued on page 13.)

MISSIONARY OFFERINGS. REPORT FOR OCTOBER 17-23, 1947.

Churches.

Antioch—E. N. C.	\$ 12.00
Bethlehem—E. N. C.	10.00
Carolina—N. C. & Va.	19.00
Christian Temple—E. Va.	500.00
Cypress Chapel—E. Va.	1.12
Good Hope—E. N. C.	20.00
Happy Home—N. C. & Va.	9.08
Haw River—N. C. & Va.	69.00
Liberty Spring—E. Va.	20.00
Martha's Chapel—E. N. C.	8.00
Moore Union—E. N. C.	18.00
Mount Carmel—E. N. C.	7.00
Mount Zion—E. Va.	10.00
Niagara—E. N. C.	10.00
Norfolk, First—E. Va.	13.27
Oakland—E. Va.	60.00
Oak Grove—E. Va.	40.00
Plymouth—E. N. C.	24.00
Pope's Chapel—E. N. C.	10.50
Salem Chapel—N. C. & Va.	24.00
Sanford—E. N. C.	40.00
Seagrove—W. N. C.	10.00
Spoon's Chapel—W. N. C.	8.05
Spring Hill—E. Va.	8.34
Union, N. C.—N. C. & Va.	63.00

Total \$1,014.36

Sunday School.

Apple's Chapel—N. C. & Va. ...	\$ 53.86
Berea—N. C. & Va.	24.00
Beulah—V. Va.	2.00
Flint Hill (M)—W. N. C.	4.29
New Elam—E. N. C.	17.95
Newport V. Va.	45.40

Total \$ 147.50

Shaowu.

Mt. Zion—E. Va.	\$ 10.00
Pleasant Grove—W. N. C.	11.21
R. C. Routh & Mrs. Vestal Murry, Bennett, N. C.	3.75

Total \$ 24.96

Church Extension.

R. C. Routh & Mrs. Vestal Murry, Bennett, N. C.	\$ 3.75
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Total period Oct. 10-17 \$1,190.57

Previously acknowledged ... 2,381.72

Total since September \$3,572.29

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

THANK OFFERING SERVICE FOR 1947.

This program is suggested to be used on Sunday evening, November 2, or some nearby date. The leader and five women could give this, and others may be added as needed. The person who speaks on the object of the 1947 Thank Offering should have the special sheet of information sent out from the chairman, Mrs. W. E. Wiseman. The service has been arranged with the idea in mind that it will be used at a public meeting of the society, but it can be used also at a regular meeting or at a circle meeting.

THE THANK OFFERING SERVICE.

(Preparation: Worship table, with autumn leaves or bittersweet on one side; the open Bible in the center.)

QUIET MUSIC: "For the Beauty of the Earth."

CALL TO WORSHIP: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High."

HYMNS "Come, Ye Thankful People, Come (or some other hymn of thanks).

LEADER: Many are the lessons of thanksgiving which we can learn from the early Hebrew people. The Psalms are full of expression of their thanks. Every time the Hebrews gathered together they remembered to thank God for His goodness. See them in your mind's eye sitting outdoors around the camp fire, out under the stars, or in the noon day heat of their Sabbath day. The leader enumerates the many gifts of God's love and spontaneously the people sing forth their thanks—"for his mercy endureth forever."

For our scripture tonight we will use one of their songs of thanks—the 136th Psalm. I will be the leader and enumerate the reasons for our thanks, and you, the congregation, will respond with the refrain, "For his mercy endureth forever."

SCRIPTURE: Psalm 136:1-9; 25, 26.

LEADER: In our lives there are many things which are symbols to remind us of something big and fine and noble. Our flag reminds us of our love for our country; the cross, of our Saviour. The candles on our

worship table are symbols of the things for which we are especially thankful. Four women will enumerate these gifts as I light the candles. Will you turn in your hymn books to No. (?) "For the Beauty of the Earth." After each candle is lighted we will sing a verse of this hymn.

FIRST WOMAN: The orange candle reminds us of the beauty of the earth—the colors in God's world—the blue arch of the sky, the green of the grass; the brown earth turned up by the plow; the scarlet and gold of the forests in autumn. We are reminded anew each day of God's thoughtfulness in giving us a beautiful world in which to live. We think with the poet:

God who touchest earth with beauty
Make me lovely, too.
With thy spirit recreate me
Make my heart anew.

—Mary S. Edgar.

Group sings verse No. 1 of "For the Beauty of the Earth."

SECOND WOMAN: The red candle is a symbol of the wonderful things in God's world. The miracles which we see about us each day—the miracle of electricity and steam; the miracle of seeds and bulbs; the miracle of growth; and yes, the miracle of change in human hearts which God can bring to pass.

One asked a sign from God; and day
by day
The sun arose in pearl; in scarlet set;
Each night the stars appeared set;
bright array;
Each morn the thirsty grass with dew
was wet;
The corn failed not its harvest, nor
the vine—
And yet he saw no sign.

—Author unknown.

Group sings verse No. 2 of "For the Beauty of the Earth" (leader lights red candle).

THIRD WOMAN: The yellow candle is the golden cord of friendship and love. The friends who love us in spite of our faults; members of our family who appreciate us and encourage us when we are tempted to be less than our best.

My mother was gentle and queenly
and sweet
My father was noble and broad.
It must be that childhood acquaintance
with them
Has helped me to understand God.

—Author unknown.

Group sings verse No. 3 of "For the Beauty of the Earth" (leader lights yellow candle).

FOURTH WOMAN: The white candle stands for Christ and the Church. It reminds us of the purity of His life; it beckons us on to follow in His way and make our own lives pure and spotless; to say with Matthew:

I heard Him call.
"Come follow"—that was all.
My gold grew dim.
My heart went after Him.
I rose and followed—that was all.
Who would not follow
If he heard Him call?

—Author unknown.

Group sings verse No. 4 of "For the Beauty of the Earth" (leader lights white candle).

A PRAYER OF THANKS: By a woman, or the minister, or several women.

A SONG OF THANKS: (This may be a solo, an anthem, or another hymn).

A GIFT OF THANKS: "The Thank Offering for 1947"—by the leader or some other woman of the society.

INGATHERING OF THE GIFTS: (If the group is not too large, let each person come forward to put her gift on the worship table. If ushers take up the gifts let the offering plates be placed on the worship table afterwards.

PRAYER OF DEDICATION: Father, we bring our gifts of thanks. Bless the new home which they will help to build. Bless our homes. As we have given our thanks and made our gifts we know we were not alone. All over our Convention our women are making their gifts and giving thanks. Bless us all and bind us together in love. Amen.

HYMN: "Blest Be the Tie That Binds."

BENEDICTION.

VISUAL AIDS FOR OUR PROGRAMS

Many of you have asked me recently, "Is there one especially recommended visual aid for our study theme of 'World Evangelism' for our programs this year?" And I am glad to say that there is now available a slide set with a recorded script, entitled "Go Ye, Therefore."

You will need a projector for use with 2 x 2 inch slides, and if you would like to use the accompanying records, you will need a record-player. However, if you find that you cannot obtain a phonograph, ask one of your very good readers to read the script as the slides are shown. The projector may be borrowed from the Southern Convention Office.

(Continued on page 11.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Dear Children:

Last week I was writing—What about those letters? Have you seen some of the letters that Franklin Roosevelt wrote to his mother? They are interesting to read. Letters usually are. Friends who write us interesting things are long remembered.

This is the time of goblins and witches and the pumpkins. Some churches observe All Hallows Eve, we observe Hallowe'en, with its fun and mischief. Mild mischief, I hope. Masks and costumes, jack-o'-lanterns, and beggars at the door are part of the fun. Make believe is always good and even more so in the dark. Have fun and be bewitching instead of bewitched!

My annual conference is meeting. It concludes today at Suffolk. Do you like to go to Conference? I do. Since I was thirteen years old I have only missed one session. I like to see the ministers, the Superintendent, the superintendent of the Orphanage, the president of Elon College, and usually the Editor of THE CHRISTIAN SUN is there. And then, there are the delegates, the people from our churches, the people I often don't see but once a year. It is a great privilege to be a delegate or substitute for a delegate.

Conference begins with the president calling for order and then follows the roll call of ministers and the enrollment of delegates. There come speeches of welcome, speeches on many subjects, and reports and more reports. There is the rush of buying tickets for dinner and eating the food prepared by the church ladies. It is always good and sitting listening to sermons and reports gives one an enormous appetite.

Afternoon brings more talking and discussion. Then recess and much visiting with friends old and new. Homes are assigned and the delegates find the place where they are to spend the night.

In the evening, there is usually lovely music and a good sermon and finally, the communion service. Deacons from any churches help the ministers administer it. And then to bed, tired, but happy from the events so like the year before but different.

In the morning one has to be up early for breakfast with the host and hostess. Later, back to church and the reports and committee reports. About noon the work is complete and

conference adjourns. Some old, some new officers, some good, some not-so-good things have been done. After lunch, heading for home which is always a happy experience. The church where conference has met is glad to have had the people, but glad to rest their tired backs and feet—I know, because conference has met in my church.

Some times a new minister is received in the conference or a young man ordained to the ministry. This great service leaves a lump in one's heart. There should be more young men becoming ministers in our church.

My conference is Eastern Virginia. What is yours? When does it meet or has it already? If you get the chance, go!

Yours for conference-going,
JUNE JOY HOUSE.

I HEAR YOU HAVE A JOB FOR A BOY

By JANETTE STEVENSON MURRAY.
(American Mother for 1947.)

Issued by the National Kindergarten Association.

One of the State College dormitories had burned. A new one was to be built, and the old red bricks were being sold. Professor Russell bought some for the terrace and driveway in connection with his new house.

"Here's a job for you, David," said the professor to his son, as they finished breakfast on Monday. "I'll pay you for cleaning that white mortar off the bricks. How about five cents for fifty?"

"Oh, that's too many bricks."

"No, it's a fair price; they have been partially cleaned. See what you can do."

Eight-year-old David worked alone before and after school that day, but it proved a dreary task. His dad suggested he invite a friend in on the job. David told Jimmy about it, and the next day Jimmy came to work.

Professor Russell was just getting into his car the following day, when two boys who lived on another block appeared. "Is it all right for us to go to work?" one inquired.

"How did you know about the bricks?"

"Oh, the boys at school were telling that there was a job for pay at Russell's."

"Do you really want to clean bricks?"

"Yes, we do."

So four lads were soon working. They provided their own tools—trowels, knives, scrapers, whatever they thought best—and each set up his own pile of cleaned bricks. No one was urged to work; the initiative came from the youngsters themselves. Others kept coming. By Saturday ten were working, some of them high school boys—even the Colonel's son scraped with a right good will.

David's father was impressed with the way they kept at work. He had expected a lot of fooling and side play and had thought he might have to hire a college student in the end. He was surprised and pleased.

The next Saturday afternoon—the day on which the boys had planned to go to the pool—Jack, the one least fond of work, finally said, "Aren't you ready to go swimming now?" But none of the others wanted to go. He kept urging at intervals. At length, Ted said, "Wait till I get twenty-five more bricks done." But when these were finished he was seized with a desire to begin on another fifty. So Jack did not go swimming; none of the others would stop working long enough to go with him.

"My pile is ready to be checked!" some boy would shout whenever Professor Russell appeared. He was businesslike—with an exact count, a strict requirement of clean bricks, and prompt pay. The boys liked this. By Saturday night the two thousand bricks had all been cleaned, and the pay roll had amounted to two dollars. All had worked happily and industriously—each absorbed in his own efforts—and they pocketed their final pay with complete satisfaction.

To a child, play is simply work that he enjoys—watch him dig a hole in the sand or move blocks in his wheelbarrow. When presented to him in the right way, real work becomes the best form of play.

These boys were all sons of faculty men and well-provide for; it was not the need for money that influenced them. They were attracted by the idea of a specific job. This fascinates children, especially adolescents.

It is true that children should have an allowance, and they should also work about the home without being paid for it; but an exceptional job, like the brick cleaning, with definite pay, is very desirable for them.

Another reason these boys kept at the job so well was that the assignment was clearly defined—fifty cleaned bricks in a pile meant five cents.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

You may wish to use these visual audio aids as a worship service, for a discussion, or for an "open" meeting, to which you invite all the groups of your church. One group I know is planning to use "Go, Therefore" at one of its big quarterly meetings, when all the circles meet in a body.

Send your request for rental of "Go Ye, Therefore" to: The Missions Council, 287 Fourth Avenue, New York, 10, N. Y.

Send to The Missions Council, too, for a mimeographed sheet, entitled "When You Are Preparing to Show Your Pictures." This would be a very convenient paper to refer to whenever you plan to use visual aids, and could very well be a part of your permanent files, so that anyone using or showing pictures could have access to it.

ELIZABETH CHICOINE.

FINANCIAL REPORT.

The following is the Treasurer's Quarterly Report of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches, second quarter, biennium 1947-1949:

Receipts.	
Eastern Va. Conference:	
Women	\$1,659.54
Young People	235.18
Juniors	126.37
Cradle Roll	246.13
Special gift from Mrs. A. M. Johnson for Thank Offering for Shaowu	60.00
	\$2,327.22
Va. Valley Central Conference:	
Women	\$ 157.08
Young People	112.90
Juniors	23.85
Cradle Roll	6.35
	300.18
N. C. Conference:	
Women	\$1,483.97
Young People	104.26
Juniors	84.45
Cradle Roll	104.57
	1,777.25
Total Receipts	\$4,404.65
Disbursements.	
Home Missions, General Fund	
Young People, Home Mission Fund	\$1,446.52
Franklinton—\$5 for Window shades, \$7 undesignated	202.33
	12.00
Carroll County Mission	96.91
Elon Orphanage	5.00
Subscription to "Christian Sun"	2.00
	\$1,764.76
Foreign Missions, General Fund	
Subscription to "Christian Sun"	\$1,446.52
	2.00

Young People's Foreign Mission Fund	202.34
Thank Offering for Shaowu Mission	290.54
Special gift from Mrs. A. M. Johnson for Thank Offering for Shaowu	60.00
Penny-A-Meal Plan	62.46
Missions in India	20.03
India Milk Fund	30.00
	2,111.89
Total	\$3,876.65
C. W. V. R.	15.00
Check to Dr. Scott	\$3,891.65
Check to United Council of Church Women (May Fellowship Day)	8.00
Check to Mrs. Leathers—26 Life Members, \$260; 24 Memorials, \$240; Memorial for Child, \$5	505.00
Total Disbursements	\$4,404.65
MRS. W. V. LEATHERS,	
Treasurer.	

THANK OFFERING FOR SHAOWU.

The following is the financial report of the Thank Offering for Shaowu, China, for 1946-47:

North Carolina Conference:	
Women's Societies.	
Albemarle	\$ 17.00
Apple's Chapel	50.00
Asheboro	26.75
Asheville	98.00
Berea	20.00
Bethel	11.00
Beulah	16.50
Burlington	226.47
Carolina	57.00
Chapel Hill	12.00
Church of Wide Fellowship	22.80
Concord	13.00
Durham	101.80
Elon College	116.53
Erskine Memorial	46.30
Flint Hill (R)	36.00
Fuller's Chapel	7.00
Greensboro, First	175.55
Greensboro, Palm Street	53.00
Happy Home	50.00
Haw River	20.00
Henderson	67.00
Hines Chapel	100.00
Hopedale	16.10
Hope Mills	7.00
Ingram, Virginia	50.00
Liberty, Vance	50.00
Liberty, Va.	20.00
Mebane	15.00
Monticello	19.00
Mt. Auburn	85.00
New Lebanon	25.00
Oak Grove	15.19
Pleasant Grove, Va.	20.50
Pleasant Hill	13.00
Pleasant Ridge (G)	38.00
Pleasant Ridge (R)	30.00
Providence Memorial	5.00
Raleigh	28.21
Ramseur	5.85
Reidsville	47.50
Salem Chapel	18.25
Sanford	35.00
Shallow Ford	100.00
Shallow Well	42.85
Smthwood	5.10
Turner's Chapel	16.00
Union, N. C.	52.00
Wake Chapel	47.61

Winston-Salem	15.00
Youngsville	10.00
Total	\$2,175.86
Young People.	
Albemarle	\$ 3.00
Cak Grove	6.00
Total	\$ 6.00
Grand total	\$2,181.86
Virginia Valley Central Conference:	
Antioch	\$ 138.31
Bethel	22.30
Leaksville	61.00
Lidville	92.32
Newport	17.00
Winchester	66.71
Miss Coghill	15.00
Total	\$ 412.64
Eastern Virginia Conference:	
Antioch	\$ 10.00
Bayview	24.60
Berea, Nansemond	30.00
Berea, Norfolk	54.00
Bethlehem	40.00
Bethlehem (Y. P.)	32.00
Burton's Grove (Y. P.)	10.00
Christian Temple	56.10
Cypress Chapel	30.84
Damascus	15.00
Dendron	30.00
Dendron (Y. P.)	2.10
First, Norfolk	45.00
First, Portsmouth	31.00
First, Richmond	11.50
Franklin	125.00
Holland	56.93
Holland (Y. P.)	5.00
Holy Neck	40.00
Holy Neck (Y. P.)	11.00
Holy Neck (Jrs.)	5.00
Isle of Wight	54.30
Johnson's Grove	35.00
Liberty Spring	100.00
Liberty Spring (Y. P.)	25.00
Liberty Spring (Jrs.)	5.00
Liberty Spring (C. R.)	5.00
Little Creek	15.00
Mt. Carmel	5.25
Mt. Carmel (Y. P.)	5.25
Newport News	100.00
Newport News (Special Gift)	50.00
Newport News (Y. P.)	15.00
Oakland	36.00
Rosemont	65.80
Second, Norfolk	36.00
Second, Norfolk (Y. P.)	10.00
Shelton Memorial	26.00
Shelton Memorial (Y. W.)	10.00
South Norfolk	34.00
South Norfolk (Jrs.)	5.00
Spring Hill	13.08
Suffolk	100.00
Suffolk (W. W. Staley Society)	50.00
Union, Southampton	11.00
Union, Southampton (Y. P.)	6.68
Wakefield	16.00
Waverly	28.25
Windsor	17.48
Windsor (Y. P.)	17.48
Special Gift, Mrs. A. M. Johnson	60.00
Total	\$1,622.89
Summary.	
North Carolina	\$2,181.86
Virginia Valley	412.64
Eastern Virginia	1,622.89
Total Thank Offering	\$4,217.39
MRS. M. V. LEATHERS,	
Treasurer.	

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

A CALL TO RIGHT LIVING. (A TEMPERANCE LESSON.)

LESSON VI—NOVEMBER 9, 1947.

MEMORY SELECTION: *Whether, therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.*—I Corinthians 10:31.

LESSON: I Peter; Daniel.

DEVOTIONAL READING: Psalm 24.

Stern Business.

"Girding up the loins of your mind . . . be sober . . . be holy . . . as children of obedience . . . not fashioning yourselves according to your former lusts in the time of your ignorance. . . ." This business of being a Christian is stern business. This does not mean that it is a grim and glum thing, but it does mean that one has to be serious about it. There is no royal road to Christian character. It is not given, it is achieved. Straight is the gate and narrow the way that leadeth unto life that really is life. If a person is going through life, easy going and free from tension, let him beware. Let him read Peter's letter to his friends and he will be stabbed awake as to the serious side of Christianity.

Changed Folks.

"Not fashioning yourselves according to your former lusts in the time of your ignorance. . . ." Christians are not perfect people but they ought to be changed people. They ought to live differently from the way they lived before they became Christians. And they ought to be becoming better all the time. They have new standards of character and conduct, and they also have new resources of the spirit. One suspects that there is not quite enough difference any more between those who are Christians and non-Christians.

Bought At Great Price.

"Knowing that ye were redeemed, not with corruptible things as silver and gold . . . but with the precious blood as of a lamb without spot or blemish, even the blood of Christ. . . ." We are not our own, we have been bought with a price. Christ died for our sins according to the Scriptures. There is a mystery as to the how of it, but the best Christian thought has always felt that Christ did an atoning work for humanity in His death on the Cross. The thought of what He has done for us humbles us and furnishes us with incentive for Christian living.

The Scarlet Thread of Sacrifice.

"Who has foreknown indeed from the foundation of the world." Calvary was not an incident, an unrelated incident to the scheme of things. Calvary lies at the heart of the universe. It was written into the nature and structure of things even from the beginning. Christ's death on the cross simply revealed what had always been latent in the divine and human life. Without the shedding of blood there is no remission of sins.

Born Again.

"Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God which liveth and abideth." That is what Jesus said in another way. "Ye must be born again." "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." A Christian is a "twice-born man" according to Scripture. Unless he is he cannot see and he cannot enter into the Kingdom of heaven or God. It is mysterious, but it is necessary. And it is possible of demonstration. The statement becomes easily understood when we see some folks who have been born again. It comes by the gracious working of the Spirit of God by faith. This does not mean that a man must first be a hardened sinner in order to become a Christian. But it does mean that at some point in his life he must be born of the spirit even as he was born of the flesh.

The Fruits of the Spirit.

"Finally, be ye all likeminded, compassionate, loving as brethren, tender-hearted, humbleminded, not rendering evil for evil, or reviling for reviling, but contrawise blessing, for hereunto were ye called." How little formal creeds and mere ceremony enters into what Christ and his followers regarded as the heart of His way of life! How searching are these words! How they puncture our complacency and our sense of goodness and righteousness! When you begin to think that you are a pretty good fellow, read these words slowly and prayerfully and test your life by them. "If any man have not the spirit of Christ, he is none of His."

Being Good for Goodness Sake.

Peter reminded his friends that goodness did not always pay. Indeed he plainly told them that goodness often brought suffering and hardship. But even suffering was not to bring

murmuring and complaining. Christ left us an example here as elsewhere. And the way in which we endure suffering and persecution and mistreatment is an acid test of our genuine Christian spirit.

There's A Reason . . . Know It.

Thou shalt love the Lord thy God with all thy mind. Do not be afraid to think. And as Peter says "be" ready to give an answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." A man ought to know what he believes and why he believes it. He does not have to be a college professor to do this. He does need to have an experience, and then simply to tell it in simple and direct language. When the scribes and priests tried to tangle the man born blind, he simply replied, "Whether he be sinner or no, I know not; but one thing I do know; whereas I was blind now I see. That is eloquent language, and irrefutable logic.

Arguments Hard To Beat.

"Having a good conscience, that wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ." Folks may criticize you, and find fault with you and say mean things about you, but in the long run they will be put to shame if you go on your way quietly letting the light of Christ's spirit shine in and through you.

Who are the Strange Folks Anyway?

"Wherein they think it strange that ye run not with them into excess of riot, speaking evil of you." Some folks wonder how people who do not drink and carouse and indulge their passions and appetites, and play fast and loose with life and life's sanctities, have a good time. They think it strange that folks want and try to live godly lives. But after all, come to think of it, the other folks are the strange folks after all.

Danger . . . Go Slow.

"Who shall give account to him that is ready to judge the living and the living and the dead." This universe is a moral universe. In the long run good is rewarded and evil is punished. The appeal to fear is not the highest appeal in life. But ministers and Sunday school teachers need more and more to remind modern men and women that we must all give an account of ourselves to God, that we must all appear before the judgment seat of Christ, that sin when it has run its course bringeth forth death. The Ten Commandments have not been repealed. Christ's solemn words about judgment shall never pass away. Danger . . . go slow.

LETTER FROM THE JACKSONS.

(Continued on page 13.)

do here, that the church of Christ is divided and unable to present a united front.

Another disappointment has just come. Ever since I arrived, I've been looking forward to a trip through the entire North Fukien area to visit our churches (we would travel about 300 miles on foot requiring about one month). Dr. Riggs, Pastor Hwang and I planned to leave on October 17th. However, Pastor Hwang came by the day before yesterday to advise against making the trip. The government has recently forbidden all foreigners to go into the Chienning, Taining area because several groups of bandits are operating and would be only too happy to kidnap Americans for ransom. (one Catholic father, an American, was captured in March and has not been heard of since). It is rumored that Communists are active among the bandits providing them guns and ammunition since it is to their advantage, let me tell you about upset.

Now, lest you think everything is discouraging, let me tell you about the World-wide Communion Service, we attended last Sunday at the East Gate Church. To prepare for the service, the visitation plan was followed which is recommended by the American Federal Council of Churches and which no doubt many of you used. Pledge cards were mimeographed and each member of the churches was given the opportunity to sign saying he promised to attend church on World Communion Sunday and the five Sundays following. At East Gate Church, 75 to 80 signed this pledge and the morning service was attended by over 200 people. It was a real thrill to us as we partook of the Lord's Supper together, to call to mind Christians around the world united in this historic observance, and we particularly remembered you in the Southern Convention. The Young Peoples' Choir (over 20 voices), directed by Dorothy, sang Bach's "O Sacred Head Now Wounded" and did it beautifully. The service gave us a real inspiration and helped us better to tackle these problems which have been given to us.

I have written these things to you in order that you may better understand our work here and with the earnest expectation that your prayers may go out for us and our fellow-workers that we may be strengthened and given divine wis-

dom for the tasks ahead. We do not ask that God take these difficulties away from us, but that He give us the discernment and indefatigability that we need to solve them.

Cordially,

DICK & DOROTHY JACKSON.

GREENSBORO PAYS TRIBUTE TO RETIRING PRESIDENT

We pause to pay tribute to our retiring President, Pattie Preston Paris.

All of us here want to express to you our appreciation for your wonderful leadership during the past years. "To every man there openeth a high way and a low." Many of us grope along on the low road; but we like to have as our leaders those who travel the high road, and truly, Patt, you travel this high road. We feel that our auxiliary, our church and our denomination owe you much. You have inspired us to higher consecration, a world outlook and a joy in menial tasks. Because of you we have made our auxiliary a leader in our convention. We know what your leadership in this achievement has demanded of you: sacrifice of time with your family, a strain on your patience and tolerance, and untiring thought and effort to urge us on in the true Christian spirit. In these years of your leadership we have never seen you discouraged, even though the going was rough. You have always been a "sturdy rock" on which we could depend.

While we are paying a tribute to you, we are also paying tribute to your father. We thank him for the Christian home he maintained after your mother was gone, the home that gave you such high ideals and such Christian understanding.

Now, you have accepted a responsibility much larger than our local work. We want to wish you success and assure you that all of us will support you to the best of our abilities. We are glad to share you with the wider fellowship. We know they will love you and follow your leadership as we have. If you should become discouraged, we hope that you will look at the fruits of your labors in our auxiliary and be inspired to greater achievements.

We give you this book of *Madonnas* by Cynthia Pearl Maus as a small token of our esteem and our love. We have all signed our names, not only as members of the auxiliary, but as your friends who love you.

NEWS FROM SOCIETIES.

WAKEFIELD.

The Missionary Society of the Congregational Christian Church, Wakefield, Va., was called to order by the president, Mrs. Walter Seeley on the ninth of October. The meeting was held in the home of Miss Kate Harris. The entire program consisted of the discussion of "United Nations in World Peace." Mrs. Carroll H. Beale presented the historical and political facts established upon the first charters granted by the United States, England and Russia as the founders of the U. N., into which there are now fifty-six nations.

Mrs. Walter Seeley gave a beneficial discussion of World Peace, based on biblical facts, followed by a prayer for world peace today.

At the conclusion of the program, Mrs. Seeley asked for the roll call, the collection of dues and the reading of preceding minutes.

Mrs. Fenton Branch, secretary, presented the names of Mrs. Holt, Mrs. Lear Brittle and Mrs. Lyster Goodrich for membership. The ladies of the society are very happy indeed to have these new members.

The devotionals were read by Mrs. Bailey, and Mrs. Walter Seeley made applicable remarks in regard to world peace. Her prayer was the concluding feature of the program.

Delicious refreshments were served by the hostess, Miss Harris.

MRS. CARROLL H. BEALE,
Reporter.

* * *

CONCORD CHURCH.

The woman's Missionary Society of Concord Christian Church has had a very good year under the leadership of our President, Mrs. Sam Travis. God has blessed us bountifully as a group and individually for having contributed to the building of His Kingdom.

We express our appreciation and gratitude to our pastor, Rev. W. W. Snyder, and his loving wife, for their help and inspiration guidance during the year.

Our society met all the requirements of the Standard of Excellence. We have had a part in all the special programs and activities during the year. Besides these, we have assumed the responsibility of raising some money for the building fund of our church.

We covet your prayers that even though we are small in number, our society may continue to grow in favor with both God and man.

MRS. H. P. TERRELL, Reporter.

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

The Orphanage children have had several surprises of late which they enjoyed immensely. Sometime ago the Pleasant Hill Sunday School held their annual picnic on our campus and brought supper for all, which I have already mentioned in a former letter.

Then the Cole Brothers Circus came to Burlington, and one of the owners of the circus is a Burlington boy, and the circus requested that we send all the children down as their special guests. We accepted their invitation. They gave all the children reserved seats and showed them every courtesy. Many of our children had never seen an elephant, lion, or bear before. They were very much interested in the animals, as well as seeing the trained horses in the ring.

Next the Missionary Society of our Hines Chapel Church wrote and asked if they could prepare and serve supper for the children on Saturday evening, October 18. Of course, their request was gladly granted. Mrs. H. W. Donnell, Mrs. Rowland Isley, Mrs. James Smith, and Mrs. Turner Smith, who represented the society, came with baskets of food and spread it on our picnic table. After thanks was returned they told the children to help themselves, which they gladly did. Chicken, pies, and cakes, and many other good things to eat was highly enjoyed by all of the Orphanage family. Mrs. Smith made a tub of lemonade with broken ice in it, and you all know how good it looks with ice floating on top of it. It carried the writer back to his little boyhood days when his father hauled his tobacco to Danville, Virginia, in a two-horse wagon to sell, and sometimes he would let the writer go with him. We well remember the old colored man would come around with a cedar bucket with brass hoops highly polished full of lemonade, which had broken chunks of ice on top and slices of lemon floating with the ice, crying, "Lemonade made in the shade, stirred with a spade, the best lemonade ever made, five cents a glass." I tell you it looked good to a little boy.

Then the next thrill our little folks had, which they enjoyed very much, was when Mr. Oscar F. Smith, who was attending the Horse Show near the Orphanage, came over to the Orphanage with his pony wagon drawn by six beautiful ponies, which

were dressed in beautiful harness. He took all the little boys and girls for a ride. He took the children in each building, one building at a time so they would not be overlooked and the children would not be crowded. It was a grand treat for them and they will always remember Mr. Smith and the pony wagon. Then Mr. Smith invited all the larger children to see the Horse Show as his special guests. We think they were about as happy over Mr. Smith winning the grand prize as he was.

Please be liberal with your Thanksgivng offerings. We need it!

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 30, 1947.	
Amount brought forward	\$9,392.60
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Antioch	\$ 14.00
Bethlehem	5.00
Martha's Chapel	10.00
Moore Union	5.42
New Elam	16.66
Niagara	8.00
O'Kelly's Chapel	10.00
Pleasant Hill	12.42
	81.50
Eastern Va. Conference:	
Mt. Zion	\$ 5.00
Newport News	\$ 14.50
Spring Hill	5.12
Windsor	41.30
	65.92
N. C. & Va. Conference:	
Apple's Chapel	\$ 22.14
Berea	24.00
Mt. Zion	12.25
Reidsville	18.00
Salem Chapel	20.00
Union (N. C.)	13.00
	109.39
Western N. C. Conference:	
Ether	\$ 5.01
Flint Hill (M)	3.80
Randleman	1.49
Spoon's Chapel	7.23
	17.23
Va. Valley Conference:	
Beulah	\$ 1.77
Newport	15.78
	17.55
Ala. Conference:	
Corinth South	4.00
Total	\$ 295.89
Total this year from churches	\$9,688.49

A PASTOR REPORTS.
(Continued from page 6.)

festes in Christ, and where his creatures may worship him in spirit and in truth.

The church needs people. Indeed, God himself needs people to get his will done on earth as it is in heaven. This is our Protestant conception of God and of the Church and of religion. Nothing happens in these matters except through human hearts and hands. Stones won't do. So that

if the church, as God's instrument, is to do its appointed work in the world, it must have people who truly love and serve it. I am glad to say that there are many people who truly love and serve the church.

But there are not enough of them. There never was, for that matter. Christ died for the world, and the world has not yet been brought in obedience to him. There is our job. It is at this point that I do most of my worrying about our church, and I worry about it because the matter of recruiting new members is left almost entirely to the minister. That won't do. We need our entire membership deeply concerned about this vital point. It is precisely the point where each of us must put in some effort and thought. Each of us will help to make our church more useful to God in this community, and in the far reaches of his Kingdom, by doing some personal work in winning new members and in seeing that the new members worship with us.

The Religious Survey of our entire city, which is now in progress, should be of help to us in this matter. Every family which expresses a preference for our church will be called upon by the pastor and members—this may be a good job for our deacons—and invited to unite with us in our faith and fellowship. We must do our part in completing the survey, and after that the real work for our church will begin. This past year we received forty-four new members, which is a larger number than we have received in any recent years, but it is not enough if we are to do our part in evangelizing our city and in maintaining this church as a useful instrument in the hands of Christ.

We have many denominational responsibilities which we hear in patience and goodwill and charity. We, as a church, are a link in the chain which is the Congregational Christian Churches. Our denomination seeks to carry on missionary and educational work the world around, in which all the churches share as they are able. I believe our giving to these various denominational causes is generous. We meet our apportionment in these matters, and give in addition to the Shaowu Mission in China, the Memorial Endowment Fund of Elon College, and the Congregational Christian Committee for War Victims and Reconstruction. In 1946, the last year for which we have complete figures, our benevolence giving totaled \$5,079.00, and this does not include the amount given by various members to the Memorial Endowment Fund of
(Continued on page 15.)

Marriages

KIRKMAN - MURCHISON.

Miss Marian McNeil Kirkman became the bride of the Rev. Victor Murchison, Winston-Salem, September 14, at 5:00 in the afternoon in the Tabernacle Methodist Church, Greensboro, N. C. Rev. J. Frank Apple of Henderson performed the double-ring ceremony.

Mrs. Murchison is the daughter of Clark H. Kirkman and the late Mrs. Kirkman of Pleasant Garden. Mr. Murchison is the son of Mr. and Mrs. W. D. Murchison of Liberty.

Mr. Murchison served as assistant pastor of the Suffolk Christian Church for a year and is now pastor of the Friends Church in Winson-Salem. Mrs. Murchison was the assistant Home Demonstration Agent in Henderson, N. C., prior to her marriage. The couple will be at home on 612½ Summit St., Winston-Salem, N. C.

W. J. ANDES.

In Memoriam

VEAZEY.

Mrs. Guy H. Veazey was born near Alexander City, Ala., June 22, 1893, and entered into rest at her home in New Market, Va., on the afternoon of August 16, 1947.

She became a Christian at the age of ten years, and united with the Baptist Church. When her husband, the Rev. Guy H. Veazey entered the ministry she united with the Christian Church that she might better serve with her husband the cause of Christ. She lived the Christian life which she professed, wholly consecrated to her family, her home and her church.

As previously stated in "The Christian Sun," services were conducted at Bethlehem Church, near New Market, August 17, but final services were conducted at the Striffler's Funeral Parlor, Columbus, Ga., Tuesday afternoon, August 10, at 2:00 by the Rev. J. D. Dollar and the Rev. J. M. Shell. The body was laid to rest in the Park Hill Cemetery, Columbus, Ga.

Mrs. Veazey is survived by her husband. There are also surviving their three children, one son and two daughters—Charles Veazey of Chattanooga, Tenn., Mrs. Gordon Culpepper of Columbus, Ga. and Miss Martha Veazey of Elon College, N. C.; one grandchild, four sisters and one brother.

"Fold her O Father! in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and thee."

—Whittier.

ROBERT A. WHITTEN.

FOUSHEE.

On July 7, 1947, God in his infinite wisdom and love called home Mrs. Georgia Frances Nance Foushee. She was a member of Providence Memorial Church of Graham, N. C. Her loyalty, devotion and generosity will ever be remembered by her many friends.

Therefore, Be it resolved:

1. That we bow in humble submission to God's will.

2. That even though she was confined to her home because of ill health, we as Christians emulate her Christian spirit, her

sweet disposition and her trust in the Heavenly Father's care.

3. That we extend to her family and loved ones our sincere and heartfelt sympathy and pray God's blessings on them.

4. That a copy of these resolutions be sent to the family, one to The Christian Sun, and a copy placed on the records of the Missionary Society.

Mrs. W. H. HOLT,

Mrs. O. J. STUCKEY,
Committee.

WHITT.

Mrs. Elizabeth Bray Whitt, daughter of the late John and Sarah Bray, was born June 8, 1873, and died September 26, 1947.

On December 26, 1894, she married Jas. David Whitt. She is survived by five children: Mrs. Janie Tuck and James Whitt, of Nathalie; John Whitt, of White Plains, N. Y.; Edward Whitt, of Columbia, and Mrs. Agnes Crutchfield, of Holland. There are nine grandchildren, four sisters and two brothers.

Sister Whitt when young joined Union Christian Church, Virgilina, Va., and when Liberty was organized in 1910, she became a charter member.

The funeral was conducted by her pastor, Rev. M. W. Andes, and the writer. She was an earnest, sincere Christian, faithful in all her life's duties. She rests from her labors, and her influence for good lives on.

C. E. NEWMAN.

BARRETT.

Lycurgus Barrett, the son of the late Lucillius and Nannie Story Barrett of Southampton County, Virginia, died on Saturday, September 13, 1947, in Suffolk, and funeral services were conducted on Sunday at the Suffolk Christian Church, of which he had long been an active member. Dr. John G. Truitt, his pastor, officiated. The burial services, with Masonic rites, were held at the graveside in Cedar Hill Cemetery.

Survivors include his wife, Mrs. Byrdie Mae Barnes Barrett; a daughter, Mrs. W. T. Brantley, of Suffolk; two sons, Earl C. and Harold Lycurgus Barrett, of Suffolk, and three sisters, Mrs. J. A. Brown and Mrs. Lewis Knowles, of Suffolk, and Mrs. T. E. Barrett, of Norfolk.

A PASTOR REPORTS.

(Continued from page 14.)

Elon College, which is running an average of \$1,700.00 per year for five years.

This past year we have continued to take care of our own properties. The Social Hall and Parlor were painted and the floors sanded; the Parsonage was given some needed paint and repair work; and we purchased new hymnals for the church. In this connection, I wish to express our gratitude to the parents of the six young men of our church who lost their lives in World War II, for making the suggestion of having new hymnals as a Living Memorial to these young men, and for their own generous gifts. The parents together gave \$450.00, and balance of the cost, \$150.00 was raised in a single collection at a church service.

I'm no hand for statistics and do not count the number of calls I make, but I do try to stay on the job. My first responsibility is to the sick, the bereaved and those in any kind of trouble. Next to that in importance ranks the obligation of calling on prospective members. Each new member represents of course several calls as a rule, and there is a great deal of time given to interviewing those who ought to be enrolled in the Christian enterprise with us, but who for some reason have not been prepared to take that step as yet. I next endeavor to seek out those who are out on the fringes of the church's life and are not active in either the worship or the work of the church. Lastly there comes the calling on members in good and regular standing. I am aware of the importance of pastoral visitation and I pursue it as faithfully as the multitudinous duties of a church like this will permit.

Five members died during the year: W. G. Edmonds, Laban W. Bartlett, Mrs. A. H. Nichols, A. M. Johnson, and Mrs. Mary L. Tuttle. In all, I officiated at fourteen funerals. I also officiated at nineteen weddings. There were nine children christened.

There were many denominational duties to perform—meetings to attend, committee work, sermons and addresses here and there, a week of special services at Mt. Carmel. Then there were interdenominational duties—like this Religious Survey in which we are now engaged (I am chairman of the Park Place and Colonial Place district); other work in and through the ministerial association, like the Preaching Mission; work with the National Conference of Christians and Jews; and work with the Department of Radio of the Virginia Council of Churches. I have never been busier in my life. There are books to read and I don't get a chance at many of them.

Our church work is after all an individual affair. So is our attendance at the service of worship, at the Sunday School, and other gatherings. No organization or scheme will be of lasting help in this matter. It is up to the individual. And God doesn't save us in bundles anyway. I would urge, therefore, that in the year ahead we all seek by prayer, by meditation, by admonition from the scriptures and by attendance upon Divine Worship, to make ourselves increasingly useful channels through which the Holy Spirit may be set free to do His work in the world.

PETER YOUNG, Minister,
The Christian Temple.

S A N D

By C. B. RIDDLE

Sand is one of the most commonplace things, yet it has been the background for many chapters of fiction and the stage upon which some of the great episodes of history have been enacted. In some parts of the world vast wastes of sand hold many of the secrets of nations that have perished.

Those who dwell and work in modern buildings spend most of their lives behind glass, which is made of sand. It is possible that the world would still be without glass had it not been for nature's great plan to break up large portions of the earth into trillions upon trillions of particles called sand.

There are test tubes, thermometers and containers for manufacturing weapons to fight disease. Most of these are made of glass, but the glass was made of sand. The finer plaster on the interior walls and ceilings of the world's homes contains sand. In the kitchen cabinet, on the table, in the bathroom—almost everywhere—there are glass and chinaware. The basis of these useful and ornamental things is the simple commodity of sand. Makers of porcelain and enamelware use sand as a basic element in manufacture.

The machine age is also a sand age. Indeed, there is scarcely a piece of machinery or metal equipment that does not owe its existence to sand, and the metal parts, at least, being molded in it.

Sand as an abrasive plays an important part in the telephone. In this instance, however, not every type of sand is suitable, and so nature, probably foreseeing the farflung extension of the world's most frequently used medium of communication, prepared a literal underground mountain of sand at Ottawa, Illinois, recognized as the finest sand in the United States for the manufacture of delicate telephone parts.

A curious thing about sand, except from the vast deserts, is that it seems to come from nowhere. The bottom of the ocean is muddy and often as soft as velvet, yet when the waves of the seas lash the shores, tons of sand washed white are dumped into the sunlight. A striking instance of this is on the beach at Monterey, California.

Sand is so important that many scientists and economists believe that the millions of miles of desert sand in Asia, and even the vast stretches of sand in the United States, are only waiting to be utilized. Glass houses are already blueprinted, and if and when timber becomes too scarce to be used for lumber—as many believe it will—billions of tons of sand may be employed along with other materials from the earth to construct houses.

"Sands of time" is a time-honored phrase, as if the shifting of sand marks the onward march of civilization. Many poets have waxed eloquent in writing of sand, and the first glimpse of the limitless acres of sand produces an impression which often cannot be expressed.

When mortals depart from this world, erected to their graves are monuments made with the aid of sand, for the sawing of stone and marble is done largely by the use of sand and water.

Seemingly dead and inert, sand has a tendency to make one feel that it marks the end of man's trail. But to the industrial world, sand may be only now coming into its own. If man ever gets a full glimpse of Mars he will do so only by the use of a telescope made of sand.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, NOVEMBER 6, 1947.

NUMBER 44.

Crusading With Christ

President's Message to Eastern Virginia Conference

By REV. O. D. POYTHRESS

In the sixth chapter of Ephesians and the eleventh verse, the greatest Christian of the Centuries gave to the followers of Christ of that day and of every day, these words: "Put on the whole armour of God," for said he, "You are going out to battle against Principalities and Powers."

Events of the last few years have brought our civilization to the brink—truly these are dark and fateful days. How shall we face them—how can we rediscover the real values of Christianity? We can do one of two things: first—have faith in God and in the message of Jesus Christ, or second—drift with the tide of worldliness. We have been caught in the undertow of Materialism. Let's look for a moment at the inner life of the Christian Church—let's discover some of the fundamental Christian virtues of the Bride of Christ. Oh, yes, there are critics, severe critics, of the Church today. They tell us that the Church has failed, that Christ as failed, but let me here and now repeat what I have said over and over again: I believe in the Church, the Church for which our Lord died, the Church our Lord commissioned to go out to bear the glad tidings, the Church that preaches the Fatherhood of God, the love of Christ, as the only way of life. Now, can the Church give to the world the Dynamics the world needs? Have we lost the Heroism of the Church? My friends, the early Church took the Christian message and swept over the Roman Empire. The writer of my text today swept aside all the difficulties and said "Let's be going." The early Church made no compromise with the world—she feared nothing. We need to quit saying "We could do so and so if the times were different."

If we are to crusade with Christ, we must have, first—**Convictions**, and once we have convictions, that is, believe in something—let's abide by them. Unless we do, we face defeat. On the other hand, we can be like soldiers charging into battle—we know no fear, but through faith in Him, the Captain of our Salvation, we will become fearless. If we are to crusade with Him, we need, second—**Christian Courage**. The society of Paul's day was pagan. We still live in a pagan world. We used to sing "The Old Time Religion" but it seems we have quit it. Why? I think we are afraid the world will take us too seriously. Paul felt it was better to please God than man. We have developed an "accommodating conscience." The Church of that far off day feared no one and flattered no one. The Church of that day felt it had a message that would solve all problems, in spite of danger, darkness and hardship, they marched straight ahead. If the Church does not leaven the world, the world will leaven the Church. Now my friends, if we have convictions and the courage of our convictions, let's take, third—**Christ**, the Captain of our Salvation and relate Him to the needs of the world. We need to take our Christian religion seriously. We need to count our lives as nothing for this Christ. Today from every land and every clime, come the calls, "Come and save us," "Come and help us," and again we hear Paul saying, "Put on the whole armour of God and go forth to do battle for our Lord." Thank God we live in a time when we can go forth in a world Crusade for our Christ.

NEWS AND VIEWS

Dr. Thomas Alfred Tripp will serve on the faculty of the Rural Church Institute to be held at Duke University June 7-11, 1948.

Rev. O. D. Poythress, popular minister for many years in South Norfolk, performed 78 marriage ceremonies last conference year.

The Fall Thank Offering for the Ohio Women's Fellowship is to be used for furthering our Christian work at Angola, Portuguese West Africa.

Dr. L. E. Smith, president of Elon College, is spending some time this week in Eastern Virginia in the interest of the college.

Dr. Paul Hutchinson, new editor of the Christian Century, Dr. Benjamin Mays and Mrs. Markoosa Fisher will speak at the Virginia Institute on World Order which will be held Saturday at Union Seminary, Richmond.

Allan Knight Chalmers, who succeeded Dr. Charles E. Jefferson at Broadway Tabernacle (Congregational) in New York, has resigned his pulpit and will join the faculty of the Boston University's School of Theology next year.

Dr. Fred S. Buschmeyer, minister of the Mt. Pleasant Congregational Church of Washington will give the address this Friday in observance of World Community Day by the Richmond Council of Church Women. Mrs. R. L. House is program chairman and the service will be held in St. Mark's Episcopal Church.

A campaign for pledges and contributions to overseas relief was conducted by the Chapel Hill Council of Churches on October 26. Rev. Bernard Monger, campaign chairman, reports that the council will be able to send \$732 a month to relief and rehabilitation agencies throughout the coming year. Contributions ranged from 50 cents to \$500, and pledges from \$1 to \$40 a month. If all of the pledges are paid it will mean approximately \$8,800 from this community for overseas relief. Chapel Hill has set a noble example for other communities.

WANT AN ANNUAL!

This is a notice to all conference secretaries and secretaries of auxiliaries of the Convention. We can get the *Annals* for this year if you will turn your minutes to Dr. Wm. T. Scott, our Superintendent, within a few days after the meeting of your organization. It is our hope that the minutes will be published in the *Annual* 60 days after the last minutes have been received by the printer. (Note: by the printer, not by Dr. Scott.) Dr. Scott is dependent upon each secretary for these minutes immediately following the adjournment of the meeting.

The Board of Publication is also asking that each organization having minutes printed in the *Annual* pay accordingly for space and copies. Notices of payment due will be sent to each organization for this coming *Annual* after it is published.

The Board of Publications regretted very much the resignation of Mrs. A. C. Todd as editor of the Children's Page and asked the editor to secure someone to take her place. (Since the meeting, Mrs. R. L. House is filling temporarily this position as editor of the Children's Page.)

W. J. ANDES, Sec'y,
Board of Publications.

OHIO CONFERENCE CHANGES HEADQUARTERS OFFICE.

On November 1, the address of the Ohio State Conference office will be 3056 Prospect Avenue, Cleveland 15, Ohio. In addition to the main office, there will be a private office for each of the state staff and for the Cleveland Union. The first floor will also contain a good-sized printing and mailing room with adequate storage space as well as a library and reception room. There will be a chapel and board room on the second floor, and a comfortable lounge and guest room. There is also a kitchenette from which simple luncheons may be served to committees and boards. Provisions have been made for a parking lot in the rear and a caretaker on the second floor. The headquarters is described as "beautiful and dignified—worthy of the prestige of our denomination in Ohio." Rev. Everett A. Babcock is Superintendent.

'Tis looking downward makes one dizzy.—*Browning.*

SECOND CHURCH, NORFOLK.

Our Annual Church Conference was held the first Wednesday in October. We brought our supper and enjoyed good fellowship around the table after which we listened to reports from our financial secretary, Mr. Clyde Etheridge and other organizations of the church. Mr. J. H. Johnson, a deacon, complimented the church in giving more to missions this year than ever before. He said if our church would live and grow stronger it must continue doing that.

The "Morning Star" class deserves special mention in work done during (Continued on page 14.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

PROGRAM OF NORTH CAROLINA AND VIRGINIA CONFERENCE.

The following is the program of the One Hundred Twenty-second Annual Session of the North Carolina and Virginia Conference, to be held with the Bethlehem Church, Altamahaw, North Carolina, Tuesday and Wednesday, November 11-12, 1947.

GENERAL THEME—

"That They May All Be One."

Tuesday—Morning Session.

- 10:00—Call to Order by President Joe A. French.
Hymn and Prayer led by Rev. Thurman F. Bowers.
Roll Call of Ministers and Churches—Secretary S. C. Harrell.
Presentation of Program—Rev. K. D. Register.
Report of Executive Committee—Dr. S. C. Harrell.
Introduction of Visitors—Rev. K. D. Register.
Announcement of Special Committees.
Report on Memoirs—Rev. Ellis N. Clark.
Report of Historian—Dr. C. E. Newman.
Report of Conference Treasurer—Dr. W. Waldo Boone.
10:50 "Our Negro Work and Franklinton Center"—Rev. J. A. Henderson.
11:00 Report of Foreign Missions Committee—Rev. W. J. Andes.
"Our Common Cause With India"—Rev. James M. Hess.
Address by Mrs. James M. Hess.
"All Together for Shaowu"—Mrs. W. E. Wisseman.
12:00 Devotional, General Theme: "That They All May Be One"—Dr. H. A. Fesperman.
12:20 Lunch Hour.

Tuesday—Afternoon Session.

- 1:30 Song and Prayer led by Rev. Clyde L. Fields.
1:35 Report of Committee on Evangelism—Dr. L. E. Smith.
"Progress and Prospect"—Supt. Wm. T. Scott.
1:55 "Our N. C. Council of Churches"—President S. C. Harrell.
"Uniting for Service"—Executive Secretary Ernest J. Arnold.
2:10 Report of Committee on Social Action—Dr. H. Shelton Smith.
2:30 Report on Ministerial and Church Ethics—Rev. Walter W. Hall.
2:40 Report of Committee on Nominations.
2:45 Report of Home Mission Board—Rev. W. Millard Stevens.
2:55 Session of the Conference Missionary Association—Rev. W. Millard Stevens, President, presiding.
3:55 Report of Committee on Men's Work—Mr. W. T. Dunn.
4:05 Report on Pilgrim Fellowship—Miss Tessie Zimmerman and Mr. Baxter Twiddy.
4:15 Adjournment.

Tuesday—Evening Session.

- 7:30 Worship Service by Bethlehem Church.
Report of Committee on Stewardship—Dr. W. E. Wisseman.
Sermon: "All On the Altar for Christ"—Dr. J. H. Dollar.
Communion Service led by Rev. F. W. Murtfeldt.

Wednesday—Morning Session.

- 9:30 Hymn and Prayer led by Mr. John Graves.
Reading of Minutes and Checking Enrollment—Dr. S. C. Harrell.
9:45 Report of Committee on Christian Education—Dr. J. H. Dollar.
Our College—Dr. L. E. Smith.
Our Orphanage—Mr. C. D. Johnston.
10:20 Round Table Discussion of the Merger—Supt. Wm. T. Scott, Leader, Dr. Fred S. Buschmeyer, Rev. John Peeler, Dr. H. A. Fesperman.
11:20 Vote on the Merger.
11:30 "As Oft As Ye Do It Unto the Least of These"—Dr. Fred S. Buschmeyer.
12:00 Devotional on Theme: "That They All May Be One"—Dr. H. A. Fesperman.
12:20 Lunch Hour.

Wednesday—Afternoon Session.

- 1:30 Song and Prayer led by Rev. L. P. Rippy.
1:35 Report of Committee on Literature—Mrs. Wm. T. Scott.
"Our Literature"—Miss Elizabeth Chicoine.
1:55 Report of Committee on Apportionment—Mr. G. D. Colclough.
Report of Committee on Superannuation—Mr. C. D. Johnston.
Reports:
Committee on Finance.
Committee on Place.
Committee on Resolutions.
Committee on Press.
The Collector.
Miscellaneous Business.

3:00 Devotional on Theme: "That They All May Be One"—Dr. H. A. Fesperman.

3:20 Final Adjournment.

DRAMATIZATION OF CHRISTMAS STORY TO BE ON RADIO.

A Christmas cycle of five broadcasts dramatizing the story of the birth of Christ from the time that John the Baptist heralded His coming to the point at which the Three Wise Men separated to go their own ways will be heard during the American Broadcasting Company programs of "The Greatest Story Ever Told" each Sunday at 6:30 p. m. Eastern Standard Time, from November 30 through December 28.

The broadcasts are the first which have dramatized the story of His birth in a complete chronicle. The Angel Gabriel will be impersonated on the air. Each broadcast will tell of a separate episode of an event which has been celebrated throughout Christendom each year for almost 2,000 years.

All of the broadcasts will include in the forthcoming "Greatest Story Ever Told" albums which are being offered for release to religious teaching groups.

WHEN YOU VISIT or MOVE to RICHMOND ATTEND



THE FIRST CONGREGATIONAL CHRISTIAN CHURCH

3000 Grove Avenue

ROBERT LEE HOUSE, Minister

Sunday School—9:30 A. M.

Sunday Services—11:00 A. M. and 8:00 P. M.

This is the *only* Church of our denomination in Richmond, although some churches of another denomination employ the name *Christian*. The Church is located in the West End and is accessible from all parts of the city by public transportation. Floyd Bus and Belmont Car come within a block of the Church.

Write us about your relatives and friends in Richmond or vicinity. Send this issue to them. "The Witness," our weekly publication, may be had on request or by subscription at 50c a year. You may help us build a strong church of our faith and order in Virginia's Capital.

"COME WITH US AND WE WILL DO THEE GOOD"



EASTERN VIRGINIA CONFERENCE

Good weather, Virginia hospitality, thoughtful and stimulating reports marked the annual meeting of the Eastern Virginia Conference last week in Suffolk. The Conference voted 57 to 12 in favor of union with the Evangelical and Reformed Church, and voted unanimously their participation in the United Church if the union is consummated. All churches were instructed to vote on the Merger by April, 1948.

Secretary W. B. O'Neill reported that the churches of the Conference raised \$297,296 during the year. Dr. Louis T. Gilbert, missionary to China, spoke of the "overwhelming results of sinfulness in our age" and declared that our church must not default in this history-making era. He stressed the fact that the church is historically conditioned to meet and emerge from a crisis.

Dr. Fred S. Buschmeyer of Washington reported on his trip to Europe. Authentic evidence of persistent deprivation and frustration was given. He said that we live in an island of unreality, compared with a bankrupt civilization in which people faint from exposure and undernourishment. Following this appeal for a "bond of recognized Christian unity," Dr. N. G. Newman placed a gift on the altar which led the Conference in a spontaneous offering of \$176 for the Committee on War Victims and Reconstruction.

The Conference voted to "request the churches to accept their quotas on the Staley-Atkinson-Newman Memorial Foundation, bring their payments up to date, and if possible, pay in full immediately." It was voted "that the Conference memorialize the Southern Convention to increase the Convention Fund apportionment to provide for adequate funds for all operating expenses of the Convention Office and to cover the amount required for publishing The Christian Sun, so there will be no transfer of any money from any other fund raised for the Convention, for these expenses, but all funds shall be used for the purposes designated in the appeal for the support of the Convention apportionments."

After two terms of efficient service as president of the Conference, the Rev. O. D. Poythress turned the gavel over to Dr. Frank S. Lewis. The Rev. R. E. Brittle is the new vice-president. Secretary O'Neill and Treasurer White were re-elected. The Conference will meet next year at South Norfolk.

NOBEL PRIZE

Two religious organizations, the British and American Friends Societies, are the recipients of the 1947 Nobel Peace Prize. Widespread gratification is being expressed over this award which was made by the Norwegian Parliament. The prize of 140,000 Swedish Kroner (\$38,990) will be given at ceremonies at the Nobel Institute in Oslo, December 10, fifty-first anniversary

of the death of Alfred Nobel who set up the award which bears his name.

The Friends have taken seriously the Scriptural injunction: "Let us not be weary in well doing, for in due season we shall reap if we faint not." They have demonstrated in a convincing way that a religious body does not have to be large in order to be creative and redemptive in its service. They have never sought to become the lump of society; they have been content to be leaven.

Quakers will not fight or recognize war. But they brave death in battle and in disaster in every capacity but that of bearers of arms.

Their ambulance corps, their relief workers, did their greatest work in two world wars.

The American Friends Service Committee carried out an enormous relief program after World War I. In France alone in 1919 46,000 families and 1,666 villages were aided by it. The Quakers carried on relief work in Russia after World War I and in 1931.

They worked through postwar typhus epidemics in Poland and Serbia. In cooperation with the American Relief Administration of Herbert Hoover—himself a Quaker—they handled distribution of food to numerous countries.

Between 1917 and 1927 the Quakers spent \$12,000,000 on charity in Europe. Between the two world wars they carried out relief work in China and Spain. In Germany they worked to stop persecutions of Jews and others.

In World War II Quakers concentrated on such work as medical aid and carrying out mass evacuation of war victims. After the war they set up relief committees in all the war-torn countries of Europe, notably in Germany, Austria, Finland, Hungary, Poland and Italy. The American committee has requested the society for not less than \$7,000,000 for charity work this year. Last year the Quakers shipped 700 tons of clothing to Europe and spent enormous sums for food. The British society has done similar work.

Dr. Henry J. Cadbury, Hollis Professor of Divinity at Harvard University and author of the recent publication, "Jesus—What Manner of Man," is the distinguished chairman of the American Friends Service Committee.

GOOD RULES TO FOLLOW

Learn to get along with people.
 Learn to exhibit more patience than any other man you know.
 Learn to respect other men's ideas and opinions.
 Learn to think problems through to the end.
 Learn to try to put yourself in the other fellow's place.
 Be democratic.
 Be loyal.
 Cultivate cheerfulness.
WORK.

—Harry J. Klingler.

Rebuilding the Rural Church

By THOMAS ALFRED TRIPP

Who has not come upon a beautiful church by the wayside, a freshly painted temple in the hills set about with shrubs and flowers in the midst of a trim green lawn, showing the results of attention from loving hearts and careful hands? In spite of tremendous handicaps and limited resources many such churches are to be found in villages and open country, churches which are the center of their respective communities and making the best of their situations in effectively meeting their great opportunities.

Unfortunately, other churches are to be seen in many rural communities that are not such wholesome sights. The buildings often show the signs of neglect, are in great need of repair, and are set in grounds which are barren, unsightly blotches on the landscape. While the condition of the property does not always indicate the real state of the church, it is often true that neglected buildings house a routine of religious services with little meaning and an inadequate program. But whatever their appearance, many rural churches need to be "rebuilt" that they may have significance to persons and the community.

The difference between the unsightly and ineffective church, on the one hand, and the beautiful and vital one, on the other, is something that does not just happen. It will require work to build or "rebuild" the rural church. The best efforts of both city and country churches will be needed to accomplish this task.

America is two-fifths rural. Nearly three-fourths of the churches in the United States are rural, that is, located in the open country or in small towns. A two-thirds of all Congregational and Christian churches are rural.

These churches are to be found in every section of the nation and are often the strongest factors for neighborhood solidarity and social change in their respective localities. Some of them are being closed and a few new ones are being organized each year to meet the demands of specific situations. Changing times call for a changing church. The coming of the automobile, modern communication and scientific farming are having profound effect on the rural community, the agricultural economy and especially the country church.

A rural church is a community of Christians trying to live the good life and to build a wholesome society with much the same motives as a city church endeavoring to do similar things. A rural church, however, is close to the soil, and its people are acquainted with nature. It is the church of the farmers and the village dwellers.

Country churches are often small and frequently associated with others in the vicinity in "larger parishes" or "yoked fields" in order to share in the support of a minister. Some of them must have missionary aid to keep going; not all rural churches are weak, however. Many of them being able to compare well with their city brethren in a strong Christian program and in missionary giving. It is to the credit of country and village people that they usually make remarkably good use of their meager resources in what are sometimes most trying circumstances.

Rural churches suffer from floods, droughts, dust storms, grasshoppers, boll weevils, and bad markets. The stronger help the weak, and the churches that are able to do so go quietly about their work of aiding needy parishes through their missionary giving year after year.

Through the Board of Home Missions, Congregational and Christian churches reach out a helping hand to the smaller rural parishes with assistance for the pastor's salary, loans for their building needs, pensions for ministers and materials for their educational activities. Through the visits of the Board's field workers, helpful counsel is offered toward the improvement of programs that will meet the needs of the rural community, the discovery and training of rural ministers all for the enrichment and appreciation of country life and the church.

John Frederick Oberlin, famous rural pastor, once said, "I do not want to labor in some easy pastoral charge where I can be at ease. I want a work no one else wishes to do; and which will not be done unless I do it."

While not all pastors of town and country churches have such high ideals, many of them have deliberately dedicated their lives to a ministry to rural people. Here is a story told by one of them:

"Through the years I have chosen to serve rural churches. Last spring

my wife and I went to a church 15 miles from a town at the foot of the Ozarks. The parsonage was all run down and not fit to live in. The stable was a ramshackle old shed. We almost camped out while we put in a garden and got the church work going. Then we started to fix up the place a bit. With the help of the laymen we built a garage, 10 x 24 feet, using the lumber from the old house and barn. We are living quite comfortably, though cramped, in that until we can build a new parsonage.

"We count on our garden for 50 per cent of our food to supplement our small salary. My wife cans from 450 to 600 quarts of vegetables and fruit every year. By keeping two cows and a horse we make good use of the 36 acres attached to the church property.

"Then, too, we have a few sheep and about 60 chickens. The sheep began as an experiment with us. I bought six for \$25. Last year we made \$57 from wool and meat and have more sheep than when we started.

"We have electric lights, too. There is no rural electrification program near us, so we put up a 50-foot tower with a big windmill at the top. Turned by the southwestern winds, the plant generates electricity to light our garage-home, operates the pump in our well, and runs our other appliances, including a washing machine, sewing machine and the like. We have running water in the garage and a bath tub in the light house.

"Our main job, of course, is our parish work which takes all of our time, but we manage to live happily among these people."

Not all rural pastors have as difficult a field but many work under great handicaps. This case reveals a devotion that challenges the easy-going attitude of many of us who call ourselves Christian.

Mr. Roy West of Riverview, W. Va., writes: "We had on hand about 35 buildings which would make excellent churches and Sunday school rooms. In fact we have sold a good many of them for this same purpose. Inasmuch as we are well along in the season we are desirous of moving these buildings at once, and would be willing to make a special concession, should they be used for a worthy cause. We would be willing to cut our ten per cent profit out of these buildings and sell them to religious organizations, without one penny down and giving them up to ten years to pay.

CONTRIBUTIONS

SUFFOLK LETTER.

At a meeting held immediately after the morning service last Sunday—the Sunday before the convening of the Eastern Virginia Conference—the Suffolk Church voted unanimously for the merger. At the evening service the Rev. Carl R. Dille, pastor in a former Christian Church and now an American Board missionary in Angola, Africa, preached to the great delight of the evening congregation. Mr. Dille was to have been the missionary speaker at the meeting of the Eastern Virginia Conference but was called to Boston relative to his immediate return to his missionary post. Missions in our church were given a great boost by the excellent address of Mr. Dille, and we wish him and his charming family God-speed in the work. His family consists of Lois, his wife, Nancy, his 13-year old daughter, and Tommy, his 11-year old son. Mrs. Dille was Lois Lawson, daughter of the dean of De fiance College.

The Eastern Virginia Conference brought great inspiration and delight to the Suffolk Church, which acted as host. The Wednesday sessions were well attended. Rev. O. D. Poythress presided in a gracious manner, and brought to a close one of the very good years of this Conference. The merger was approved by a 57 to 12 vote, after due discussion well placed on both sides. To this writer it seemed that the general sentiment was that the merger is not expected to be a panacea for many difficulties but a proof of the desire that the Church may press forward toward unity of action in a much disturbed post war world.

A high spot in the Conference was the address of Rev. Fred S. Buschmeyer, pastor of one of our Washington, D. C., churches, and president of the Executive Board of the Congregational Christian Churches, when he spoke on the closing day at noon telling of his recent trip through devastated Europe. At the close of his most stirring address Dr. N. G. Newman, perhaps the oldest minister present, arose and in his own inimitable way, led the members and visitors present in the old-fashioned way of placing money that "will not rattle" on the altar table for the needy in Europe. The sum of \$175 was received.

Upon recommendation of the nominating committee the following were

elected: Dr. Frank H. Lewis, Portsmouth, president; Rev. R. E. Brittle, Cypress Chapel and Bethlehem, vice-president; Dr. Will B. O'Neill, Holland, secretary; G. Chapman White, Waverly, treasurer; Dr. N. G. Newman, historian; Mills E. Godwin, of Chuckatuck, and Rev. John G. Truitt, Suffolk, nominees for representatives of the Eastern Virginia Conference on the Southern Convention Executive Board. The Conference is to meet next November 3, and 4, with the South Norfolk Church.

The pastor of the Suffolk Church was very pleased at the splendid cooperation evidenced by its members in acting as host to this Conference. May God bless all our churches, our pastors and all their members, in greater realization of the joy of consecrated service throughout the new church year.

JOHN G. TRUITT.

WHAT I THINK ABOUT THE MERGER.

I am strongly in favor of uniting with the Evangelical and Reformed denomination. The proposed "Basis of Union" appeals to me as fair and democratic. It will both preserve and combine the best traditions of both groups. No, one denomination has the whole of Christianity in its keeping. Congregational Christians have something to give, and also something to learn. Let us welcome this opportunity to enlarge our household of faith. The things that unite us are the great truths of the gospel—the things that separate us are secondary and capable of reconciliation and adjustment. United, we shall form a much more influential and representative Christian body in American life than either of us can alone—as strong in Pennsylvania as in New England, strong in the heart of cities like Chicago and St. Louis, and in their suburbs—a truly nationwide and culturally comprehensive Christian fellowship. God grant that we may all see this and let no minor differences defeat this great forward step in Christian unity.

ALBERT W. PALMER, *Moderator of The General Council.*

FIRST, PORTSMOUTH.

The annual conference of the First Christian Church was held on Wednesday evening, October 1st, with a splendid attendance. Encouraging

reports were read. The officers elected for the church year beginning October 1st, 1947, are:

Financial Secretary, W. H. Lee; Assistant Financial Secretary, Mrs. O. C. Hartung; Treasurer, B. L. Sawyer; Church Clerk, E. M. Story; Assistant Clerk, H. F. Collette; Sunday School Superintendent, H. H. Harecum; Chairman, Finance Committee, David White; Chairman, Property Committee, H. W. Lee; Chairman Music Committee, Caroline Gort; Chairman Board of Ushers, David White; Historian, Mrs. J. F. Brothers; Auditors, H. W. Lee and J. T. Daughtrey; Trustees, J. F. Brothers, B. F. Collins and R. W. Holland.

The following were elected to represent the church at the Eastern Virginia Conference, at Suffolk, October 29th and 30th; Delegates, H. W. Lee and Mrs. O. C. Hartung; Alternates, B. L. Sawyer and Mrs. C. J. Heath. To the Southern Christian Convention, which meets in 1948, there were elected: Delegates, Harry H. Harecum and B. L. Sawyer; Alternates, Mr. and Mrs. E. M. Storey.

The church went on record as approving the proposed merger with the Evangelical Reformed Church. Delegates to the Conference and Convention were so instructed.

This is the first annual conference attended by the present pastor, Rev. Stanley Carne, who came to Portsmouth in June. The Church is looking forward to a year of activity and fellowship under the leadership of the pastor and those elected to serve as officers during the coming year.

BRITTLE HONORED AND FETED

On Monday evening, October 27, the members of Union Church (Southampton) honored their retiring pastor, Rev. R. E. Brittle. Mr. and Mrs. Brittle were presented with a beautifully engraved four piece sterling silver service. A large cake bearing 18 candles, "Eighteen Years of Faithful Service" was served during the fellowship hour.

Substantial improvements have been made during the ministry of Mr. Brittle. A new church has been built and paid for, oil furnace and heating plant installed, modern church pews added, carpets laid, sanctuary redecorated, conference apportionments raised from \$69.00 to \$290.00, pastor's salary raised from \$150.00 to \$2,400.00, the membership strengthened, and work on a six-room parsonage begun.

News of Elon College

By PRESIDENT L. E. SMITH.

STALEY-ATKINSON-NEWMAN MEMORIAL FOUNDATION.

The Eastern Virginia Conference in session at Waverly, Virginia, in 1943, voted to request the Convention to authorize the establishment of the Staley - Atkinson - Newman Memorial Foundation for Christian Education in Elon College. One hundred thousand dollars was set as the amount to be raised. All conferences constituting the Convention meeting after that date approved the resolution offered by the Eastern Virginia Conference. The Convention in session at Reidsville in 1944 approved the establishment of the Staley-Atkinson-Newman Memorial Foundation for Christian Education in Elon College, and at the same time authorized a campaign to raise \$1,000,000 for Elon College; the \$100,000 for the memorial foundation to be a part of the Million Dollar Campaign. The conferences passed the recommendation to raise the \$100,000 for the Staley-Atkinson-Newman Memorial Foundation without a single vote in the opposition. The same was true with the Convention. The conferences and the Convention are representative bodies. Usually the action taken by such bodies becomes binding on the churches represented. The church would not insist on a legal interpretation of its actions, but it would place the matter upon the consciences of the churches with the hope that they would cooperate. A large number of the churches of the Convention have been enthusiastic and most cooperative in their endeavors to carry out the Convention's vote. I am sorry to note that a number of our churches have not yet given their approval or pledged their cooperation. It is to be hoped that they will cooperate before many more weeks pass.

This is first of all an effort to strengthen the Department of Religion and Philosophy in the College by making available greater financial support that this department of the College may operate with greater efficiency and more ease. It also seeks to honor and keep alive the memory of three of the beloved servants of the Church: Dr. Staley in the pastorate, Dr. Atkinson in the field of Missions, and Dr. Newman in the field of Christian education in the College. These two incentives should encourage our people as a whole to

contribute generously. We do want to do a more efficient job in the field of Christian education, and we do want to express appreciation of the valuable services rendered by these three great churchmen.

It is regretted that we do not have a large number of reports from our churches for this article. Two have reported that they would not cooperate in this effort. The following churches have reported that they would:

Morrisville—\$25 paid.

Winchester—Accepts its quota and will forward \$150 immediately.

Union (N. C.)—Accepts its quota and sends \$160.

Lindville—Reports that it cannot accept the entire quota of \$750 but that it will cooperate.

Big Oak—Sends post office money order for \$7.59.

Burton Grove—Will send money soon.

These contributions are greatly appreciated and they will assist the College as it faces its present emergency.

More than a year ago it became imperative that the College's endowment be increased to meet the minimum requirement of the Southern Association of Colleges and Secondary Schools, our accrediting agency. In lieu of the churches' delay in raising the Staley - Atkinson - Newman Memorial Foundation, \$60,000 was borrowed from undesignated funds and placed to the credit of the endowment funds. These undesignated funds had been raised for our building program. We now need very badly the money to repay the undesignated funds that the College may be in a position to pay for the erection of the power plant. Your church's contribution now will help to relieve an impending emergency which, if not met, will be serious.

Brother pastor, won't you please confer with your church and cooperate in this necessary undertaking?

ELON COLLEGE ANNOUNCES PROGRAMS FOR THE 1947 1948 LYCEUM SERIES.

A complete list of stellar attractions to be presented during the current season on the Elon College Lyceum Series was recently announced.

Since it is the desire of the college to help promote activities of a cultural nature for both the student body and surrounding community, every effort has been made to secure a well-rounded group of programs to be presented by some of America's outstanding artists. As the college hopes to continue this program from year to year, the patronage of the surrounding territory will be a determining factor in the furtherance of this endeavor.

The program, which is under the joint sponsorship of the Departments of Music and Dramatic Arts, opened with one performance by the Barter Theater of Oscar Wilde's comedy, "The Importance of Being Earnest," on October 15. This will be followed by four well-balanced musical offerings by some of the outstanding artists of the present day.

These presentations include the Chicago Little Symphony on December 3, 1947; James Montgomery, tenor, on January 4, 1948; the Mozart Trio on March 9, 1948, and Guy and Lois Maier, piano duo at some time later in the spring.

The Barter Theater, founded by Robert Porterfield during the depression for the purpose of giving unemployed Broadway actors a chance to act and earn a living until conditions were better in the professional theater, sky-rocketed at once to national fame, since all its transactions were done in barter fashion. Patrons purchased tickets with vegetables, meat, milk, and eggs.

The venture was so successful artistically that it has become a permanent institution of professional actors, endowed by the state of Virginia. The Barter Theater maintains summer repertory companies in Abingdon, Virginia, and goes on tour through surrounding areas during the winter season.

Second in the series will be the Chicago Little Symphony, an instrumental ensemble whose playing has been characterized by the Chicago Daily News as "having a splendid degree of polished intensity." George H. Shapiro, the conductor, was formerly Associate Conductor of London's Royal Albert Hall Orchestra on tour with Sir Henry Wood and Sir Landon Ronald, with appearances in such European capitals as Vienna, Brussels, Munich, Rotterdam, Berlin, and Leipzig.

According to the Music critic of the Chicago American, "Mr. Shapiro is an inspired and inspiring conductor. His readings were sensitive." (Continued on page 11.)

Pilgrim Fellowship

"Youth at Work in the Church"

IMPORTANT EVENTS FOR CHRISTIAN YOUTH.

Two events of great importance to Christian youth the world over have taken place in the last four months. One of these was the World Christian Youth Conference at Oslo and the other the convention of the International Society of Christian Endeavor.

Here is the specific importance of the latter of these two events. The convention of Christian Endeavor young people voted to merge with the United Christian Youth Movement. This step will bring together the two largest Protestant youth groups in the United States.

Youth of the convention specified that the proposed new youth movement "is to be centered in the fact that it recognizes the primacy of Jesus Christ and commits itself in loyalty to the Christian Church."

The convention also asked in addition to the major youth organizations, the union include other Protestant youth agencies.

This plan must be approved by the United Christian Youth Movement before further action can be taken.

Another indication that young people are in the process of unity trend maybe seen in the action taken by the first national Westminster Fellowship. General Assembly, an organization of the Presbyterian Church in the United States. There was an approval of a joint meeting of Westminster Fellowship Council officers with national officers of the Presbyterian Youth Fellowship, Presbyterian Church in the United States (Southern), preparatory to the reuniting of the Northern and Southern Presbyterian Churches.

Many youth leaders are hopeful that Christian young people, impatient of red tape and unnecessary delay, will achieve unity more quickly and will be a powerful impetus in speeding up this trend among their elders.

HERE'S NEWS.

There is a new program on the air Sundays at 6:30, called "The Greatest Story Ever Told," and thereby hangs one of the most unbelievable stories in modern broadcasting. If any one had suggested six months

ago that the Bible could compete with Jack Benny, Fred Allen and Charlie McCarthy for America's ear on Sunday night, he'd have been laughed out of radio.

Wondering what inspired all this, *Christian Herald* went to the sponsors—to the Chairman of the Board of Directors of Goodyear Tire and Rubber Company. It may even be that you don't know Goodyear is responsible for this; unless you listen very closely at the start and finish of the program, you'll miss mention of their name. That's deliberate—and revolutionary in radio. The sponsor is trying his best to stay in the background; if it were not for the regulation laid down by the Federal Communication Commission, Goodyear probably wouldn't be mentioned at all. In a day when 99 out of every 100 of us are weary to the point of rebellion at the long intrusive and often insipid "commercial," we find a program with no commercial at all. Why? We asked Mr. P. W. Litchfield, Chairman of the Board of Goodyear, "Why?"

And he said, "We sponsored 'The Greatest Story Ever Told' because we thought it was time something like this was done on the radio. We didn't do it to sell tires. We did not want to commercialize this story. But we did believe that the lessons taught by the Prince of Peace should become more a part of our thinking and action than has been the case in recent years. One Person two thousand years ago, confined to a radius of eighty miles during His lifetime, travelling on foot or on the back of a domestic animal, reaching only those within the sound of His voice, left such an impression on the hearts of mankind throughout the world and over the centuries, that we thought it would be a worthwhile contribution to society if this same lesson could be brought, through the power of modern radio to a world-wide audience who, in such times as these, are so much in need of it. I don't have to tell you that there is a wave of materialism sweeping this country. Too many of us are living by the ancient 'every man to himself!' philosophy. That's true not just in business and industry, but in

politics, in race relations, even in some religion. That trend is bad; you just can't build a decent society or an intelligent economic order on such thinking as that. We believe that in the New Testament lies the only cure."

YOUNG PEOPLE'S RALLY.

On September 28, the young people of the Western North Carolina Conference met at Liberty for their fall rally and business meeting. Although a comparatively short time was spent together, we feel that much was accomplished there.

In the afternoon, the opening worship service was conducted by Evelyn Moore, the chairman of Interdenominational Action of the Southern Convention Pilgrim Fellowship. The rest of the afternoon was given over to business: election of new officers and a brief discussion of plans of the Convention young people for the coming year. The following officers were elected: President, Mr. Jack Shoffner, Liberty; Vice-President, Miss Charlesanna Robbins, Asheboro; Secretary, Miss Frances Biles, Albemarle; Treasurer, Mr. Harold Boone, Hank's Chapel.

The social hour followed during the picnic supper, then the Pleasant Ridge young people conducted the evening session of the rally. They presented a pageant "Life's Cross Roads," which was directed by Mrs. Fred Allen. The meeting was closed with the benediction being pronounced by Rev. W. T. Madren.

FOR JUNIOR OR JUNIOR HI GROUPS.

"What is new in the field of visual education?"

Beyond Our Own, first production of the Protestant Film Commission, is a 16mm. sound movie—available from denominational boards and from the Religious Film Association (297 Fourth Avenue, New York 10, New York) immediately after the world premier, Nov. 10th. It runs 40 minutes and will rent for \$10.00. The film using Hollywood actors, tells the story of two brothers. As college football stars, Peter is the dazzling runner who scores the touchdowns and Bob is the one who makes the scores possible by his skillful interference. Peter becomes an attorney, marries his college sweetheart and concentrates on becoming a "success," to the exclusion of all other interests except his young son. Bob, as a young interne, is thrilled with the work of healing people but

(Continued on page 9)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

NEWS FROM THE SOCIETIES.

BURTON'S GROVE.

The Young People's Missionary Society of Burton's Grove has finished a very successful year. All reports have been sent in with full apportionments each quarter.

In November, we gave a program and took our offering for Shaowu.

We observed World Day of Prayer with the Wakefield Church.

We had our study books taught by our pastor and his efficient wife. We all enjoyed them very much, especially the one on India.

We hold our meetings in the homes each month with a very good attendance, and also a very good program.

We are a mixed group from seven to seventy but we all enjoy the fellowship of being together and the Juniors are becoming more interested as time moves on.

We hope to do better work this year, as our slate of officers is the young people this time. We have a strong will to press forward to the goal that is ahead.

MRS. N. P. GAY.

* * *

PLEASANT HILL.

The Woman's Missionary Society at Pleasant Hill Church has been active during the past year, under the leadership of Mrs. Glenn Murchison.

We've had a program, including a devotional service each month, with members taking part. Our meetings have also been well attended.

At our last meeting our secretary reported that our dues were more than paid, and we had given thirteen dollars as a Thank Offering. We also gave two Life Memorials during the year.

Due to bad weather we failed to observe The World Day of Prayer, which we had planned to observe with the women of Cane Creek Friends Church.

Two members of our society attended the Woman's Convention and Mission School at Elon College in June, and two also attended the Woman's Missionary Conference in Burlington recently.

During July a Cradle Roll Department was organized with Mrs. O. T. Wicker as Superintendent.

They now have twenty-five members. Our desires are for a greater work in the coming years under the leadership of Mrs. R. C. Carter, our new president.

MRS. B. D. HARGIS, *Reporter*.

* * *

BEREA.

Being reporter for the Berea Christian Church, I submit the following report for publication in THE CHRISTIAN SUN:

Under the leadership of its President, Mrs. Cora McIntyre, the Woman's Missionary Society of the Berea Church held its monthly meeting on October 16, in the home of Mrs. Margaret Pritchett. After we had had reports from the delegates who attended the Woman's Missionary Conference held in Burlington October 7 at the First Christian Church, plans for the coming year were discussed. At the next meeting the members expect to pack clothing and essentials for the War Relief Victims in Europe. We are also having our Thank Offering on Sunday, November 9th, which will go for our Home Missions.

The Berea Society has had a very wonderful and successful year—it being highlighted recently with the impressive Candlelight Installation Service of the incoming officers for the year and a visit to the Orphanage with the distribution of candy and gum for all the children.

MRS. LOUISE EASTER, *Reporter*.

PILGRIM FELLOWSHIP

(Continued from page 8)

fumes because so much of the time seems to be spent by doctors in prescribing for imaginary ills of a restless social set. In church one Sunday, as Peter makes notes on his next day's jury plea, Bob gets an inspiration from the sermon which causes him to become a medical missionary to China. When his young son is accidentally killed, Peter, already strained from overwork, becomes ill and loses interest in his legal career. To help him recuperate, his wife arranges for him to visit his brother in China. At first, Peter is disdainful of the poverty-stricken Chinese among whom Bob is "wasting his life." However, Peter begins to change when he meets Wong,

devout Christian who had lost his fortune and family during the war. When the war reaches the mission station, Peter risks his life to save Wong, pinned under the wreckage. The supreme faith of the dying man opens Peter's eyes to things "beyond our own," and finds a new life opening before him.

MT. ZION GROUP VISIT VALLEY.

A group of seventeen young people from the Mt. Zion Church in North Carolina, along with their pastor, Rev. Walstine Snyder, visited the Bethel Christian Church, near Elkton, Va. recently. This group happened to come by on the week-end of our revival and by their presence they added much to our worship and to the crowd. Mr. Snyder was formerly a member of our young people's society and of our church, so this occasion was a very high honor to our church to have one of our own young men come back and bring with him an example of the fine work that he is doing. This nice group along with their minister, sang a special song for our service on Saturday night. We deeply appreciate their visit with us, and would like to invite them along with their pastor to come back to worship with us again, on their next trip to the valley of Virginia.

A THANKSGIVING PROJECT.

Would you like to have a Thanksgiving with which you may give to show your thanks during November? You can give it meaning for younger children around the world. The call is for 500,000 "Boxes and Bundles" for 6 to 12 year olds to be gathered and consecrated at your church or in your local societies on this day or Sunday as an act of Christian friendship and of faith in a Christian world of tomorrow. As you go off to a happy day at a well-equipped school or office, dressed in your new fall outfits, rested after a good night's sleep under warm blankets in a comfortable bed, and fortified with a hearty American breakfast—guide your thoughts to those little folks overseas unable to attend school because they have no proper clothing or shoes, who are still living in makeshift shelters, sleeping cold because there is almost no bedding, and waking tired and miserable to a world of hunger and despair. For further information concerning contents and packing instructions, write Miss Ruth Elliott, Box A, College Station, Durham, North Carolina.

FOR THE CHILDREN

Mrs. R. L. HOUSE, *Editor*

Dear Children:

Tomorrow is the day that a group of many Protestant women called The United Council of Church Women have asked us to observe as World Community Day.

A community is a group of people whether they live in a neighborhood, country or the whole wide world. God has made people alike and unlike. We all have many twos or pairs about us: eyes, ears, arms and legs. Inside our bones and our organs are the same. Even our blood. No matter what color a person's skin, he will have one of the four types. What makes us different is the place we live, the words or language we speak and the color of our skin. We are indeed neighbors.

The leaders of the Council of Church Women suggest that it would be fitting to give gifts on this day and so we will send bundles and boxes to boys and girls in Europe. The ages for the gifts to be from six to twelve. In our Church the Bundle was prepared by the women. It has clothing in it, underwear and suits and socks. But the box with shoes and school supplies was fixed by the boys and girls that I teach with a special gift from the Kindergarten. Their teacher is Mary Melcher from Asheville and she has taught Rebecca and Oliver Todd in Sunday School. Now she is in Richmond to be an occupational therapist for children. Our boys and girls love her.

First we found pictures of American boys and girls at play. No pictures of food for that would make the European children who have so little food very unhappy. We, (we are Cecil, Ashburn, Joyce, Dicky, Florence, Kathleen, Eleanor, and Delores,) pasted babies on top of the box, pictures of Sunday School and play times on the sides and flowers on the ends. Then the box was shel-lacked. In it went a pair of shoes for a girl and such things as colored crayons, pencils, a pen, gem clips, and the toy that the little folks gave. We wrote a greeting too and tomorrow our box will be taken to Church and blessed and then sent to some girl in Europe. We wish we knew her for then we could be closer neighbors. Are some of you packing boxes for now or at Christmas time?

This month our Eleanor, who is Eleanor Page is leaving with her

mother and father for a visit to Australia where she will see her grandparents for the first time. We are excited about her trip. She is going to fly across the Pacific and will see many wonderful things. I hope that if Eleanor isn't too busy playing with her cousins or seeing the kangaroos that she will write us about the neighborhood in that part of the world, and the Congregational Church at Melborne, or maybe she will write for us when she comes home.

Thank you for the nice letters that I have received, but how about some news for this page? I would like to hear from many communities.

THE CHILDREN GET READY FOR CHRISTMAS.

By JANETTE STEVENSON MURRAY

Issued by the National Kindergarten Association.

Mothers, have your children been getting ready for Christmas? If you live in the country, or can reach it easily, there are many, many preparations that can be made in the autumn.

When you are going for a walk, or a combined ride and walk, suggest that each child carry a paper shopping bag. A great variety of usable things could be brought home in it, but often the children gain more enjoyment when their collection is limited to objects of one kind. On the first trip they might secure acorns, to be made into Christmas-tree ornaments.

Then, on stormy days, you can let the boys and girls take out their paints and color some of the acorns. Others could be covered with tinfoil, if that is available; when it is not, colored paper will answer the purpose. If the acorns are not too ripe, it will be easy to pierce one end of each with a needle, threaded with silkateen that has been doubled and knotted, and to draw the thread through the opposite end. When the thread is cut and tied it will form a loop with which to hang the ornament on the tree. However, if the acorns are to be covered with bright paper, instead of being painted or covered with tinfoil, it is more satisfactory to roll each paper covering in the form of a cylinder—tying the cylinder above and below the acorn and leaving a loop at one end.

On another autumn day, the collection of cones might be the object of a *getting-ready-for-Christmas* trip. If this particular outing can be made in part by automobile, so much the better. The children's bags will soon be filled with cones of different kinds, and extra containers will be likely to be needed.

Cones are delightful gifts for those who have fireplaces. The older children will enjoy making cheesecloth bags of various colors for receptacles. The gift is more interesting when the cones have been treated chemically so that, while burning, their flames show beautiful hues—blues and greens—like those of driftwood. If the cones have been treated chemically, do not allow the papers on which they have been dried to be destroyed; instead, let the little folks roll them tightly and tie them into knots. These paper knots will burn with the same brilliant colors as the cones.

Another way to prepare this Christmas gift is one that can be done even by five-year-old children, but be sure to instruct each child to finish one cone before beginning on another. First, the cone must be covered with shellac, then, while it is still wet, driftwood powder should be scattered over it. This powder is sold under different trade names, such as "Seafire" and "Driftwood Glow."

There are many dry grasses, dry berries, and seed pods that when combined make pretty Christmas bouquets. Gathering these can be the object of one more merry autumn trip. Advise against selecting any that easily shed particles of any kind—thus becoming an annoyance instead of a joy to the recipient. Inexpensive scissors should be used for cutting, and only the older children should carry those grasses that have delicate stems. This *carrying* should be understood to be an important responsibility and a very definite contribution to the preparation of the gifts.

A *milkweed-pod* trip is always considered great fun if it is taken early enough in the season. By this time, in many localities, the pods will already be empty. When they still contain their feathered seeds the children always delight in playing with them for a while before gathering the stalks bearing the empty pods.

The next rainy day will be looked forward to with eagerness. With large aprons protecting dresses and suits, the pod-painting will soon be under way. The inside of each pod

(Continued on page 15.)

Book Reviews

JUDY'S JOURNEY. By Lois Lenski. 221 pages. J. B. Lippincott Company, New York and Philadelphia. \$2.50.

"'Go down to the dump and git some pieces of galvanized tin,' said Mr. Mulligan, 'and drag 'em back here. Mighty fine place—that dump. No tellin' what you'll be a-finding there.'"

So ten-year-old Judy and her brother go from their home in the tent on the drainage canal in Bean Town to Ike's Junk Yard for material to make a pen for their goat. And it is there that Judy finds the discarded geography book with Christopher Columbus' three ships on the cover, and above them these words: "A New World Lies Before Us."

Judy is a child of deep feeling; she has temper and fibre and imagination. As she journeys with her family from Lake Okeechobee in Florida following the crop season north to Delaware, she treasures the book and the vision of a new world. She is also a realist; and in South Carolina she uses the book to teach geography and much else to a group of Negro children in a box car.

Lois Lenski visited numerous migrant camps on the eastern seaboard, talking with migrant children and their mothers and fathers, absorbing the stories of their experiences and the cadence of their speech. Every background detail is authentic. The vividness with which the Drummond family come to life is matched in the illustration, which the author-artist has invested with mood and movement, sympathy and humor.

Many a parent whose children have taken to their hearts *Strawberry Girl* and *Blue Ridge Billy* will rejoice to find another charming regional story by the same author. If they have not before been alert to the grave sociological problem created in our national economy by the increasing demand for agricultural migrant labor, they may be a little startled to discover in *Judy's Journey* a humanized economic study of the way of life of two and a half million American citizens. In no government report or sociological dissertation will they find a more accurate presentation of the migrant problem in all its aspects than in this story for ten to fourteen year olds. The hazards of seasonal employment, the sub-standard housing, the community resentment of "bean-pickers who don't belong," the problems of schooling and sanita-

tion and health provisions, the absence of religious services and counseling, all these emerge in the story of Judy Drummond and her family.

In her preface Lois Lenski pays tribute to the Home Missions Council program of health and child-care centers and religious ministry in migrant camps. How genuine is the tribute is evidenced by the fact that a generous share of the royalties from the book is turned over to the Home Missions Council for expansion of its program, in order that more and more migrant workers may indeed exclaim with Judy, "A New World Lies Before Us."

NEWS OF ELON COLLEGE.

(Continued from page 7.)

tively wrought, showing most exquisite phrasing, perfect balance, an astounding gift for achieving innate feeling for rhythmic subnuance in tonal coloring."

James Montgomery, American tenor, has presented recitals in nearly every state in the Union, has been a leading tenor with the Philadelphia Civic Opera Co., and has sung the tenor solo roles in practically every major oratorio. His diction is crystal clear, his tone quality magnificent; and his ability to make everyone enjoy and appreciate good music is such that he usually has difficulty concluding his programs because of the enthusiasm of his hearers for encores. At a previous appearance at Elon Mr. Montgomery was acclaimed as one of the finest singers ever to have performed in North Carolina.

The Mozart Trio, listed for March, is composed of Hendrick de Boer, Dutch tenor, Rose Albanas, soprano, and Myron Carlisle, young American baritone, who is resuming his concert career after three years of touring England and the Continent as a singer and producer of Army Special Service Shows.

Also appearing with the Trio is Agnes Blafka, concert pianist, who has recently been heard in joint recitals with the Metropolitan Opera soprano, Gladys Swarthout.

Guy and Lois Maier will close the season at some date in the spring to be announced later. This famous two-piano team are returning to the Elon campus by popular demand, after a most successful appearance there last year.

Critics of New York and Chicago, as well as audiences all over the country, have acclaimed them for the joviality, spirit, and enormous understanding of their performances. They converse on their keyboards

with wit, finesse and delicious lilt. And they themselves are as personally interesting as their programs.

Lois Maier's great charm is matched by Guy Maier's immense popularity as editor of the *Etude Magazine's* Round Table and Pianist's page, and as coach and advisor to hundreds of America's young artists and teachers.

APPORTIONMENT GIVING.

There is a trite saying, "Better late than never." There is also a good saying, "Never too late." However, time is running against us so far as conference apportionments are concerned. Three of our five conferences have already met. It is interesting to see how the church meets its apportionment for other causes but not too inspiring to tabulate for the College. Only a few more days remain in this conference year. We are still quite a ways from our goal for the College for 1946-47. We are grateful for the good report this week and for every church and Sunday School that have a part in this week's contributions.

Previously reported	\$8,792.91
Sunday Schools.	
Eastern N. C. Conference:	
New Hope	\$ 50.00
O'Kelley's Chapel	8.00
Eastern Va. Conference:	
Spring Hill	15.93
Union (Surry)	15.00
Churches.	
N. C. & Va. Conference:	
Apple's Chapel	26.57
Bethel	15.00
Greensboro, First	72.04
Ingram	107.99
Western N. C. Conference:	
Hank's Chapel	60.00
Shady Grove	7.00
Union Grove	30.00
Total	\$ 425.53
Grand	\$9,218.44

BIBLES FOR FREEDOM TRAIN.

Each of the forty-seven members of the personnel of the Freedom Train was presented with a specially inscribed Bible when the train was on exhibition at Grand Central Terminal, New York City. The Bibles were inscribed with the name of the recipient, the name of the train and the date, 1947. A larger Bible was prepared by the Bible Society for the lounge library of the Freedom Train. Symbolizing, as it does, the source of all democratic thinking, the Bible will be one of the permanent fixtures of the train, as it covers more than 33,000 miles in its travels—that will touch all of the forty-eight States of the country.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

BUILDING CHRISTIAN CHARACTER.

LESSON VII—NOVEMBER 16, 1947.

MEMORY SELECTION: *As therefore ye received Christ Jesus the Lord, so walk in Him, rooted and builded up in Him.*—Colossians 2:6,7.

LESSON: II Peter; Jude; Luke 2:40, 52.

DEVOTIONAL READING: Matthew 5:3, 16.

Being Born Into the Kingdom.

Anyone who reads the New Testament will sooner or later discover that men have to be born into the Kingdom of God. They do not work their way into it, or think their way into it, or buy their way into it; they are born into it. And they are born into it by the spirit of God—it is not by the flesh or the will of the flesh, or even of blood, or the will of man, but of God. John 1:13. Furthermore it is an act of grace on God's part—by grace are we saved through faith, it is not of ourselves. Thus modern talk of educating men into the Kingdom just does not square with the words of Jesus or the writings of the New Testament.

But Growing In Grace.

Yes a man must be born into the Kingdom of God. That is absolutely necessary and extremely important. That is one of the primary emphases of evangelism and one of its supreme goals—to get men through repentance and faith to become the spiritual children of God. But alas that has all too often and for too long been the only, or the major emphasis. As if just getting into the Kingdom of God were enough! Goodness gracious, one might as well say that it was enough that a child be born into the world and let the matter end there. But how would a child ever live if it was not fed and clothed and sheltered and nurtured? And how can a "babe in Christ" ever become a full-grown man, and come finally by coming increasingly unto the measure of the stature of the fullness of Christ, unless he gives attention to the nurture of his spirit. Thus it is that while we find the emphasis upon being born into the Kingdom, we also find another emphasis upon growing in grace. And for those who are already Christians, this emphasis needs to be sounded again and again. There are a great many folks, big, grown-up folks, who

have been Christians for a long time, who are simply babies. Paul said he had to give some of his Christian friends a bottle of milk because they the place where they could eat meat. were babes—they hadn't grown up to

The New Nature and Its Nurture

"Seeing that His divine power hath granted unto us all things that pertain unto life and godliness." Nowhere in the New Testament is there any grounds for thinking that this matter of birth or growth is a matter of mere human strength or wisdom or power. It is "His divine power" that effects the original change and which produces the continual growth. The glory of the Christian religion is that it helps us to do and to become what it tells us to do and to become. Christ is our Helper as well as our Ideal and Example.

Exceeding Great and Precious Promises.

"Whereby are given unto us exceeding great and precious promises, that we may become partakers of the divine nature, having escaped from the corruption that is in the world through lust." Exceeding great and precious promises indeed! How they have strengthened and steadied a great host of men and women, young men and maidens, whose name is legion, through the centuries. For faithful is He that promised. He is not slack concerning His promises as some men count slackness. Sometimes there are periods of waiting, but He always keeps His word and fulfils His promise.

Adding.

"For this cause, adding on your part . . . diligence, faith, virtue, knowledge, self-control, patience, godliness, brotherly kindness, love." Dr. Roy L. Smith writes about a man who selected at least one virtue or one new quality of character which he diligently cultivated until it became a part of his life, an integral part of his life. One thing is certain—the Christian life is not static. Nor is it fair to think of it in terms of what we have to give up. To be sure we must give up things and sins of the spirit. But the emphasis is upon what is added to life, not what is subtracted.

And Abounding.

And our goal is not the minimum, but the maximum. We are not to

be satisfied with how little we can grow, but rather with how much we can grow. "If these things be in you, and abound"—there is a note of fullness in the New Testament. It is as we abound that we become most fruitful.

Giving Diligence.

Jesus sounded a note of urgency regarding the matters of the spirit. And His disciples caught it and repeated it. The life of the spirit demands and deserves attention. Peter uses the word diligent twice within a few verses. There is no place for complacency for sleepiness, for carelessness, and half-heartedness in this matter. A man ought to give more heed, as a matter of fact to his soul or spirit than he gives to his body. But there are many, many people who are greatly concerned about what they will wear, or how to take care of their bodies, or how to get cured of their ills, who give little or no thought to the poverty of their souls, or the sickness of their eternal spirit. One does not have to do anything terribly wicked to lose his soul; he has only to neglect it.

An Entrance into the Eternal Kingdom.

"For thus shall be richly supplied to you the entrance into the eternal Kingdom of our Lord and Savior Jesus Christ." He is not saying that we earn it, or that we deserve it. If any of us get to heaven, to use a familiar term, it will be by the grace of the Lord Jesus Christ. But there are resources available whereby we can get an entrance into an eternal Kingdom. The wise man listens to what the centuries say against the minutes, says Emerson. And the wise man takes the long look concerning the relative value of the earthly to the heavenly.



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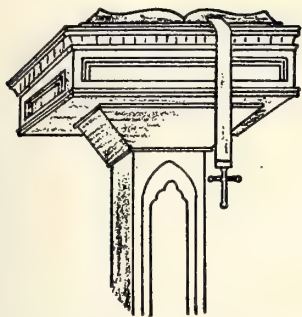
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THE MAN OF GALILEE.

Sermon by

REV. CARROLL HOWELL BEALE.

"Whom do men say that I, the son of man, am?" This question, asked by the Galilean, shows a human side to Jesus which is beautiful. Jesus was both human and divine while He lived on earth. Men differ with each other in their appellations concerning this most unique of all men.

His influence in the world today is too marvelous and wonderful to be passed over lightly. Jesus' birthday halts the entire world—all because He was born. No other man's birthday is thus honored.

His death causes banks, shops, stores, schools, and offices to close, and time takes note of this day. Why is there a pause in the world's affairs on Christmas, Good Friday, and Easter? Men who refuse to believe in Christ and repudiate His doctrines and His influence, are caught up with the believers, and are brought to a pause. This Man of Galilee was without "where to lay His head," Matt. 8:20. Some say Christ was without power or influence.

He was "the lowly Nazarine"—"the carpenter's Son." His disciples were uncultured fishermen. He was scoffed at and ridiculed by the throngs of people. Jesus was betrayed by one of the chosen twelve. He was denied by another whom He made chief. After His resurrection one would not believe until he put his fingers in the wounded hands and sides. Jesus' followers were hunted and destroyed.

In spite of all, the Reformer began a movement that has grown, until it has reached the farthest confines of the world. There are millions of doubting Thomases today, yet does His influence grow and increase? His teachings are forcing themselves upon the world today. The world is learning truths which He could not convey to His disciples. "I am the way, the truth, and the life," John 14:6, is the lesson for all nations, the doors of knowledge are opened revealing the treasures within.

The Bible reveals the truths of life and nature. To honor His death, the world suspends activities, and the glorious announcement, "Christ is Risen," thrills the world on Easter Sunday. The star of hope shines brightly in our lives today. Our faith is strengthened and we trust Him more each day. We sense immortality and require no argument to convince us.

Let me say, He was the world's greatest philosopher. Think of Aristotle, Plato, and others; then think of Jesus of Nazareth, you must say no man is in hailing distance of this great teacher. Jesus came out with a new idea. Before His day, *might was right*; since He lived, *right is might*.

He rescued childhood and forever gilded it. Before He came children were chattels. He recognized them, gave them a place in His life, in His Book, and in His heaven. Jesus declared that "Except a man be born again and become as a little child, he can in nowise enter the kingdom of heaven."

In climbing Golgotha's brow, an Ethiopian helped Him carry the cross. Jesus lifted the downtrodden race and gave them a little part in the work of redemption. He is the Christ of every road. Jesus became the king of chronology—today you cannot buy a farm, sell a car, print a paper, make a deed, borrow or lend money, marry or even die, without recognizing His birthday some two thousand years ago.

He is the world's greatest orator. He takes the common things of life, and glorifies them. The *mountains declare* Him to be the *Rock of Ages*. Matt. 16:18, "Upon this rock I will build my church." The waving fields of wheat proclaim Him the bread of life. In Matt. 4:3 and Luke 4:3, Christ was tempted to turn stones to bread. Yet in John 6:35, "I am the bread of life." The flowers whisper, "He is the rose of Sharon and the lily of the valley." The stars call Him the bright and morning star. The sun calls Him the sun of righteousness. The bounding billows of the Atlantic and Pacific declare Him to be the pearl of great price. The winds call Him the breath of God. Christ gave to nature the emerald of spring, the beauty of summer, the gold of autumn, and the ermine of winter.

Jesus redeems man's soul. He stands today and controverts every wrong thing of life. He is the world's only transformer. Jesus declares that "I, if I be lifted up, will draw all men unto me." Christ was the

world's purest man, and all standards of life are judged by Him.

On the cross there was a pull of pity, and all calls of distress have been glorified since He pitied us and died for us. It was a pull of prayer, when the Man of Galilee cried, "Father, forgive them for they know not what they do." He was not only praying for His murders, but for the wide world, even in our day. Nature forms us, college informs us, preachers reform us, sin deforms us, but Jesus Christ transforms us.

Christ is the world's greatest strategist. Napoleon, Caesar and Hannibal said to their soldiers: "The acid test of patriotism and loyalty is your willingness to die for your country." Christ came to the end of the way, He reversed human strategy and said: "If you will live for me, I will die for you." We stay as far from death as possible. Christ faced death and laid down His life, that we might have eternal life.

Jesus has impressed the earth's greatest. Pilate called Him "Faultless Man". Napoleon called Him "Emperor of Love." Renan called Him "Greatest among sons of Men." God called him "His beloved Son."

This Man of Galilee is willing and ready now to save you and me. The rich young ruler came to Jesus seeking the way of life. Jesus touched his point—covetousness, and he is known as the man of great refusal. Dives went to hell because he worshiped riches; his money possessed him. Judas carried the bag, and its contents were more precious to him than Jesus. The ancient barn builder had no true appreciation of relative values, and he lost his soul.

Aaron Burr, student at Princeton, said to a friend who was begging him to accept our Christ, "If Jesus will let me alone I will never bother Him." You know the results. This gifted man, once vice-president of the United States, became a traitor to his country, stained his hands with another man's blood, died on foreign soil, Christless.

God is not first, but last and, with many people He is left out altogether. People are cumbered with the fruits of the world, not concerned about life beyond this present one. The most pitiful thing in this world is to see a person who leaves Christ out of his life.

Let me say as I finish this appeal, He is my Savior, my Friend, my coming King and future Judge. What does He mean to you now? My earnest plea is for no one to leave the Lord's house today without Christ in his life and heart.

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

A number of our Haw River friends visited the Christian Orphanage on Sunday, October 26th. These good people came from our Haw River Christian Church. The writer was a member of that church for a number of years. He well remembers the sacrifice many of the members made to build the church. We were all very proud of it when it was finished, and were even happier when we got it paid for. That was more than forty-five years ago.

The writer believes he is one of the oldest members living of the ones who were the original members of the church when it was built. In fact, most of the original members have crossed over the river and are now on the other side. But new members have taken their places and the work moves on. Our Haw River Church has always been a working church and has always pulled together.

The writer remembers that Rev. W. G. Clements was elected pastor before the Church was completed, and served the church as pastor, if my memory serves me right, twelve years. We all loved and revered him, and as a mark of respect we called him "Uncle Clements." The church members at that time got a lot of joy out of surprising him. We well remember on one occasion we bought a beautiful carpet and put it on the floor and did not let him know it until he walked in the church on Sunday morning to preach. The writer will never forget the happy smile on his face when he saw the carpet on the floor. But the church members got a real joy out of giving him this surprise.

We will always have a very tender feeling in our heart toward the Haw River Christian Church as we had a part in many happy services held there.

Mr. Wagoner, the Orphanage farmer, started pulling corn this week. Being in the extreme dry area this year with practically no rain from the first of April until September 24th, has greatly reduced our yield. We planned to make two thousand bushels, but the ears are so small if we make five hundred bushels we will do well. Unless, it turns out much better than we expected.

We are looking for and expecting a large Thanksgiving offering. We have mailed out little Thanksgiving

envelopes to all the Superintendents of our Sunday Schools. We hope and pray that they will use them to good advantage. It seems that many of our church people think if they raise the Conference Apportionment, that is all that is expected. The Conference Apportionment is the goal, if I understand it, that the churches are expected to raise. If you want to double it, what business is it but yours? If your Apportionment for Elon College is \$500, and you want to make it \$1,000, who can forbid you. If the Apportionment for the Christian Orphanage is \$300, and you want to make it \$600, who can say you cannot do it, and so on down the line. So at this Thanksgiving season let us remember the little fatherless child—the little child without a home left to the mercy of the church people and other friends who love little children. A fatherless child should appeal to the best within us.

A good lady in one of our large cities wrote me a few days ago and said: "Since I have been looking after this little boy in the Orphanage it has caused me to have a feeling in my heart I have never experienced before." It will do your heart good, too, to help us in this work. Try it.

CHAS. D. JOHNSON, Supt.

REPORT FOR NOVEMBER 6, 1947.	
Amount brought forward	\$9,688.49
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Amelia	\$ 18.00
Beulah	12.20
Lee's Chapel	16.00
Mt. Herman	6.00
	52.20
N. C. & Va. Conference:	
Bethel	\$ 12.32
Burlington	105.90
Durham	30.99
Greensboro, First	240.38
Hines Chapel	6.00
Hopedale	35.00
Mt. Zion	16.00
	446.59
Western N. C. Conference:	
Hank's Chapel	\$ 22.25
Park's Cross Roads	28.19
Union Grove	25.00
	75.44
Ala. Conference:	
New Hope	\$ 2.67
Wadley	25.00
	27.67
Total	\$ 601.90
Total this year from Churches	\$10,290.39

SECOND CHURCH, NORFOLK.
(Continued from page 2.)

the year. This class reported good attendance, monthly meetings and about one thousand dollars given through the class to church projects.

They carried on a wholesome program of recreation during summer which increased their enrollment. Messrs. Roland Allgood and Horace Johnson are co-teachers for the new year. They succeeded. Mr. R. F. Allgood, a faithful teacher and deacon of the church for many years.

The Ladies Bible Class also gave a good report. They gave over five hundred dollars and attended church almost one hundred per cent. The third Sunday of each month they became a Missionary Society, having a Missionary Program and making an offering to missions. The average attendance is twenty-five. The pastor's wife teaches the class.

Another encouraging phase of our work has been the splendid attendance of our Sunday night services during the summer months. Some designated member of the church leads the song service and presents several special musical numbers followed by a fifteen minute sermon by the pastor. The people seem to like their informal night service.

As we face the new year we realize the needs of our church are many. We need more and better trained leaders, an evangelistic fervor that will send us out to win more people to Christ and the church and a more united effort to spread Christian ideals of living in a confused and disturbed world.

THANKS FROM THE BOARD OF PUBLICATION.

The Board of Publication in recent session at Elon College voted to extend their sincere thanks to Rev. J. E. Neese for his good work as editor of the Young People's page in THE CHRISTIAN SUN. Mr. Neese took over when Richard L. Jackson left and has continued to bring before the young people of the Southern Convention the latest information and excellent helps.

Miss Elizabeth Chicoine was elected as editor of this page and Mr. Baxter Twiddy as president of the Southern Convention Pilgrim Fellowship Council was elected as associate editor. Miss Chicoine is our field director and is in the center of our young people's activities at all times. You, the young people of our Convention will find something vital on this page. Be sure to read it.

W. J. ANDES, Secretary,
Board of Publications,

Religion may ask a hard thing: Faith in the dark; but irreligion asks an impossible thing: Faith in darkness.—Dr. W. L. Sullivan.

In Memoriam

POND.

Guy Philip Pond, aged 66, retired Suffolk policeman, died September 8, 7:37 P. M., at his home on Charles Street after an illness of three and a half years.

A member of the Suffolk Christian Church, he was an officer on the Suffolk police force for twenty years, being retired three and a half years ago because of illness.

A son of the late Conoly M. Pond and Sarah Andrews Pond of Sussex County, he is survived by his wife, Mrs. Mary Richardson Pond; three daughters, Mrs. C. T. Early, of Suffolk, Mrs. J. O. Chappell of Surry, and Mrs. Otho Palmer of Suffolk; a son, W. Wilson Pond of Norfolk; four sisters, Mrs. J. T. Hargrave of Newport News, Mrs. E. C. Richardson of Suffolk, Mrs. S. C. King of Richmond, and Miss Bessie Pond of Waverly; a brother, H. Butler Pond of Waverly, and six grandchildren.

Funeral services were conducted on Wednesday at 2:00 P. M. at Baker Funeral Home by Dr. John G. Truitt, pastor of the Suffolk Christian Church. Burial followed in Spring Hill Christian Church Cemetery, Sussex County.

GIPSY SMITH.

When George Borrow, that tall, untamed Cornishman who made himself an authority on Romany ways and language, died in 1881, Rodney Smith, who had been born under a hornbeam tree in Epping Forest, was already twenty-one years old. Borrow, as a "majestic tramp," had frequented gipsy camp fires in his romantic youth. He would have been greatly interested, one can guess, in what was to become the fame and accomplishment of an unlettered Romany youngster who was to teach himself English in about the same manner that George Borrow acquired the speech of gipsy van and camp.

Gipsy Smith, as he came to be known, considered himself "called of God" at the age of seventeen. At first a boyish mission worker, for almost seventy years and on five continents he preached the gospel with a power and conviction that converted thousands to his message and appeals. No eater of locusts and wild honey, well tailored, self-assured, looking in his middle years more like a successful business man than one who had grown up in copse and spinney, Gipsy Smith yet brought to his lifework gifts he owed to his race. His magnetic dark eyes, his musical voice, whether in speech or song, his ready passion and compassion—all these are still to be found in Britain among those who know, as in Borrow's day and words, "the wind on the heath."

Gipsy Smith made almost forty visits to America, coming first in 1889. Less than eight years ago he spoke here in the Cathedral of St. John the Divine to more than 7,000 deeply moved hearers, literally "standing them in the aisles." He was then seventy-nine years old, but he could still, he declared, "bend and touch his toes twenty times every morning." Those who heard him then remember that he could still touch the hearts of men.

All his life he had good news to give. All his life he never forgot his gipsy boyhood. Perhaps the secret of his influence and power as an evangelist lay in his own simple words: "I have never lost the wonder." It is, one can believe, the best of creeds under which Romany or "gorgio" can live or die.—*New York Herald Tribune.*

DETERMINATION ALONE WILL NOT PULL EUROPE THROUGH BITTER WINTER.

The will to pull themselves up by their own bootstraps is present in the people of Europe, but willingness alone is far from enough to do the job, according to Frank Papp, NBC producer-director who has returned from a tour of Europe during which he interviewed hundreds of people for a new radio series.

Mr. Papp, with Mrs. Papp, who is NBC actress Mary Patton, and Noel C. Warwick, NBC recording engineer, spent the summer collecting interviews on a tape recorder. They recorded approximately 20 hours of interviews with 175 persons, material which will be used in a series of 13 quarter-hour programs now in preparation by the Joint Religious Radio Committee. Their trip was sponsored by Church World Service, a co-operative relief and reconstruction agency of the major Protestant and Orthodox churches of America.

Papp disagreed with the contention that the people of Europe are lazy, that they can recover if they will get down to work. They are working, he said, but they face a bitter winter after a summer which was disastrous to crops.

Mrs. Papp said she seldom saw children playing. "If they play, they get hungry," she explained. In England the group found that the egg ration was one a week—when one could be bought—and the bacon ration was one-and-a-half slices a week. A single good meal by American standards costs a month's wages for

a workman in some of the European countries.

Mr. Papp will direct production of the dramatic series, using the interviews as the core. He will continue production duties at NBC and teaching at Columbia University, where he has classes in advance production of radio drama.

RETIRED COLLEGE OFFICIAL DIES.

Rev. Judson L. Cross, former president of Tougaloo College, Tougaloo, Miss., died in Wellesley, Mass., October 20.

A native of Colorado Springs, Col., and pastor of churches in Connecticut, New York and Massachusetts, Dr. Cross retired last May after 12 years in the presidency of Tougaloo College—first Negro institution in Mississippi to receive a rating as a Class B college from the Southern Association of Colleges and Secondary Schools. Enrollment tripled—rising to 324 during his presidency, and a dormitory for girls was added to the institution.

FOR THE CHILDREN.

(Continued from page 10.)

should be some gay color—orange, pink, red, or yellow; the outside should have a contrasting color—black, gray or sage green. This, for the time, becomes an absorbing interest, but, of course, when done by children who are very young it will need constant supervision on the part of Mother. These brilliantly-colored pods should be included in the winter bouquets, so that the children will feel they had a large part in the preparation of the gifts, and a warm glow of satisfaction will be felt by each of them—also, Mother will know that her efforts were worth-while.

You will think of other country walks with Christmas in view. Baskets can be woven with grasses or rushes and later filled with nuts that the boys and girls have gathered. Or, the woven grasses may be formed into covers for glass jars and pots in which vines and hardy ferns have been planted. These colorful living plants may be found in the woods long after winter has come to stay.

Christmas preparations of all kinds are important in the life of the child. The wise mother is always looking ahead and planning ways and means for making the Christmas holidays a time for thinking of others and sharing with them. For best results we must begin this character-building experience when the children are very young—why not start now?

Why I Love Our Rural Church

By a Farmer Churchman
South Butler, New York

Although I live in this beautiful section of Central New York, close to the blue water of Lake Ontario, and just north of the scenic Finger Lakes, my home is on a fruit farm, within fifteen to forty minutes' drive of six small towns, and reasonably close to two large cities, where are fine churches. By fine churches I mean ornate architecture, pipe organs, trained and vested choirs, etc. In spite of this opportunity, I attend our little village church, nestling amid the tall trees on the brow of the hill.

In the first place I appreciate what this little old church has meant to this community for more than a century. I think of those grand old pioneers who sacrificed time and money to build the first wooden structure here, so that this community might be composed of Godfearing men and women. I recall that many outstanding men have preached here, leaving an abiding influence.

As you drive into our neighborhood from any direction, the church, well kept, and attractive, catches the eye; and the visitor naturally judges our community as being thriving, wideawake, and a desirable place to live. Since I want my community to be such a place, I want our church to be a beauty spot, a source of inspiration, a real worship center, and a help to every hungry soul. Unless I attend my local church and help to support it, and give my faith and confidence to it, and help my minister, I fail in building my community into the best possible place in which children can grow to manhood and womanhood.

I know, too, that I could not meet God any more surely in a cathedral than I do in our little gray church, where children come bounding in, and where little fingers sometimes bang the piano. I love our people, though sometimes I wish they recognized God's House a little more. But if they are to think of me as one who loves God and His house, if any influence I may have is to count for Him where He has let me live, I must attend my own local church.

The influence of every Christian in America is needed in his own community, and in the church in his own community. If we Christians worked with as much zeal to have our influence count for the Lord as those who are not Christians do for lesser interests, our nation would be a Christian nation not in name only, but in reality.

After all, we go to church not to meet friends, not to criticize the minister and the choir, not to be on parade, not to associate with the best people, not even to contribute to church work and missions, but to worship God.

We country folks are needed in our country churches. Our country needs us. God needs us. I am glad I am an American Farmer. As such I pledge my support to my rural church, to participate in all its activities as God gives me the ability so to do. And in my old beautiful, hilltop church I will worship God for whom it testifies and stands.—Congregational District News.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, NOVEMBER 13, 1947.

NUMBER 45.

The Call for Compassion

By THE REVEREND FRED BUSCHMEYER, Litt. D.

The call for compassion came to us as we saw total destruction spreading through the major portion of the cities of Munich, Frankfurt, and Berlin. It came to us as we saw women, old men and children crawling through the fields of Germany on hands and knees to gather up the few grains of wheat left after the harvest had been completed. It came to us out of the sea-flooded fields of Holland. It came to us out of the poverty and desolation of a small war destroyed village in the mountains high above Thessalonika, to whose people the Apostle Paul wrote the first letter to be preserved in our New Testament. It came to us out of the caves of Naples where hundreds of families live, six, eight, or nine members to the family, each family crowded into one small dirt-floored and vermin infested room, with never more than two beds. It came to us out of harvest fields all over Europe in which we saw not one single piece of modern farm machinery anywhere. It came to us out of the mere shells of churches in which devout and destitute people were worshipping in each of the countries visited. It came to us as we saw young people of a Displaced Persons summer camp rise from their rough tables and say their Grace of gratitude for a meal of thin soup, dark bread, and a meagre bit of vegetable. It came to us out of the words of our own American Educational Administrator for the American Zone in Germany as he explained to us that the best that their local economy could produce in the way of shoes was one pair of shoes per person every two years—and the winters are cold and long.

In the midst of these conditions, the parable of the Good Samaritan came to my mind again and again; and especially his words spoken to the innkeeper after he had made his initial attempt to care for the stricken stranger, "Take care of him; and whatsoever thou spendest more, . . . I will repay thee."

The call for compassion still comes out of England and Europe two years after the war. If it was worth our Christian efforts to keep these people alive in the midst of war, is it not still worth our while to give them strength, and courage, and a consciousness of our Christian concern, in these fateful days when they and we together, must lay the foundations for the future?

I cannot read my New Testament in a vacuum. If it contains a Gospel of Life, and the promise of a more abundant life for all of God's children, then I must read it in the light of the needs of the living present. It is in the living present that I hear the Master's words, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." What will your response be?

NEWS AND VIEWS

LEADERSHIP TRAINING AT SUFFOLK.

The Worker's Council of the Suffolk Sunday School is arranging for a week of leadership training, Nov. 17-21. The seven neighboring pastors and their Sunday Schools—the Revs. R. E. Brittle, H. E. Crutchfield, I. W. Johnson, Robert M. Kimball, C. Shannon Morgan, Will B. O'Neill, and Wm. L. Wood, have been invited to help fill up the four classes. Courses will be given in Children's Work, Mrs. Robert M. Kimball; in work with Juniors, Miss Elizabeth Chicoine; Young People, Miss Nora Butler; and a course in Bible by the writer. The classes will begin on Monday evening at 7:30, with two sessions nightly, closing at 9:30. Anyone in this section is invited to attend.

JOHN G. TRUITT.

EASTERN NORTH CAROLINA CONFERENCE.

The Eastern North Carolina Conference met in its 122nd annual session at Turner's Chapel Christian Church, near Sanford, N. C., October 21-22, 1947. Most of the churches were represented by delegates or sent report by letter. The attendance was good on the first day, but as seems to be the usual practice in most of our conferences—the second day's attendance was cut considerably. Rev. R. T. Grissom, host pastor, and his people were gracious hosts and a good spirit of Christian fellowship prevailed.

Reports from committees indicated concern and interest in the life and work of the Church, and the annual address of President Frank Apple was a renewed challenge to deeper devotion and more earnest service through the Church.

Collections for Missions and Benevolences were better than usual, and the majority of the churches will pay in full all apportionments for the conference year 1946-47.

The Conference was inspired by the addresses of Rev. Carl R. Dille of Africa. Mr. Dille and his wife are products of the former Christian Church and were the first missionaries commissioned for service under the American Board after the merger of the two denominations.

The Conference considered the proposal to unite the Congregational

Christian and Evangelical and Reformed denominations, and the delegates voted favorably on the question.

WESTERN NORTH CAROLINA CONFERENCE.

The Western North Carolina Christian Conference held its 77th annual session at the First Congregational Christian Church, Albemarle, North Carolina, November 5-6, 1947. Rev. H. V. Cox, of Ramseur, presided over the sessions which were well attended. Thirty-three churches were represented by delegates and the remaining number were represented by letter or report.

Laymen were elected to three important offices by the Conference: President, Mr. George T. Gunter, Trinity; Secretary, Mrs. F. C. Lester, Asheboro; Treasurer, Mr. Cyrus Shoffner, Liberty. Mr. Gunter and Rev. E. Carl Brady were nominated to serve on the Executive Board of the Convention.

Mr. and Mrs. James M. Hess, missionaries to India, were guests and brought vivid and challenging messages concerning the Christian opportunities of independent India. Addresses by Dr. L. E. Smith, President of Elon College; Mr. C. D. Johnston, Superintendent of the Christian Orphanage, brought before the session the opportunities of our churches in two important areas. The Conference

(Continued on page 15.)

VALLEY CONFERENCE STANDING COMMITTEES 1947-48.

Executive—R. A. Larrick, R. A. Whitten, J. C. Bradford, G. H. Veazey, R. O. Rothgeb, R. E. Newton, S. E. Madren, R. D. Coulter, E. F. Showalter, M. L. Seldon.

Ministry—R. A. Whitten, R. E. Newton, G. H. Veazey, S. E. Madren, R. D. Coulter.

Home Missions—C. W. Louderback, J. M. Lohr, E. M. Spitzer, M. A. Dofflemeyer, Russell L. Smith.

Foreign Missions—R. E. Newton, Miss Verdie Showalter, Mrs. N. F. Painter.

Evangelism—Clarence A. Phillips, Miss Dorothy Foltz, Miss Ella Pickering.

Religious Literature—R. D. Coulter, Walter E. Brill, Miss Mabel Higgs.

Christian Union—S. E. Madren, Mrs. W. J. Muse, Mrs. Joseph Frazier.

Sunday School and Pilgrim Fellowship—H. E. Liskey, Willie Madren, Miss Betty Showalter, Miss Gene Fahnestock, Miss Amy Louderback.

Woman's Board—Miss Verdie Showalter, Mrs. R. A. Whitten, Mrs. A. W. Andes, Mrs. J. E. Bryant, Mrs. Clyde R. Miller.

Social Service—Mrs. S. E. Madren, Mrs. Oscar J. Sours, Mrs. Orville Hoover.

Apportionment—L. H. Hook, E. A. Showalter, B. F. McDaniel, O. W. Andes, Mrs. R. A. Larrick.

Temperance—Mrs. B. F. Sine, Mrs. Carroll Monger, Mrs. Jacob Coffman.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

QUESTIONS AND ANSWERS REGARDING THE MERGER.

By WM. T. SCOTT, *Supi.*

We have heard earnest questions asked and have seen earnest searching for answers regarding the issues involved in the proposed union between the Congregational Christian and Evangelical and Reformed denominations.

Whether we are for or against this particular merger, both the former Christian and Congregational Churches have long been committed to the cause of Christian union. We cannot, therefore, turn aside lightly from the issue before us for answer. If we are true to the teachings of the *Principles and Government of the Christian Church*—under which the Southern Convention, its Conferences and Churches operate—or true to the deals and pronouncements for Christian Union by both the former Christian and Congregational Churches, we must face this issue, give it our best, honest thought, praying for the guidance of the Holy Spirit ("who takes the things of Christ and shows them to us") and then exercise our right and duty to register our honest conviction for or against the merger, OR renounce our belief and the teaching of our denomination regarding Christian Union, disclaiming any right of Christ to pray that His followers be one!

Therefore, it is our earnest purpose to endeavor to throw as much light as possible on the questions raised. Questions regarding the matter of VOTING ON THE UNION, and the rules of the proposed United Church of Christ applying to THE MINISTRY have been raised with us more frequently than any other. We attempt here to answer these questions. We will welcome your comments and other questions. In further issues of THE CHRISTIAN SUN we will endeavor to answer further questions.

The Conference officers or the Superintendent of the Southern Convention will endeavor to fill all requests of local Churches for visits from persons informed on the merger, both from the Congregational Christian Churches and the Evangelical and Reformed Church, to answer questions and to discuss the issues involved in the proposed merger. No individual or Church should hesitate to ask questions and otherwise en-

deavor to become informed on the matter before voting for or against such an important matter as Church union is to former Christian Church or Congregational people, who have always championed and led in attempts to answer the prayer of our Lord "that they may be one." In all such inquiry, however, it is not too much to expect of people who wish to ask questions—that they keep an open mind. It will be just as wrong for an individual Church member or delegate to Conference or Convention to vote for or against the union because he has a closed mind or prejudice as it would for him to fail to vote at all.

I. Voting on the Proposed Union.

It is suggested by the BASIS OF UNION, and urged by the General Council of Congregational Christian Churches, that our local churches, Conferences, and the Southern Convention study, discuss, and register their (separate) approval or disapproval of the union as proposed and outlined in the BASIS OF UNION.

LOCAL CHURCHES should take their vote and send the result either to their Conference Secretary, or to The Southern Convention Offices, Elon College, N. C., before April 1, 1948. It should be clearly understood that the local church vote will not bring or defeat the merger in itself, but these votes of local churches throughout the country will be totaled and unless of the total number of local churches voting seventy-five per cent of them vote favorably it is doubtful that the General Council in session in 1948 would vote for the merger. (Please read the concluding paragraphs under this section.)

Conferences (called Associations in most other areas of the Congregational Christian denomination outside the Convention) and the Southern Convention (called Conferences outside the Southern Convention) should likewise take their vote and register it before June 1, 1948. (See following paragraphs.)

"It is recommended that the General Council of Congregational Christian Churches vote approval if seventy-five per cent of the conferences voting, seventy-five per cent of the Associations voting, seventy-five per cent of the Churches voting, and seventy-five per cent of the members

voting have already approved the Basis of Union.

"The actual union would probably follow in the early Autumn of 1948, the first step being the official uniting of the General Council of the Congregational Christian Churches and the General Synod of the Evangelical and Reformed Church. This ceremony would take place in some appointed city and other gatherings celebrating the union would probably be held in other important centers throughout the country." (Note: In the case of the Evangelical and Reformed Church, the procedure for approval of the union is—approval by their General Synod and two-thirds of their area synods.)

(Quoted from THE BASIS OF UNION, page 3.)

II. The Ministry and the Calling of Pastors.

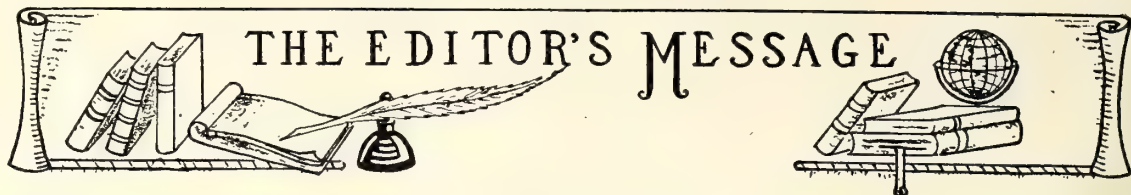
The question as to how the local Church, candidates for the Ministry and pastors will be affected in the event of the Union has been of central concern to local Church and Conference groups discussing the Basis of Union. This is a vital question and one which should be faced honestly. In regard to this question, as well as others, the words of the Basis of Union should be studied. Regarding this matter, the Basis of Union speaks as follows:

1. Candidates for the Ministry. Licensure and Ordination.

"Candidates for the Ministry, after the Union, and until a standard method is provided by the constitution (See note a. below), shall have the same status, and be licensed or ordained as ministers by the Associations or Conferences and Synods in the same way, as before the union. The standard method shall provide for ordination by authorization of the Conference or Association and normally upon the call to a Congregation." (See note b. below) (VI-A).

(Note a. The Constitution is to be prepared by a committee of the General Synod of the United Church of Christ, which "shall in no wise abridge the rights now enjoyed by the Congregations," and which shall be declared in force when it shall have been ratified by not less than two-thirds of the former Congregational Christian Churches voting and by not less than two-thirds of the former Evangelical and Reformed Synods. (See Basis of Union II-F, X-B).

(Note b. This method is almost identical with the practice of the Southern Convention. In the Convention, the Conference approves the
(Continued on page 13.)



MEDIOCRE INSTITUTIONS?

Dr. Sankey L. Blanton, dean of the school of religion at Wake Forest College, spoke at the Baptist General Association of Virginia which was held last week in Roanoke. The gist of his message was this: "We cannot serve the Lord Christ with mediocre institutions. Unless we put money, loyalty and love into our Baptist institutions we'll be out of the picture before long."

Dean Blanton spoke advisedly. We need to realize this sober truth as one of our institutions, Elon College, faces a financial crisis. Neither the genius of our Christian gospel nor the demands of our age permit us to "serve the Lord Christ with mediocre institutions." For us, as with Baptists, "money, loyalty and love" are the passports to continued service. Let these considerations prompt our individual and corporate response to Elon's call for assistance.

TEAMWORK PAYS OFF.

Teamwork pays off daily in countless homes and endeavors, in domestic and multi-lateral relations. Ordinary teamwork is not spectacular, but gets results in approximate proportion to its intelligence, integrity and intensity. Great dividends are realized through consistent teamwork between church and state, church and school, capital and labor, etc. Spectacular results appear occasionally.

Drs. Carl and Gerty Cori, two of the three co-winners of the 1947 Nobel prize for medicine, attributed their award to family teamwork. The Czech-American scientists have worked together since they first met in medical school at the University of Prague. A few months after graduation in 1920, they married and their collaboration in biological-chemical research began in earnest. Dr. Carl is quoted as saying: "Collaboration is advantageous. Science is such a big field and there are so many implications. A good scientist wants to develop a field with all its aspects and it takes years if he goes it alone." The Coris climaxed their work begun in November, 1935, by the discovery of a new enzyme, phosphorylase.

Teamwork on new and unprecedented scales will result in the progressive amelioration of social ills. Teamwork between nations and between denominations are prerequisites to the realization of the Kingdom of God on earth.

WHAT IS CHARACTER.

The cultivation of Christian character is the primary task of the Church. We have taught that Christian character is a sufficient test of fellowship and church membership. The church has cultivated and inspired many characters of true greatness.

And yet character is a rather vague term. How is it produced? What are its essential elements? Those

who are in the character-making business should have a clear conception of the desired results and the means by which they are achieved. What are the criteria of well-balanced and well-developed character?

The Church and the school are working with the same pupils, and each may learn from the other. The John Marshall and Thomas Jefferson High Schools in Richmond are currently rating the character development as well as the scholastic standing of their student body. Ratings for character and aptitude appear on their reports. The following listings indicate the scope of character study and formation:

(1) shows initiative and originality; (2) has special aptitude for this subject; (3) follows directions carefully; (4) effort deserves commendation; (5) has ability but effort is poor; (6) daily work should be prepared promptly; (7) needs to attend more regularly.

Also, (8) co-operates, shows intelligent respect for authority and maintains self-control; (9) has an attitude of indifference; (10) needs to develop a sense of responsibility; (11) should have more regard for the rights of others, and (12) needs to improve in courtesy and self-control.

A BISHOP'S TESTIMONY.

The Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church in the United States is touring the Southeastern dioceses of his denomination. He stopped in Richmond to visit his godmother and confer with church officials. When asked by reporters for a statement, he gave this testimony: "The pagan world in which we live is in a position to say to the Christian Church in its disunity, 'Physician, heal thyself'. I have a very strong feeling that a united Christian voice is the only voice to which all of the world would listen. How can the church preach unity to the nations of the worlds from its own disunity?"

As to the question of union of the Protestant Episcopal Church and the Presbyterian denomination, Bishop Sherrill noted that the differences between the two are "ecclesiastical and not on matters of faith." The extended time during which this proposed union has been studied and the fact that it has by no means approached consummation indicate that the ecclesiastical differences are paramount if not insurmountable.

While there are obvious and admitted differences and difficulties in our union with the Evangelical and Reformed Church, we may be grateful that there is no major ecclesiastical problem to delay or circumvent its realization.

All worthwhile men have good thoughts, good ideas and good intentions—but precious few of them ever translate those into action.—John Handcock Field.

The Proposed Merger

By ROY C. HELFENSTEIN, D. D.

The proposed merger between the Congregational Christian Churches and the Evangelical and Reformed Churches has been in the minds and hearts of leaders within both groups for many years. Though for half a century leaders within each group have cherished the hope that someday the respective groups might "become one," not until 1940 were definite steps taken in consideration of the possibility of the groups merging their forces.

Christianity is "A Fellowship" of men and women who are in love with Jesus Christ, and hence should be in love with each other. The people in the early Church conducted themselves in their relationship with each other in such a way that people outside the fellowship were forced to declare, "Behold how these Christians love one another." It would be a thousand pities if in the modern world Christian groups would treat each other in such a manner that those outside the fellowship of the Church would be justified in saying, "Behold how these Christians suspect and discount one another."

In order for the various denominations today to prove to the Modern World that they are Christians, they are compelled by consistency to seek and to promote Christian Unity in order that they may share with each other "what they have in differences." Christian Unity seeks to gather into one body of teaching all Christian truth and into one fellowship all Christian believers. Because of larger knowledge and better understanding the very things that once divided and separated Protestant Groups should now unite them and bring them together. The ocean at one time was thought to separate the different continents of the world from each other, but today because of man's larger knowledge and better understanding, we realize that instead of the ocean separating peoples it unites them—instead of longer being a barrier it now provides opportunity for contact. Just so, the differences which in time past separated the denominations from each other and divided the denominations from each other—now in the Providence of God and in the light of fuller understanding should inspire the desire for and provide opportunity for contact and approach between all branches of the Protestant Church. "In Union there is strength" for religious faith as for everything else. And so far as

the differences of theological opinion are concerned, within every denomination there are as many shades of theological opinion among both clergy and laity as there are between the various denominations themselves. Every denomination has within its own circle more than the traditional "57 varieties" of theological opinion. No religious leader today could be so naive as to think that any denomination has uniformity in theological thought. But that fact has not militated against denominational fellowship. Neither will theological differences militate against the fellowship of a United Protestantism, for the spirit of Jesus Christ in the hearts of his followers makes them rise above theological differences into the unity of Christian love and service.

Christian Unity does not seek its goal by the process of elimination but by the process of assimilation. Christian unity does not seek to find the lowest common denominator of creedal statement, but instead it seeks the highest numerator of Christian thought and expression. Christian Unity recognizes the fact that there is good in all denominations and that no one denomination has a corner on divine truth. The sin of exclusive denominationalism too long has justified each group in putting its "light under a bushel." In the days of men's ignorance God winked at this offense against His Son and against humanity, but today He calls the denominations to repent of their weaknesses occasioned by their divisions, and to bring forth the spirit of Christian Unity as evidence of their repentance. Indeed it is little short of blasphemous for the divided Church longer to pray and plead for a United World, until the Church itself gives a united front to the world. Unless there is sincere effort made soon by the churches to set the example of Unity before the nations of the world, they will forfeit their right even to ask for or talk about a United World.

The most appealing reason for our uniting with the Evangelical and Reformed Church is not what our denomination will get out of it, but what can it put into it,—the rich heritage it has to share. And the same holds true for Evangelical and Reformed Churches—the most challenging reason why they should favor the merger is the fact of the rich heritage which they too have to share. God forbid that the slogan

"Get! Get! Get!!!" should longer obtain among Christian groups! "Give" and "Share" are the Christian verbs.

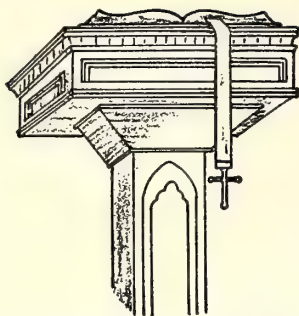
Christian Unity insists that as Christ, during His earthly ministry, welcomed into His fellowship all who sincerely loved Him, so also today should every church that bears His name welcome into its fellowship all his disciples. Christian Unity declares that as The Lord's Supper is "The Lord's Supper" it is a serious matter to deny that privilege to any one who is in fellowship with the Lord. Who are we that we would exclude from our fellowship as disciples of Jesus any individual or any group that He would include or has included in the broad sweep of His invitation, "Whosoever Will"?

Any church within either of the two groups concerned about the proposed merger would without hesitation, but with delight, welcome into its fellowship individual members or even an entire congregation of the other group. Neither group can rightly feel that it possesses a superior type of Christian character. Before God each group stands on equal footing through the merits of the same Christ to whom both groups have pledged allegiance. Many are asking the question, "If churches of both denominations gladly welcome into their fellowship, individual members and families from churches of the other denomination why should there be a question about the desirability or the propriety of the respective denominations, as such, uniting in a common fellowship?"

The consummating of the merger between the Congregational Christian Churches and the Evangelical and Reformed Church into the United Church would throw wide open the door for other like-minded groups to enter into the fellowship of this United Church, and thereby a long stride would be taken toward the realization of a United Protestantism in America.

The late Bishop Gore declared shortly before his death, "If the present day denominationalism is not abandoned for the Christianity of Christ, the world will revolt from Christianity—from real Christianity as well as from what is but conventional Christianity, and from its moral principals as well as from the intellectual dogmas." Those words may be more the pronouncement of a prophet than many would like to think.

Not until the Books of Judgement unfold will it be known how tragic—
(Continued on page 13.)



THE CHURCH OF THE FUTURE.

A Sermon

By REV. CARL HEATH KOPF.

"I am speaking concerning Christ and the Church."—Ephesians 5:32.

I

If "history is the lengthened shadow of a man," then the history of the Christian Church should be the lengthened shadow of Jesus. But in many churches Jesus is set in the shadow, instead of the church standing in his shadow. The farther away we get from the earthly life of Jesus the temptation grows stronger to obscure Jesus by doctrine and complex theology.

But let the simplicity and radiant power of the life of Jesus come back into the center of our preaching and teaching of religion, and there will be a revival of devotion and loyalty to the real Jesus that could shake the world and turn it to God. The primary business of the church is to make the Christ of the Gospels known and loved and followed. Nothing else the church does is so important. "I, if I be lifted up, will draw men unto me," is the bold statement of Jesus but it is proved in the history of religion, for wherever Jesus is given the primacy and exalted above all other interests, he draws men in glad loyalty to his will and ways.

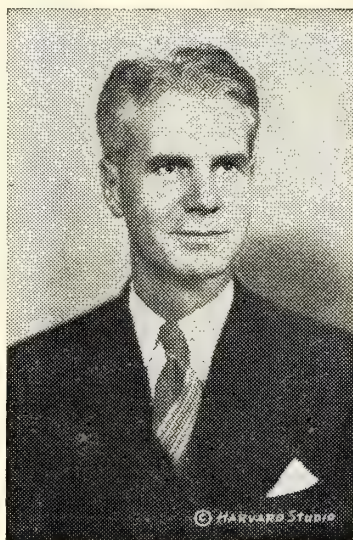
But what were the particular qualities of life which Jesus stood for and which the church of the future ought to stand for?

II

Jesus stood for voluntary allegiance rather than compulsory. "Whosoever will, may come" was the word, not "Whosoever won't must come." Jesus did not force any man's discipleship. Unless we open our hearts to Christ he will not force his way in. As in Holman Hunt's picture "The Light of the World," Christ stands at the door but the door can be opened only from the inside. It is this voluntary aspect of religion that needs to be underlined in a world where compulsion has spread like wildfire. We have never talked so glibly about freedom, yet never have so many people

been in slavery, forced to do what they neither choose nor wish. Men go to war because they have to, not because they wish to; high taxes are paid not because of willingness but because of compulsion. Let religion keep open one area of voluntary action, the area of personal decision in things of the soul.

We cannot be driven into the Kingdom of God. Only by free choice can we become useful children of the living God. Whenever religion becomes compulsory rather than voluntary, it loses the very core of its power. Compulsory chapel services have probably alienated more people from devotion to God than they have led into closer communion with God. One remembers college compulsory chapel services with students signing



CARL HEATH KOPF

Became minister of the First Congregational Church of Washington this November. Mr. Kopf came to Washington from historic Mt. Vernon Church in Boston. He may be heard at both Sunday morning and evening services in First Church which is located at 10th and G Streets, N.W.

slips to indicate their attendance, in body, but no slip could prove they were present in spirit or mind. Sunday papers and textbook lessons for Monday were often read in the back pews during the sermon.

We live in a day when heavy pressure will be put upon men and women to make up their minds for them. We shall be told what to do with our time, with our money, with our lives. In such a day as this let the church of the future keep alive the flame of voluntary action, the spark of inner conviction, the still, small voice of conscience which may be the voice of God.

III

Jesus stood as conscience for the person and the world. Here is the second task of the church of the fu-

ture, to be a conscience for the individual and for society. Jesus knew that some things were eternally wrong and other things eternally right. The modern church tends to straddle most issues and tries to be so well-rounded that often it has no good point. The church is a place of worship, but it should also be a place of prophecy, where the ethical issues of personal and public living are clarified and where people find some help in holding the conscience in line with God's will and the way of Christ. Many churches have abdicated this function of religion and have become weather vanes showing which way the wind is blowing instead of guide posts showing which way the soul ought to go.

But in what areas of living can the church speak with a clear voice of conscience? The first is the area of personal character. Already we see the harvest of crime and dishonesty and deceit which a turbulent time like this is likely to produce. People make excuses in wartime for cutting corners in work or character. How we need men and women who can be depended upon to tell the truth, to live the truth, and deal honorably with their friends and relatives and neighbors and enemies and casual associates.

The second place where strong speaking of conscience is needed is in the home. The divorce rate is rising, a sure indication that many of our homes were not built on solid foundations. Homes are split apart by the war and need higher ideals instead of lower to hold them together spiritually. Let the church make it clear that it takes patience, very deep love, loyalty, forgiveness, sharing of trouble and work, and a strong religious center for the home, to build a family fellowship that will stand the pounding of modern life.

Or look at our deep need of conscience on the whole liquor problem. Nobody seems to know how to deal with it, yet everybody knows America is drinking too much, and everybody knows somebody whose life is well nigh ruined by what alcohol has done to him or to someone he loves. Every minister I know faces this problem almost daily in his ministry to people in trouble. Our only hope is a growing conviction that the truth needs to be told about alcohol, and hard work needs to be done among young people so that, not starting to drink, they will not be faced with the problem of having to stop. The church should lead, instead of standing dumb and silent in the face of this alcoholic flood; the church should lead in making clear what will happen to our

(Continued on page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

Holly Neck Church had a celebration! And what a great and good day it was! It was time for a celebration, for two hundred years ago that sacred spot had been properly decided to a church, and continuously since then the generations have turned to it for prayer and praise. Their present pastor, Rev. H. E. Crutchfield, seemed very happy and handled the program in a most excellent way.

Let me tell you who have never been there that it is a beautiful site, situated on a neck of high land between two swamps, surrounded by towering oak, and hickory, and cedar, away from town and at the junction of two public roads—one of them hard surfaced. It is in the center of some of the finest farmlands of Nansemond County, and if you can visit that place without being impressed with the beauty of the church, its lawn, its "God's Acre," and its fragrant, deep forest, you will be different from many who have made their way there within the last two centuries.

This is not any attempt to recount history, for no doubt that will be done by historians in due time, because with the aid of Mrs. B. D. Jones in collecting materials and data Miss Gladys Yates of the Suffolk High School faculty had prepared an appropriate historical sketch. There was a morning service with beautiful music under the direction of Mrs. J. E. March, and an address by Dr. N. G. Newman, a former beloved pastor; and the sermon by the pastor, Rev. Henry E. Crutchfield.

At noon there was a lovely picnic dinner served to several hundred members, former members, visitors, and friends. The expeditious and orderly manner in which all were served was only excelled by the bounty and deliciousness of the food. Pastors and representatives of several churches enjoyed this occasion as well as the morning and afternoon sessions.

The afternoon session included the historical sketch read by Mrs. B. D. Jones, chairman of the program committee; a talk by Mrs. W. E. Wiseman, of Greensboro, N. C.; greetings from Elon College by President L. E. Smith; a lovely solo, by Miss Eloise Holland, of Holland, "How Lovely are Thy Dwellings"; and greetings from several neighboring churches.

Perhaps some of the adjectives in this article found their way into it be-

cause of the fact that it is the home church of the wife of the writer of this letter, or maybe because so many members and leaders of the Suffolk Church look on Holy Neck as the church of their parents and grandparents. However that may be, it is and has been for many years a great church of a good people. Long before many of our rural churches had their own parsonages Holy Neck had a full-time pastoral service, and a parsonage of their own. Like many of the rural churches of Eastern Virginia it stands humbly but rightly in the fore front of culture and service.

JOHN G. TRUITT.

LAYMAN CHIEF REPORTS ON SOUTHERN CONVENTION VISIT.

The days from Sunday, October 5, through Thursday, October 9, were really enjoyable since during that time it was possible to begin a real visit to the Southern Convention, beginning at the church in Winchester and working down through Virginia to the city of Asheboro, North Carolina, and ending there in a supper rally with the fine men of the neighboring churches.

The morning service at Winchester was sponsored by the laymen of that area, and Mr. Larrick was the presiding officer and did an excellent job. Various men of the church participated in the services and it was a good occasion for all. The attendance was approximately 150 and was a little bit better than the average according to some of those who were present.

In the afternoon, after a lovely drive through part of the Shenandoah Valley, a group of some sixty people met together at Newport Church for service at 3:00 o'clock. The singing was excellent and the pianist was a little girl eleven years of age who was quite an important person in the community.

Going to and from the church it was possible to meet with a good many of the local citizens and particularly to be the guest of Mr. and Mrs. Charles W. Lowderbach at their farm home near Shenandoah, Virginia. We sat down to a good old fashioned chicken dinner with our friends, both the Rev. and Mrs. Newton, Mr. and Mrs. Larrick, and Mr. George D. Colclough and enjoy a real Southern hospitality dinner.

Following the fine meal and the conversation, we then drove on down to Lindville which is not very far from Harrisonburg. There at 7:30 approximately 60 men gathered together to enjoy some good old-fashioned hymn singing and to take a part in the laymen's program for that night.

On the next day, Mr. Colclough and I drove 250 miles down to Suffolk and to enjoy a meeting with 175 laymen in the church of the Rev. John Truitt.

The meeting at Henderson had a small attendance but the interest of those men, as shown by their questions and participation in the discussion at the end of the address, was most heartening. It seems that the men there are busy as are the men all over the States, and once they catch the interest of doing something in the church, it is a mere matter of giving them something to do to keep them at the job.

The following day the men of Sanford and vicinity met together at 6:00 at the church for a grand dinner and a good meeting. There was a bit of singing and the men seemed to want to sing more. The presence of some thirty-five men was a good indication of the growing interest in the work of the church by laymen. This church is thinking about building an addition in order that they may do a better job to meet the needs and interest of the people in the locality.

The last meeting of this trip was held at a dinner meeting at Asheboro, at which there were present some 75 or 80 laymen. The meeting was an interesting one, and after an excellent dinner and some singing, the address was given and a bit of discussion entered into.

During the entire week some hundreds of miles were traveled, perhaps more than 1,000, and a chance given to talk personally, or in a group, to some 568 men. In all of these contacts there was a sign of growing interest in the church and a desire to help the ministers do the job that is in front of them. The State office, as well as the State Convention Chairman, of men's work have done an excellent job in promoting the program. It is hoped that much good will come from the meetings.

A tribute of praise should be given to the State Superintendent of the Southern Convention, Rev. William T. Scott, and also Mr. George Colclough, who is the chairman of the men's work in the Southern Convention. In every meeting they pre-

(Continue on page 11.)

News of Elon College

By PRESIDENT L. E. SMITH.

PASTORS AND PARENTS OF CONGREGATIONAL CHRISTIAN CHURCHES.

There are more children in the public schools of this country than ever before. There are more seniors in the high schools across the country than we have ever known. A greater percentage of high schools graduates are going to college or will want to go to college than the system of higher education has yet experienced or than the colleges have been expected to provide for.

There is also an increasing number of G. I.'s who are applying for entrance in our colleges. The colleges themselves are crowded. Rooms and other facilities are limited and competent instructors at the college level are exceedingly difficult to find and more difficult to secure. Experts (I use "experts" advisedly) tell us that these conditions will continue certainly to 1950 and possibly to 1960. I agree with these opinions. There are more young people who want to go to college, and there is more money to be had by the average family with which to pay its children's way in college than in previous years. All of this means that our colleges as they are today will be utterly unable to admit all the young people eligible for college who want to enter.

Elon College is our institution of higher learning. It was built for the public. All young people eligible for college are invited, but as a church, we are particularly interested in our own young people. We want them to go to our own college. Not only will they receive first-class instruction and careful guidance, but they will have the privilege of meeting and knowing our young people from other churches in different sections of the country. In this way they will acquire universal acquaintance and form a solidarity of interest in our own church program.

At Elon College we are most anxious to have the young men and young women from our own church homes. Now is the time for pastors and parents who have high school seniors who plan to enter college to begin to talk with these young men and young women about going to college, about preparing for higher and better things of life, about making application for entrance, about applying for entrance in Elon College in September 1948.

Applications are already being received in numbers; the greater part of which are from a distance—a very few are from our own church.

Brother pastor and brother parent, of our own church, please write now. Don't wait until a few weeks or a few days before college opens and then write, "I have a fine young person, a good student. This student would be an honor to any college. I want to see him enter Elon. Could you possibly make room for him?" This is fine. We want your interest. We want you to write, but please do it now while it is possible to have these young people admitted and secure good accommodations.

STALEY-ATKINSON-NEWMAN MEMORIAL FOUNDATION.

Elon College's appeal to churches and individuals of the churches for payment on the Staley-Atkinson-Newman Memorial Foundation is meeting with favorable response in certain sections. Since last week the following churches and individuals have sent in payments on their voluntary quotas:

Windsor Christian Church	\$ 300.00
Union (Surry) Church	 19.00
Eure Church by Allen E. Askew	 25.00
Pleasant Union Church	 12.00
First Church, Norfolk, by Mrs. J. Monroe Harris	 20.00
Mt. Auburn Church by J. A. Kimball	 100.00
Liberty (Vance) Church by M. L. Grissom and Mrs. S. F. Journigan	 25.00
Newport News Church	 366.25
Winchester Church	 150.00
Wake Chapel Church by K. B. Johnson & Sons	 500.00

These contributions were much needed and greatly appreciated. We have bills coming due on the new power house without funds to meet them. If the churches of the Convention could really realize the seriousness of the situation at the College and its immediate needs, I am sure they would respond quickly and generously.

APPORTIONMENT GIVING.

The North Carolina and Virginia Conference convenes Tuesday, November 11. This is the last conference in the Convention to meet in annual session during this conference year and this conference will have met and adjourned before this message reaches the reading public.

The total apportionment for the College is \$12,500. To date, including this week's report, we have received \$9,415.50, which means that we are still more than \$3,000 from the goal. It is suggested that the members of our church consider the amount apportioned for our other interests and compare the apportionment with the amount contributed and then consider that out of these funds the College is asked to contribute \$750 for the publication of THE CHRISTIAN SUN and in addition to give free tuition to all students enrolled in Elon College preparing for full-time Christian service. There are twenty-six enrolled in the College this year who are eligible for these considerations. All of this means that the College, out of the funds contributed, must pay back to the church more than \$3,000 which, if the entire apportionment should be received, would leave the College less than \$9,500, as the net contribution from its church in comparison with the large amounts given for other institutions and causes. It would seem that we are falling short of our obligation to our own College. The College is grateful for every consideration and assistance.

Previously reported \$9,218.44

Sunday School.

Va. Valley Conference:
Mt. Olivet (G) 3.37

Churches.

Eastern N. C. Conference:
Wake Chapel 119.15
N. C. & Va. Conference:
Asheville 2.00
Berea 26.00
Hebron 6.54

Western N. C. Conference:
High Point, First 20.00
Needham's Grove 20.00

Total \$ 197.06

Grand total \$9,415.50

One hundred Protestant mission boards and agencies in the U. S. and Canada spent \$32,829,804 on overseas mission work in 1946, according to Dr. Wynn C. Fairfield, general secretary of the Foreign Missions Conference of North America. Of that amount \$19,754,976 was sent to foreign fields by mission boards representing seven denominations. These seven were: General Conference of Seventh-Day Adventists, \$4,570,096; Southern Baptist Convention \$4,498,413; Methodist Church \$3,858,553; Presbyterian Church in the U.S.A., \$3,334,934; Assemblies of God, \$1,351,318; Protestant Episcopal Church, \$1,204,244; and the Congregational Christian Churches, \$937,518.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

NEWS FROM SOCIETIES.

BETHLEHEM.

The Woman's Home and Foreign Missionary Society of Bethlehem Congregational Christian Church of Nansemond county, Virginia, are happy to report a very successful year under the capable leadership of Mrs. T. D. Dilday as President.

Our Spiritual Life Programs have been very interesting throughout the year under the leadership of Mrs. R. O. Luter, assisted by Mrs. Roy Mizelle, Mrs. Paul Yates, and Mrs. J. E. Harris.

Our Missionary Society being in three circles, we have used a portion of the Bible Study Book, *The Divine Fatherhood* as the devotionals at each meeting with the assistant Spiritual Life leader in charge.

The Home Mission study book *Portrait of a Pilgrim* has been read and passed around from one member to another in our circle.

On March 18th, the Home Mission study Book, *The Fine Art of Using* was reviewed at the church by Mrs. Thomas Woodward of Suffolk, Va. This was truly one of the outstanding events of the year—with three other of our sister churches—Berea, Cypress Chapel, and Oakland Christian churches—all combined. The spirit of "Who Is Thy Neighbor?" has been carried out in all of our year's work.

The Foreign Mission study book, *India at the Threshold*, was reviewed at the church September 11th by Mr. James McLemore of Suffolk, Va. This meeting was held at night and the families of Cypress Chapel joined with the families at Bethlehem and enjoyed the interesting and inspiring messages, since Mr. McLemore was stationed in India during the war as a member of the U. S. Secret Service. He told much of his experiences while there.

This past year we have all had great interest in the Shaowu Mission. The Thank Offering program and Thank Offering surpassed any that we had ever had. Not only was the Thank Offering made for the Jacksons, but other offerings and gifts sent to support them.

This past summer we had a delegation of six besides our pastor to attend the summer School of Missions at Elon. A delegation of 20 attended

the Spring Rally. For our Friendly Service this year we have sent gifts to Carroll County, Franklinton Institute, and money and clothes to Elon Orphanage. For the sick and shut-ins in our community, the past year, our society sent 1306 cards, 285 trays, 472 flowers, and 1264 visits were made.

Very liberal donations have been made to the Religious Education; Red Cross, T. B. and Cancer Drives. We have raised money selling brooms, various home made items, using the Piggie Bank, and serving dinners and suppers.

The entire society has averaged 60 per cent for the yearly attendance.

A good delegation is expected to attend the Conference at Waverly, Va., October 3rd, since we had 28 to attend last fall's conference.

We started the year's work with 70 members and we end with 70 members. We gained four new members, but during the year we were most unfortunate to lose four of our beloved members, some of whom had been with us for many years. For each of them a memorial was given as follows: Mrs. J. C. Pierce, Mrs. Isaac Piland, Mrs. Bettie Cullifer, Mrs. C. R. Howell. A Memorial was also given for Mrs. C. H. Rowland, our first Eastern Virginia Conference President.

This completes the year's work with all requirements for Standard of Excellence exceeded, and as we count our blessings, we have a feeling of sadness over those who passed on to their reward, and we write the following poem in their honor.

When all our hopes are gone,
'Tis well our hands must still keep toiling
on for others' sake;

For strength to bear is found in duty done,
And he is blest indeed who learns to make
The joy of others cure his own heart-ache.

MRS. HARRY F. SCHADEL,
Secretary.

* * *

BETHLEHEM JUNIORS.

The Bethlehem Young People's Missionary Society has had a successful year. We have or will have met all the requirements for the Standard of Excellence.

We have contributed willingly to the Red Cross, Tuberculosis Association, and the Carroll County project. We also sent our Thank Offering to

the Jacksons to help benefit them with their inspiring and wonderful work in Shaowu, China.

We met with two of our sister societies (Cypress and Liberty Spring) and reviewed our study books together. Our mission study book was taught by Mr. Tom Odom, who spent some time in India while serving our country in the Navy. He also had an interesting display of articles from India.

The Christian and Race was taught by our own young people, one from each of the three societies. We enjoy studying our books with other young people. It helps carry on good fellowship among ourselves and our churches.

We had our public service at Easter—a very appropriate song service.

Our pastor, Rev. R. E. Brittle, is to teach our Bible study, *The Divine Fatherhood*. All in all, we feel we have had a good and profitable year thus far.

Mr. Harvey Harrell has been our leader, and we have had a fairly good attendance throughout the year.

LOUISE B. HARRELL, Sec.

EDWARD JOHNSON, Pres.

MOBILE CHURCHES OPERATED BY HOME MISSIONS.

The "Eastern Harvester," first unit in a fleet of station wagons to be equipped to provide religious and recreational services for migrant farm workers across the nation, was dedicated at the Cutchogue Migrant Labor Camp near Riverhead, Long Island. The fleet of "mobile churches" will be operated by the Home Missions Council of North America, 297 Fourth Ave., New York.

Each unit in the fleet is to be equipped with a portable organ, folding altar, motion picture projector, record player, reading material, and first aid supplies. Recreational facilities will include quoits, table games, and softball equipment.

Because the migrants follow the crops from North to South and back again every year, the Council's staff travel with them, setting up child care centers, recreational and religious programs and working with local church and civic groups to interest them in the plight of agricultural migrants. A nursery was operated at the Cutchogue camp this summer for young children whose parents and older brothers and sisters worked in the fields harvesting potatoes, cauliflower and lima beans.

Now that most of the crops in New
(Continued on page 12.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

November 13.

Little Friends:

First, I have a story for the smallest of you—

Timmy walked by the church holding his mother's hand very tightly:

"Mummy, what makes the bells go?" "Makes the bells go?" she asked. "What makes the bells go ding, dong, ding, dong?" "Oh," said Mummy, "that is because old Jed pulls the rope." "Let me see, let me see," cried Timmy.

And mother took Timmy into the church, up by the choir loft and let him look up into the belfry as we call the place of the bells. Timmy saw the long rope, but old Jed said, "I can't pull the bell rope today." Then mother and Timmy went away.

At bedtime after mother and daddy tucked him in, Timmy thought and thought about the rope and the bells. As he fell asleep he dreamed that he heard them ringing and that old Jed did *not* pull the rope. Guess what made those bells ring? Timmy's dream said that two wee small elves lived in the bells. One was Ding and one was Dong. When they wanted to laugh and be happy they shoved each other, jumped up and down and called so loudly their names for all to hear: Ding! Dong! Ding! Dong! until they were tired and fell into dreams like little Timmy. . . .

With Christmas excitingly near we are thinking about gifts to give and things to receive. Here are some new books that you might like to have or to give a friend.

Cobblestone Lane by Be Van Der Groen. The Pilgrim Press. Boston. \$1.50.

This is an honest-to-goodness Christmas story about old St. Nick. It has gay pictures by Nora van der Groen who is the daughter of the author. Mrs. van der Groen is from Holland and that was the birthplace of St. Nick.

Written in poetry it tells a tale of people and animals who bring their presents to the good old Saint.

Beginning with "Saint Nicholas, little Scamp, Please put something in my shoe; Put something in my little boot; Thank you, little Saint Nicholas!" the book tells about Cobblestone Lane, at Number Twelve, and the little Chirpee who opens his door to call, Midnight, midnight! . . . Cuckoo! Cuckoo!" and a happy birthday surprise, on down to the

very last page which carries "Saint Nicholas, little Scamp" as a happy song both in Dutch and English. It makes you wish Christmas was already here. . . .

Star Stories. Gertrude Chandler Warner. The Pilgrim Press. Boston. \$1.25.

This is a new book taken from an old one. There are drawings by Winifred Bromall that show the stars and their diagram with a place at the bottom to write the date you discover them for yourself.

Christmastime is star time, too, and wintertime is star time for Jack Frost makes the heavens look so blue-black and the stars so bright and shiny.

You can see how the Two Dippers, Gemini, the Twins, Leo, the Lion, Lyra, the Lyre and many others look; when, where and how to find them. There are stories about them, too. . . .

And next a book for mothers and teachers. It is:

Creative Activities. Rebecca Rice. The Pilgrim Press. Boston. \$2.75.

There are so many wonderful things to do and make in this book that all of you must ask your teachers to get it. It starts with a plan for work and collecting materials and then goes into the what and how of making things like: hand puppets, creches, dioramas, blueprint pictures, transparencies, peep shows, and on and on. There are recipes for modeling materials and stucco; also for paper mache and paper pulp. Lastly, there are seasonal things to make. Every Sunday School needs this book of "Creative Activities" which is illustrated by Verna G. McCully.

We will have more about books later.

JUST LIKE OTHER GIRLS

By LUCIA MALLORY.

"Sue Carmen and Jane Foster wore the darlinest new coats to school today—*teddy-bear* coats with green and red flannel linings—I'd like one with a red lining. Oh, Mother, do you think I could have one?" With that, my niece, Betty Anne, sat down in the kitchen where her mother was preparing dinner.

I was visiting in my brother's home, and at the moment was sitting in the adjoining breakfast nook, writing a letter, so I had heard the breathless announcement and eager question. Now came the quiet answer.

"You had a new coat last winter, Betty Anne; you don't need another one this year."

"But, Mother," the little girl persisted, "*teddy-bear* coats are new this winter. They're pretty and warm and furry. Everybody's getting one. Don't you want me to be like other girls?"

Beatrice, my sister-in-law, put aside the work she had been doing and turned to give her child her full attention before she answered.

"Of course, I want you to be happy, dear, but I don't want you to be exactly like June and Sue. I like my daughter just as she is."

"Oh, Mother, you know what I mean," Betty Anne pleaded. "Don't you want me to have pretty, new cloths like other girls?"

"Please put your school things away, Betty Anne," her mother said, "and then come back and we'll talk about the new coats."

Lagging steps traveled into the front hall and back through the living room to the kitchen.

Beatrice's voice was gentle as she spoke to her daughter. "Your Daddy and I like to have you children enjoy the things we have, Betty Anne, without thinking too much about their money value, but we do want you to have some understanding of money and how to use it.

"Each month Daddy receives a salary for his work. That salary has to pay for our home, our food, our clothes, the money we give to the church, your allowance and music lessons, as well as whatever we spend on special pleasure—like going to the basketball games to see Kenneth play with the high-school team. This year there are many places in the world where the people, however hard they try, cannot obtain enough food or clothing for their barest needs—so we have given some of our money toward helping them.

"Also Daddy puts part of his salary away each month to be saved for what we shall need in the future. You want to go on taking violin lesson, don't you?"

"Oh yes, Mother. There are ever so many new pieces I want to learn to play," Betty Anne answered earnestly.

"I'm glad you like the violin so well," Beatrice continued. "You'll be able to give much pleasure by your playing. However, the money we put aside for your lessons cannot be used for other purposes. We want you to have a good musical education, and we wish to have Alice study home

(Continued on page 11.)

Pilgrim Fellowship

"Youth at Work in the Church"

ANNOUNCING THE NEW YOUNG PEOPLE'S PACKET.

Ever since the women's packet of materials and programs has been available for the women's groups within the Convention, there has been heard the plea, "Couldn't we have a young people's packet, too?"

Now, I can answer that request with, "Yes!" for the young people's packet for the year 1947-1948 will be ready for distribution about the middle of November. We are planning for programs and program suggestions to start with December and go through September of next year. There will be a plan book included, with month-by-month programs (at least one complete program worked out for each month, and in many cases, two programs), suggestions for other programs and where to find the materials, ideas for fun and fellowship good times, addresses, and other important materials. A young people's study book containing six study sessions will be included. Most of the program suggestions will be outlined by the leading young people of the five conferences who are taking an active part in the preparation of the packet. As in the women's packet, there will be materials on the four big areas of church life—Missionary Action, Interdenominational Action, Social Action, and Personal Action.

If you would like to order a packet NOW, you may do so by sending me your name and address and the name of the young people's group which will use the packet. The price is \$1.00.

The women of the Southern Convention, the young people, and the Southern Convention Office are glad to be able to offer the packet—use it to the very best of your ability so that it may help to enlarge our young people's work throughout the coming year.

HOLY NECK FELLOWSHIP.

The Holy Neck Pilgrim Fellowship was well-represented at the fall Conference last October and has been for the rallies and other meetings held during the year. Our program committee has had well-planned and in-

teresting programs for the meetings and the members have shown a fine spirit of cooperation. Our pastor, Rev. H. E. Crutchfield, is very much interested in our group of young people and their activities. Mrs. Cruthfield, too, is quite a help to us. We enjoyed the splendid book review she gave us on *Blind Spots*.

One of the most enjoyable occasions we have had during this past year was when we went caroling at Christmas time and took baskets of fruit to shut-in members of the church and community. About 35 people took part. Another enjoyable occasion was Pilgrim Fellowship week, when the Missionary Aid Society entertained the young people at a buffet supper. After the supper, a short devotional program was given.

We were glad to have Miss Chicoine come to us in the spring, when young people from four other churches came to our church for a joint meeting.

Several of our members took part in the World Day of Prayer program. Also taking part in this program were members of the Friends and Baptist churches in our community, as well as those of the Christian churches.

We had one member to attend camp this summer.

Our apportionment has been raised and we have made contributions to several local causes.

With the help of the Master, we pray that we may accomplish greater things this coming year.

JUANITA DAVIS, *President*.

LAYMAN CHIEF REPORTS.

(Continued from page 7.)

sented the picture, so far as the Southern Convention is concerned, and got approval in every case of a program of men's work which the Southern Convention hopes to establish. This program is one of the finest in the nation and includes an active men's worker and a secretary in every local church, a council for the Southern Convention and cooperation with the National Laymen's Fellowship. The National Fellowship will never be strong until the local church is strong and meets the needs and interest of all of the men of the community, not only of the church,

but all men who live in or near the community and can be served by it.

These are the times when the church needs the best of all men, and also when all men need the best of the church. In a cooperative endeavor much good can be done by finding out what needs to be done, by planning how it ought to be done, and then advertising the goal that we hope to reach and the results as we secure them along the way. Certainly, I want to express my own greetings to all of the men of the Southern Convention and hope that it will be possible in the future to again return and to meet those whom I did not have the pleasure this time of meeting.

WALTER A. GRAHAM, *Director,*
Nat'l Laymen's Fellowship
of the Congregational Christian Churches.

FOR THE CHILDREN.

(Continued from page 10.)

economics in college so that she can teach cooking and sewing, as she would like to do. We also want to help Kenneth to become an electrical engineer, because that is the sort of work he enjoys.

"We have a plan for using Daddy's salary that we call a budget. It is a list of things we need now and what we shall need in the future. If you didn't already have a nice warm coat for this winter, we'd put that in the budget and leave something else out. As it is, we'll go on with your violin lessons."

"And help some little girl overseas to get a new coat," Betty Anne finished for her mother. "I'm glad I don't need a coat this winter. When I wanted one I had forgotten about those children who haven't enough clothes to keep them warm. I'm glad we can do something for them."

"So am I, Betty Anne," her mother agreed. "Now it's time for me to finish preparing dinner and for you to set the table."

As I put my letter away and went to see if I could help Beatrice, I was thankful that my brother's children have a mother who is giving them such good counsel about money.

Life is a place of service, and in that service one has to suffer a great deal that is hard to bear, but more often to experience a great deal of joy. But that joy can be real only if people look upon their life as a service, and have a definite object in life outside themselves and their personal happiness.—*Tolstoi*.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE WAY OF LOVE

LESSON VIII—NOVEMBER 23, 1947.

MEMORY SELECTION: *Follow after love.*—I Corinthians 14:1.

LESSON: I John 1-3; John 21:15-22.

DEVOTIONAL READING: I Cor. 13.

A Love Letter.

Here is a love letter, written by an old man to his Christian friends, and perhaps in many instances to those who were his spiritual children, to those who through his ministry had found Christ. It is a warm, tender, epistle, not easily analyzed into clear-cut divisions, because it comes from the heart of the old man, rather than from his head. It is a love-letter in the sense that it was written in the spirit of love, and also because it emphasizes the spirit of love, Godward and manward.

An Old Commandment.

"Beloved, no new commandment write I to you, but an old commandment which ye had from the beginning; the old commandment is the word which ye hear." The commandment to love, to love God and to love one's fellowman, was written in the Old Testament or the Old Covenant. Even there love was the primary law of life. But as with so much of the Old Testament, it was a cold, and formal thing when embodied in a formal commandment or law. It was more of a matter of the head than of the heart.

A New Commandment.

"Again a new commandment write I unto you." Jesus himself said that He was giving his disciples a new commandment. It was the fulfillment and the exaltation of the old commandment. In the light of His life and death, love had a new meaning, and also a new imperative and a new claim. The darkness was passing away and the true light was already shining. The command to love was both old and new.

A Badge of Discipleship.

"Hereby shall all men know that ye are my disciples," said Jesus, "if ye love one another." Members of lodges and civic clubs often wear a button or badge as a token of their membership in these organizations. John, in keeping with the words of Jesus says that the badge of discipleship is love. Strictly speaking if a man does not have the spirit of love,

he does not have any badge of discipleship. One is reminded of Paul's words, "If any man have not the spirit of Christ, he is none of His." That is the test of orthodoxy—not what one holds in his head, but what spirit one has in his heart. Unorthodoxy is simply to be unloving.

A Light in Darkness.

"He that loveth his brother abideth in the light, and there is no occasion of stumbling in him." Love is light and gives light. A loving heart can find its way around in the world, even in the darkness. He that loveth need not walk in darkness. He has the light of life.

Walking Blindfolded.

"He that hateth his brother is in the darkness, and knoweth not whither he goeth, because the darkness has blinded his eyes." It is a striking and sobering picture or figure of speech. Here is a man walking through life, heavily blind-folded, groping his way along like a truly blind man, bumping into people, tripping over things, and missing all the beauties and joys of life. And all because he is blinded by hate. Hate not only distorts, it blinds. We all too often think about what hate does to the person who is hated. We ought to think seriously about what hate does to the hater. As a matter of fact, a man cannot afford to hate another man—it is too costly.

A Father Speaks to his Spiritual Children.

There is a warm, personal touch in the letter, when John writes out of his heart of love to all his friends. He has something to say to "the little children"—their sins have been forgiven for the sake of Christ, and they know the Father; he writes unto the "fathers" because they know him who is from the beginning; and he writes unto the "young men" because they have overcome the evil one, and because they are strong and have the word of God abiding in them. All are in his great heart. Here is the pastoral spirit at its best.

Take Care of What You Love.

"Love is not of the world . . . for all that it is in the world, the lust of the flesh, of the eyes, the vainglory of life—all these things pass away, and the lust thereof, even the world itself." We ought not to lavish our

love on these things, so perishable and impermanent.

Murderers.

"Whosoever hateth his brother is a murderer." That is strong language, but it is all in keeping with the words of the Master himself. A man does not have to take an axe and cut a man to pieces, or a gun and shoot a man down, to commit murder. He has only to harbour the spirit of hate in his heart, to hold malice, to cherish revenge, to be guilty of murder. The fact is, folks, just do not realize what a terrible thing the spirit of ill-will and hate is. It is a terrible thing to murder a man by an overt act. It is just as terrible to harbor hate in the heart.

Love in Action.

Love is not a vague, rapid, intangible thing. It is a very practical, substantial thing. Love acts. Love expresses itself in practical ways. If we see our fellowmen in need, and shut up our compassion from them, how doth the love of God abide in us?—thus does John reason. The situation in Europe confronts us with a test of love. Perhaps we cannot do everything, but we can do something. We can love in deed and in truth, and not in word or in tongue. If a man loves God whom he cannot see he will do something for God's children whom he can see. Like everything else, love is known by its fruits.

MOBILE CHURCHES OPERATED BY HOME MISSIONS.

(Continued from page 9.)

York State are in, families are packing their few possessions—pots, dishes, clothing, perhaps bedding—into old cars or trucks to start the journey south to the orange groves in Florida, and when they go, the mobile unit "Eastern Harvester" will not be far behind.

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QUESTIONS AND ANSWERS REGARDING THE MERGER.

(Continued from page 3.)

application of a candidate for admittance to the "Biblical Class," for "Licensure," and for "Ordination." The acts of Licensure and of Ordination take place usually at a session of the Conference.)

2. *The Calling of a Pastor.*

The Basis of Union (VI) says, "The calling of a Minister is a concern of the Church at large, represented in the Association (our Conference) or Conference (our Convention), as well as of the Minister and the Congregation."

Is it not true? We know from happy or tragic experience that the right or wrong type of pastor going to a Church affects vitally the growth, progress, and harmony of the local Church, as well as the interests and welfare of the Conferences, Convention and their enterprises. Likewise, it is a concern to all whether or not a Church has a Pastor, or whether he is in harmony with the principles and program of the denomination.

It was with this vital relation between Pastor and Church in mind that at a session of the Southern Convention (known then as "The General Convention of the Christian Church, South,") held at Mount Auburn Christian Church, Warren County, North Carolina, May 3, 1886, that a committee on Revisions consisting of three of our wise Church Fathers—Dr. W. S. Long, Rev. Jeremiah W. Holt, and Dr. W. W. Staley—presented the following report, which "was taken up by items, amended, and adopted as a whole."

"1. When a Church calls a pastor, the call shall be submitted to the Conference of which it is a member for ratification. The term of the pastoral relation shall be determined by the contracting parties, and it may be dissolved when the Church or pastor desires it, provided, the Conference of which the Church is a member grants permission.

"2. No Church shall be allowed to call a new pastor, or accept the regular services of another preacher, until it shall have discharged its indebtedness to its former pastor, or renders satisfactory excuse to the Conference and pastor for such failure; nor shall any pastor leave his work without the permission of the Church of his charge.

"3. When a Church is not able to employ a pastor for all his time, it should seek to associate itself with one or more Churches and they should together call a pastor.

"4. In case of a vacancy by the death, suspension, or resignation of any pastor, the Church may be supplied by the consent of the Committee on Home Missions of the Conference of which the Committee is a member." (Pages 19-20 of Minutes of 1886.)

This regulation passed by what is now the Southern Convention is still in force, so far as the writer can determine, and Conference minutes reveal until recent years the practice of approval of pastorates and pastors by the Conference. We would have saved our Church and the Kingdom much sorrow and loss in recent years had we been following strictly this practice put into force by our Church Fathers: They were wiser than we have been, it would seem!

The Basis of Union comes near to following the practice given above, though a bit more elastic. "Ministers and Churches *desiring* to maintain a system of pastoral placement (meaning a system of calling pastors) *in which the Conference or Association shall have little or no part, shall be free to do so*; but the recommended standard of denominational procedure shall be one in which the minister, Congregation, and Conference or Association co-operate, the Conference approving candidates, the Congregation extending the call. The new communion will appeal to all Congregations not to call or dismiss their ministers, and to all ministers not to respond to calls or resign, until the Association or Conference shall have given approval. *In all relationships between minister and local Church or Congregation. The freedom of the minister and the autonomy of the Church are presupposed* (taken for granted)." (VI).

THE PROPOSED MERGER.

(Continued from page 5.)

ally denominationalism has retarded the promotion of Kingdom interests here on the Home Field and how it has crippled the work of Christian Missions on the Foreign Field.

A prominent layman of our denomination, a university graduate who successfully spent several years in educational work before entering the business field, recently declared that he believed it was a sin for any individual or group to oppose the uniting of the Christian forces. Said he, "Can any sincere disciple of the Christ of all denominations question that the spirit of the eternal Christ is seeking the Union of all His followers to the end that the

world may believe?" Thousands of our laymen are asking that same question. They feel that Protestantism has suffered long enough from being divided into separate groups, and that the interests of the Kingdom of God have been sacrificed too long already by the various denominations struggling merely to survive when they ought long ago to have united for the establishment of the Kingdom of God upon earth.

Personally I am in favor of the proposed merger between the Congregational Christian Churches and the Evangelical and Reformed Church because I believe that every such merger between Christian groups will be a definite contribution to the realization of "A United Protestantism" and an important gesture toward the answering of our Lord's prayer, "That they may be one." I am in favor of a United Church because the divided Church is so pathetically handicapped in seeking to effect a United World for which every sincere Christian labors and prays. I am in favor of a United Church because I have so many noble Christian friends in the various denominations.

I am stongly in favor of the proposed merger because of the fact that I personally know so many ministers and laymen in the Evangelical and Reformed Church whose noble Christian lives would so greatly enrich the fellowship of any denomination. I am strongly in favor of the proposed merger because the youth and young people of all churches in both groups are anxious that the merger shall be consummated. I would not want to stand in the way of their paryers and their hopes for A United Church, for both the Church and the world will be their responsibility in the years ahead. I am in favor of the proposed merger because I am confident that my Lord is in favor of it. I cannot imagine, try as I might, that He would oppose the uniting of any groups worthy to call Him Lord. I am in favor of the merger because local churches of both groups will be benefitted in areas where members of either group move into communities not having churches of their respective group but having churches of the other group. I believe in the merger because of the larger fellowship of kindred minds and hearts that would be made possible by the merger, and because of the new spirit of conquest the merger would engender within the local churches by reason of the larger fellowship, the larger resources, the larger responsibilities, the larger opportunities, and the larger vision of *The United Church*.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The writer had the very great pleasure of attending the Western North Carolina Conference last week. We don't remember of ever having missed attending the Western North Carolina Conference. The people in that Conference have always been kind to us in a number of ways, and we are grateful to them.

It is amusing how untrue reports can get circulated around. It has come to my attention several times lately that someone had said that the Orphanage owned two fine new cars. We have no idea how such a report could have got started. We only wish that it was half true and that we really had one new car. We think we could get along all right with just one.

Now what are the true facts? We drove a model T Ford for years, and have never owned anything but a Ford car. In the year, 1940, we traded our old Ford for a Mercury, which is made by Ford Motor Company. My brother said it was an improved Ford, but still a Ford car. We traded for a Mercury because it was more comfortable to ride in, and especially on long trips. Since we have had this car we have given it the best of care. We have kept it washed, cleaned, and waxed, and although we have driven it nearly 70,000 miles, it still runs and carries me there and back when I want to go. No, we have no new cars at all, and until the prices come down we will still drive the 1941 model Mercury car. I am sorry this report has been circulated.

A man said to me a few days ago: "I hear that the Orphanage has a big surplus and doesn't need any money. How about it?" The Orphanage did have a nice bank account to its credit the first of the year, but *not so now*. We have had to spend a lot of money this year on repairs and permanent improvements. The buildings needed quite a lot of work done on them to get them in first-class condition. They had to be re-screened, painted—on the inside and out—and one building had to be recovered and remodeled on the inside, and painted outside and inside. Besides, we ran a six-inch water main from the town main to the Christian Orphanage building to give us fire protection. The town was putting in some water lines, and we found we could do the work cheaper while the people had their machinery here working for the town.

After paying for all this expense and most of the surplus we have in the bank is already low, it leaves us only a few thousand dollars for running capital. So you can well see we need money to run this Institution.

Please remember when you take the Thanksgiving offering in your church that the Orphanage is very much in need of money to pay bills—shoe bills, clothing bills, grocery bills, coal bills, and many other bills, and it takes money to buy these things.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 13, 1947.

Amount brought forward \$10,290.39

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Moore Union	\$ 20.00
Morrisville	6.46
Wake Chapel	66.30
	92.76

Eastern Va. Conference:	
Antioch	\$ 10.00
Eure	10.00
Old Zion	10.00
Portsmouth, First	9.97
Suffolk	350.00
	389.97

N. C. & Va. Conference:	
Asheville	\$ 2.63
Greensboro, First	48.03
Happy Home	8.69
	59.35

Western N. C. Conference:	
High Point, First	\$ 11.00
Needham's Grove	14.70
Pleasant Union	9.14
Ramseur	25.08
Zion	15.06
	74.98

Va. Valley Conference:	
Bethlehem	\$ 19.28
Mt. Olivet (G)	11.04
New Hope	8.06
Winchester	20.07
	58.45

Total \$ 675.51

Total this year from Churches \$10,965.90

THE CHURCH OF THE FUTURE.

(Continued from page 6.)

moral fibre, to our children and their children, to our homes and to our minds and souls and bodies. The gallant group of volunteers called Alcoholics Anonymous are doing more than most churches to help victims of alcoholism break their chains and go free. This is because the churches have largely lost their conviction of conscience on the subject and as in so many other fields, have found it hot to handle and have hoped somebody else would handle it for them. Let the church again be the conscience.

As one thinks of Jesus standing in our pulpits today we wonder what he would say to us about this war. Would he urge us to fight it through to un-

conditional surrender? What should be the voice of conscience of the church as it tries to speak for Jesus? It seems to me clear that Jesus tried to get the Samaritans and Jews to live with each other, he tried to show our common brotherhood in God, he refused to believe that it was impossible to live a life of serenity even in a time of war.

Therefore the Christian Church in every country should be seeking a way of reconciling men to each other and to God. The church dare not give up hope that the nations may learn to dwell together on earth. The church should lead in creating a public opinion in which it will be possible to form a fellowship of nations that will include all nations. When the church ceases to preach this belief and loses faith in its possibility then the church has failed to keep alive its function of conscience in the face of the world's most serious collective sin, world-wide war.

The church of the future shall be the conscience for the individual and the world.

IV

Jesus stood for healing. A large portion of the ministry of Jesus was given over to the healing of broken bodies and deranged minds. His power is still a mystery although many religions have tried to copy it, never with complete success.

It is in this ministry of healing that the church of the near future will have a gigantic work set before its most complete consecration. And I am thinking not only of the healing of bodies and minds but of the larger healing of broken society, disrupted nations and a bleeding world.

Let us rediscover the *Vis Medica-trix Dei*, the healing power of God. God may use the surgeon to help with the healing process, but every doctor will agree that God does 90 per cent of the healing and all the doctor can do is let the healing forces have their way unimpeded by infection.

In the Massachusetts General Hospital I have seen the healing power of a lovely chapel set in the midst of the hospital. This chapel seems like a place of "central peace at the heart of endless agitation." That is as it should be. Patients, nurses and doctors pause to pray in the quiet beauty of this lovely chapel and they rise with healing in their wings, renewed by the unseen power of prayer and meditation. The Christian Church ought not to leave to one denomination or two the witness of the healing power of God.

And who will heal the minds of
(Continued on page 15.)

Book Reviews

WE WOULD SEE JESUS. Russell Henry Stafford. The Pilgrim Press, Boston. \$2.00.

Russell Henry Stafford, author, administrator, minister and theologian, has written an extremely readable book in brief compass. One would naturally expect that the former minister of Old South Church in Boston would follow the example of many noted preachers who issue volumes of their sermons. But Dr. Stafford calls his book "An Essay in Interpretation."

The chapters of the book give a succinct estimate of the synoptic gospels, outline and interpret the central issues in the life of Jesus. Dr. Stafford gives a cold appraisal of the materials with which we must work and lays a secure foundation for homiletic superstructure. It will serve as an antidote for much of our pious and uncritical sermonizing.

While the book will throw consternation into the camp of the literalists, it will be regarded by liberals as an excellent statement of the things most surely believed among scholars. Like St. John, the author asks frankly and without apology, "Art thou he that should come or look we for another?" Devastating frankness and utter candor mark the book from start to finish. For instance, he writes: "Search all his words, and you will find no specific rule among them, with the single exception that, in what may have been an excess of indignation and the lack of protection for women and children under the old Hebrew common law, he pronounced a sweeping edict against divorce. In the literal meaning of that edict it seems quite impractical for men and women of the twentieth century to concur." One is convinced that the author is unwilling to keep all his doubts locked in a closet, that he is keeping nothing up his theological sleeves.

Those who read the book will have their faith strengthened in the realization that the Bible and its central figure, Jesus, are able to stand under the rigorous criticism. Those who are troubled by honest doubts will realize that it is not necessary to stifle them, but simply follow them to their logical conclusion. One may read the book with the assurance that it was not written by a theological upstart, but by a man of mature, unshaken faith. And incidentally, the book is unencumbered with foot notes and quotations except those taken from the Bible.

R. L. H.

EVERYMAN'S ADVENTURE. Merle William Boyer. Harper and Bros., 1947. 167 pp., \$2.50.

The author posits the continuing creativity of God in the world; he wants the Church to be the center and instrument for man in cooperation with the Creator. Man, he holds, is guilty of two major heresies: first of secularism; second, that of the Church, as having maintained organizational reaction in the universal process of change.

The second section of the book is given to an examination of the availability of the resources of the Church for adventuring, in worship, in church unity, in ethics, with lonely souls, and in social action. Basically, the appeal is that of Jesus' evangelism with men, in friendship of spirit.

The author may be said to cover too much ground, in something of a sketch of the history of Western culture with proper criticism thereof and an outline for the rectification of the evils of the age. But he is obviously sincere, of wholly Christian spirit, possessed of great erudition and of sound judgements. A more specific treatment of a limited phase of the situation in the light of the Gospel and of sound learning would have increased the value of the work to its readers. But the materials are of solid value. The book deserves study.

JOHN F. C. GREEN.

McKeesport, Penna.

THE CHURCH OF THE FUTURE.

(Continued from page 14.)

those broken by the war and all its tragedy? Psychiatrists will do their best, relatives will help, employers will try to find work that will heal, but the church, beyond and above all these ought to be ready to "minister to the mind diseased," and provide the ministries of religion for the healing of the broken spirit. Here is an almost entirely new field in which the church must be a pioneer rather than a follower.

Can the church heal the broken families? Not all of them, of course, but a church and a ministry which are alive to the need of reconciliation will be able to heal many of the broken cords and bring mothers and fathers and children together again. "And he healed them," was the fine tribute paid to Jesus by those who saw him. It should be the tribute paid to the church of the future.

And what shall we say of the healing needed between labor unions and the returning service men, the healing between labor and capital, the healing needed in every country ravaged by

war where the church should be on the job feeding body and soul?

When the church sends wheat to Greece, medicine and food to France, medical service to Italy, food for the millions starving in Bengal and in China, then the church is fulfilling its destiny as a healing ministry, though the food is not enough unless brotherhood goes with it.

Jesus stood as a center of loyalty pointing toward God. This is another holy purpose which the church of the future may serve in a world where loyalty has grown more and more diffuse. Like the Greeks of old, we worship many gods, the god of war, the god of pleasure, the god of money, the god of success, the god of science, the god of nationalism. In the midst of so many gods we need One God, and Jesus leads the way to that One God.

War cannot save us, it may lead to another war unless God is the victor. Pleasure is a false god because it turns to boredom and hardness of heart. Money is a hard master because it makes us slave to what it can buy; success it a god who often drops us down the distance we have climbed. Science builds new airplanes whose destructive capacity is enormous, but only goodwill among men can put those planes to good rather than evil uses. And nationalism is a god that already has seared the earth and killed its millions.

We need above all else a new devotion to the God above all the little gods. And when God arrives the half-gods go.

Let the church of the future call all men everywhere to give their deepest loyalty to the God of Jesus Christ, and then we may be saved, both personally and publicly.

WESTERN N. C. CONFERENCE.

(Continued from page 2.)

sermon was delivered by Rev. Carl A. Grimm, Minister of the First Evangelical and Reformed Church of High Point.

The delegates voted in favor of the proposed union between the Congregational Christian and Evangelical and Reformed denominations.

The church building project of the Asheboro Church was voted the support of the Conference Missionary Association at a session presided over by Rev. M. A. Pollard, president, the churches of the Conference being asked to receive a special offering for the project.

The 1948 session will be held at Pleasant Union Church, near Asheboro.

A LETTER FROM THE MODERATOR

As Moderator I have a deep "concern," as the Quaker would say, to emphasize just now, both to churches and to individuals, the tremendous urgency of the day in which we live. This is no time for conventional routine. The world is on fire with something more dangerous than war because it may lead to war but does not itself arouse the heroic sacrificial spirit which war awakens and which the makers of war count on and perversely use for tragic ends. Our age is in peril because of crass self-indulgence and ruthless materialistic exploitation by some, and because of the unscrupulous and diabolically clever propaganda of others, who rouse and play upon the prejudices of men and nations.

We are living in an age which desperately needs to meet its problems with patience and tact, with insight and understanding—above all with the healing spirit of forgiveness and invincible good will. Without these our problems cannot be solved. Unfortunately, the traditional use of these attitudes, while it exists inside the family to some extent, is hardly ever expected, or even felt to be possible, in the rough and tumble of political and economic, or racial and nationalistic, struggles. But a generation armed with atom bombs and other terrible weapons simply must learn the better way. We must replace suspicion, hatred, threats, antagonism and military conflict by the unconquerable and undiscourageable attitude of creative and self-sacrificing love. Caesar and Herod, Caiaphas and Pilate, have always used the ways of coercion, but those who follow Jesus must exemplify and spread abroad his spirit of loving service, non-violence and patient understanding rather than quarrelsomeness, resentment or revenge.

In other words the supreme need of the world is peace—a true peace which is no mere verbalism but is living and demonstrated in every relationship of life.

This places a tremendous responsibility upon the church. Let us go back to our pulpits and our Sunday School classes, our youth groups and church organizations, our homes and our daily work in the secular world with a supreme determination to trust and follow the Christ-like way of meeting and solving every human problem—that way and no other.

Let each of our churches, through its worship, its teaching and the flaming word of exhortation, say to government and business, to

management and labor, to educator, scientist and ordinary citizen: These are the words that must govern life or we shall perish: honesty, fair-play, good-will, patience, creative industry, non-violence, forgiveness, cooperation, long-suffering and unselfish love!

How to burn this message into the consciences of the unawakened and indifferent, as well as the corrupt, the wicked and unscrupulous, is the supreme task of Christianity this year. The time is short. Nothing less than a moral and spiritual revolution in values, attitudes and objectives can save us. Already we are starting the old and well-known deadly rigamarole of diplomatic squabbling, antagonism and armament races, the stereotypes of hostility which lead toward another world war. The church must stop this descent to hell and point the way to heaven.

If we are to do this, we must have a church which is truly united in spirit. It is no time for sectarian rivalry or denominational exclusiveness. Souls are to be saved, not the Gothic architecture or the niceties of ritual. A world civilization, hell-bent for destruction, is to be confronted with its sins, summoned before the judgement seat of Christ and converted to the will of God. It is no time to be bickering about polity or sixteenth century theology. It is, on the contrary, a time which calls us to devoted practical Christian service such as is exemplified in our Post-war Emergency Program.

It is a great day, therefore, to be a member of the Christian Church and especially to be a Christian minister. To be a follower of Christ is to believe and live and, in some vital thrilling way, transmute to others the principles of last Judgement and the Prodigal Son, and crowning all, the spirit of the Cross. Jesus can save the world if He can find enough followers who have faith in his way of life and are determined to demonstrate it in this age—this age which has such tremendous possibilities for either good or evil. We need Christ desperately and we need Him now.

As your Moderator I wish that I could say this personally in every church—and in every organization of youth or older folk—and pray that it may be translated into living deeds until America feels the upsurge of a thrilling new united Christian purpose and dedication adequate to the crisis which confronts us.

ALBERT W. PALMER.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, NOVEMBER 20, 1947.

NUMBER 46.

Our Orphanage Superintendent



MR. CHARLES D. JOHNSTON

The coming of Thanksgiving naturally brings to the minds of members of Congregational Christian Churches of Virginia and North Carolina, and the Southeast, our Orphanage at Elon College. For many years the Orphanage has depended upon the Thanksgiving Offering for a considerable part of its support. We believe that our churches will be liberal with their offerings this year. And when we think of the Christian Orphanage, we just can't help thinking of its Superintendent, too. "Uncle Charlie" Johnston has been the beloved Superintendent of the Orphanage for more than thirty years, having given up his position as Register of Deeds of Alamance County, to come to the Orphanage in 1916. That must have been a hard decision for him to make, for at that time the future of the institution seemed anything but bright. But he accepted the challenge, and those who have followed the history of the Orphanage know with what results. May he be spared yet a long time to serve in this work of love.

NEWS AND VIEWS

Rev. Paul S. Kershner of Cleveland, Ohio, has been called to succeed Dr. Noble Elderkin at First Church, Akron.

Dr. Frank S. Lewis preached last Sunday evening at Rosemont for Rev. H. S. Council who suffered a temporary illness.

Funeral services for Mr. E. L. Beale, an active layman in our Franklin Church, were conducted Monday by Rev. Robert Kimball.

Dr. Warren H. Denison conducted Stewardship Institutes for three weeks in North Dakota and is now beginning a seven-week schedule in Colorado.

The centenary of a beloved hymn, "Abide With Me," and the death of its author, Rev. Henry Francis Lyte, was observed in many churches last Sunday.

Rev. Aaron N. Meckel of Braintree, Mass., author of *A New Day for Evangelism*, has accepted a call to the First Church in Jacksonville, Fla. He succeeds Dr. John P. Jockinsen.

Rev. T. Fred Wright writes that there will be home-coming services at Liberty, Vance, Church on Sunday, November 30. All former pastors and members, and friends of the church are invited to attend.

Rev. Ben Joe Earp writes that eleven members were received into the First Congregational Christian Church of High Point, North Carolina, on November 9—seven on confession and four by transfer.

Reverend S. L. Johnson, writer of the article on "Adoption," is minister of the Park Manor Congregational Church in Chicago. The article was read and approved by Mr. Warren Thompson of the Illinois Children's Home and Aid Society.

Mr. Tom Radabaugh died in his home at West Milton, Ohio, November 3. Mr. Radabaugh had been associated with the Christian Publishing Association in Dayton for twenty years. He served the West Milton Church as chairman of the Official Board and superintendent of the Sunday school.

THE VIRGILINA GROUP.

During the month of October, we have had a week's meeting at each of the four churches in the Virgilina Group. Those ministers assisting the pastor of this group were Dr. W. E. Wisseman at Union, Rev. R. A. Whitten at Liberty, Rev. K. D. Register at Lebanon, and Rev. W. J. Andes at Hebron. Fifteen of the twenty-one new members received into the churches were on their confession of faith. Though some of the services were "rained out," the meetings in general were well attended and entertained a fine spirit.

This group of churches was accustomed to having their annual meeting in the mid-summer. Though the fall series was unusual for them, they co-operated nicely, and little, if any, difference was observed in the numbers attending and the spirit manifested.

M. W. ANDES.

CONVENTION SUPERINTENDENT'S HOME.

The Convention Committee on the Superintendent's Home reported to the Executive Board of the Convention at its mid-year meeting.

Plans for the building and bids for construction were presented. The committee was instructed to proceed immediately with the development of a plan for financing the project and raising the money with which to build. The house which is proposed is planned by Standard Homes. It is dignified, adequate and well arranged for the purposes which such a home would need to serve the Convention. Plans for financing the project will be forthcoming, but in the meantime it will be helpful if all of us will keep the matter on our minds and hearts—making plans to cooperate in the plans for realizing this worthy and desperately needed goal. The committee, in the meantime, will welcome any suggestions which will help us to develop a plan of finance agreeable to all our churches, for, after all, this is a matter which should interest our churches—and every individual.

The Thank Offering from the women of the Convention will be a great help to the project, but we must not expect the women to build a home which is to serve the Convention for years to come. Many individuals will want to help see the project completed. Our churches and Sunday

schools, as well as adult classes and departments will get a joy out of helping to make possible a roof over the head of the family we choose to represent us and our institutions and enterprises. We should take the same pride in this project as a convention that a wide-a-wake church takes in providing its minister a place to live. Please think with us on plans for adequately and promptly financing this convention-wide project. The house, of course, will be deeded to the Convention and will stand through the years to come as a home for our servant and his family. What have you to suggest?

JESSE H. DOLLAR,
Chairman of Committee.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

NEWS NOTES.

By WM. T. SCOTT, *Supt.*

Rev. Ellis D. Clark has been called to Berea (Norfolk) succeeding Rev. B. H. Watkins who becomes full time pastor of Union (Southampton).

Rev. Guy H. Veazey has taken up his work as pastor of Long's Chapel and Belew Creek Churches. Mr. Veazey formerly served in the Valley Conference.

Dr. W. W. Sloan is the new pastor of Shallow Ford Christian Church. Dr. Sloan is a member of the Elon College faculty in the Department of Christian Education.

Dr. Ferris E. Reynolds, head of the Department of Christian Education of Elon College has accepted a call to become pastor of the Providence Memorial Church, Graham.

Rev. J. L. Neese, pastor of Bethlehem and Apples Chapel Churches for the past five years, has accepted the call of Palm Street, Greensboro. He will take up his new work February 1, 1948.

Friends of Dr. Archie H. Hook will regret to learn of his serious injury in an automobile accident near Dayton, Washington, on November 2. Dr. Hook suffered eight broken ribs and a broken hip. Dr. Hook is a graduate of Elon College, a brother of Professor Marshall W. Hook, Elon College, N. C., and is Superintendent of the Congregational Christian Conference of the State of Washington. Prior to his going to the superintendency a year ago he was a most successful pastor of our church at Troy, Ohio, for more than ten years. He held pastorates in the Southern Convention during his student days at Elon College. He is recovering at Brinning Memorial Hospital, Dayton, Washington.

Dr. Stanley C. Harrell, the able secretary of the North Carolina and Virginia Conference for twenty-five years, relinquished this position at the session held at Bethlehem Church November 11-12. Dr. Harrell has rendered distinguished service to his conference and it was deeply regretted to have him give up this post. He has been a valued friend of all, especially

to young ministers and inexperienced officers. Not only has he served his Conference, but he has served as president of the Southern Convention and has served on many important boards and committees. All of these offices he has held with distinction. He is pastor of the Congregational Christian Church of Durham, N. C., where he has served for more than twenty-five years.

If your church has not "paid in full" all apportionments for the conference year just closed, why not send these payments to the Convention Office, Elon College, N. C., at once? Your denomination needs funds with which to continue the great work of the Mission Board, Christian Education, Superannuation, the Orphanage, the College, and all the other interests. One church did a noble thing recently. It went back over the record of its payments during the "lean days of the depression," checked up on its contributions to apportionment, and sent on Conference and Convention Apportionment this year enough to pay everything "in full" since 1931. This good example might well be followed by other churches. There is money available today. Consider the needs of your denomination's interests today. How does your church stand on apportionment payments for the past fifteen years?

THE NORTH CAROLINA AND VIRGINIA CONFERENCE.

The 122nd annual session of the North Carolina and Virginia Conference met with Bethlehem Christian Church, Altamahaw, N. C., November 11-12. The sessions were well attended and reports indicate a good year by the churches. Rev. Joe A. French, president, and his associates, prepared an interesting program and which was well executed. Guest speakers included Rev. and Mrs. James M. Hess, missionaries to India; Rev. Ernest J. Arnold, executive secretary of the North Carolina Council of Churches; Dr. Fred S. Buschmeyer, pastor of Mt. Pleasant Congregational Church, Washington, D. C., and chairman of the Executive Committee of the General Council. Following Dr. Buschmeyer's address concerning the work of the Committee for War Victims and Reconstruction the Con-

ference received a liberal offering for the rehabilitation of Europe and the delegates pledged themselves to support this Christian work in a larger way.

The Committee on Social Action, headed by Dr. H. Shelton Smith, urged the support of the Marshall Plan and the establishment of justice for all. The Committee on Evangelism headed by Dr. L. E. Smith, recommended a Conference-wide campaign on evangelism during Lent in 1948. Mr. Charles D. Johnston told of progress at the Christian Orphanage. Mrs. William E. Wissemann reported on the work of Richard and Dorothy Jackson of our Shaowu Mission. Mr. W. T. Dunn reported on laymen's work and Mrs. W. W. Tate on the Woman's Missionary Conferences.

The proposed union of the Congregational Christian Churches with the Evangelical and Reformed Church was presented by round table discussion, composed of Superintendent Wm. T. Scott; Rev. John Peeler and Dr. H. A. Fesperman of the Evangelical and Reformed Church; and Dr. Fred S. Buschmeyer. The Conference voted enthusiastically in favor of the union.

The newly elected officers for the coming year are: Rev. Kenneth D. Register, president; Rev. W. Millard Stevens, vice-president; Rev. Wm. J. Andes, secretary; Mr. Russell V. Powell, treasurer.

Rev. J. L. Neese and his people provided magnificently for the needs of the delegates with bountiful meals and homes. The 1948 session will be held at the Lynchburg Church.

TO CHURCHES AND PASTORS OF THE SOUTHERN CONVENTION.

Dear Friends:

Elon College is facing the dire necessity of completing the new powerhouse and installing new heating equipment immediately! Tragedy would befall our school should the present heating equipment break down—a *real possibility as cold weather comes!* This would mean the College would have to close! Nothing could be more costly to our Church. The 800 students (400 veterans) would have to go home!

"This must not be allowed to happen!" we say. "Go ahead and complete the powerhouse and install the new heating equipment!"—"With what?" President Smith and the Board of Trustees will ask. "Borrow the money!" someone will say. The fact is that the College could not bor-

(Continued on page 15.)



THE THANKSGIVING OFFERING FOR THE ORPHANAGE

The support of the Christian Orphanage is a manifestation of practical Christianity. Assistance of partial and complete orphans comes naturally and inevitably into the sphere of our Christian responsibility. This cooperative enterprise of our Church brings the "abundant life" about which Christ preached within reach of a group who otherwise might be destitute. Let us continue our gifts and our prayers for the Christian Orphanage in order that these little ones may grow "in wisdom and stature, and in favor with God and man."

INCLUSIVE THANKSGIVING

During the Thanksgiving season we are reminded of our many blessings which we enjoy here in America. We think reverently and gratefully of our fertile farms and abundant agriculture. We realize that we are among God's elect, and are the constant recipients of his bounty.

And yet we cannot discharge our debt of gratitude by bowing down at our national shrines. Our forbears and much of our culture, including the Bible, came from other lands. Across the water there are thousands, yea millions, for whom Christ died. It is not our heavenly Father's will that any of these little ones should perish. They, too, become the wards of our Christian conscience and American abundance. Our constant temptation is to be rigorously selective and exclusive in our benevolence, then settle down in smug complacency. The parable of Dives and Lazarus will be reenacted in thousands of American homes this Thanksgiving. One of our ministers preached a heart-searching sermon on the theme: "How Much Is 'Inasmuch'?"

"I WAS IN JAIL, AND . . ."

The Virginia State Board of Corrections has started compiling and releasing month-to-month statistics on jailings. The report, summarized by Francis Churchill Jones, executive secretary of the board, indicates that "jail commitments during August were much higher than comparable incarcerations for any other month" since the board began compiling statistics.

In August 9,548 persons were sent to jails or jail farms. This boosted the total for the first two months of the current fiscal year, July-August, to 18,054, compared with 17,194 in the like period of 1946.

These were grouped as: drunkenness, 7,492; drunk and disorderly, 1,075, and disorderly, 1,222. Combined they represented an increase of 686 cases, or 7.54 per cent over the comparable months of last year.

Such grim facts, which touch countless homes and heartstrings, constitute a reprimand and a challenge to the church. These incarcerations bear mute testimony

to the fact that our program of Christian education and evangelism is woefully inadequate. Unless we intensify our efforts and improve our methods, others will follow in rapid succession. Visit these unfortunate ones daily with your prayers. Resolve that our society shall be undergirded with a continuous program of Christian education which is both preventive and corrective in its relation to crime.

PHILIPPINE MISSIONS

Protestant foreign missions boards with work in the Philippines were urged to file no claims for indemnification for war-time property losses to be paid out of confiscated assets of Japanese firms and individuals, nor the supplementary appropriation of \$400,000,000 U. S. funds appropriated by Congress, in an action passed unanimously by the Philippine Committee of the Foreign Missions Conference of North America in session at New York.

The Committee also recommended that individual missionaries who suffered property losses be advised by their boards to forego the filing of claims under the Philippine Rehabilitation Act of 1946, and that boards undertake to recompense individual missionaries insofar as their available funds will allow.

The action was announced by the committee chairman, Dr. Albert Elmer A. Fridell, of New York, Far Eastern Secretary of the American Baptist Foreign Mission Society, who, explaining the conviction behind this self-denying action, stated that the membership of the committee was united in feeling that Christian agencies which are deeply concerned for the economic as well as the spiritual rehabilitation of Japan should not benefit by depriving of their assets individual Japanese who had no part in deciding national policy.

Joining in the recommendation were secretaries of foreign mission boards of the Northern Baptist Convention, the Presbyterian Church in the USA, the Methodist Church, the Protestant Episcopal Church, all with headquarters in New York, the Congregational Christian Churches, headquarters in Boston, the Disciples of Christ, headquarters in Indianapolis, and the Evangelical United Brethren, headquarters in Dayton, Ohio.

Surely there must be some place where the great minds of Shelley, Homer and Spinoza go after death. The denial of immortality does not square with intelligence. Adolph S. Ochs, shortly before his death, said that he believed that he was more than an animal and that he did not believe that this life is the end. Our bodies change and in the end crumble. It is a house of clay. But inside there is a spiritual duplicate. As we have borne the image of the earthly, so shall we bear the image of the heavenly.

—Malcolm James MacLeod, D.D.

Baby for Adoption

By SAMUEL LAWRENCE JOHNSON

"Next," thought Mr. Holton, "I wonder what will be next." He had returned from his vacation about two weeks previously and one thing after another—problems of all sorts had been piling in on him so fast that at times he almost gasped for breath. Among other things he had two weddings, with pre-marital counseling sessions, three funerals, and a dreadful mix-up over another wedding.

For the last three months he had been burdened with incompetent secretarial help, and the woman who was now supposed to be helping him had failed to make a proper checkup on a date chosen for the Barnes-Olsen nuptials and there was a conflict in the use of the church rooms for October 10. A church group had some months before reserved the main hall for that same evening with their program completely planned. Mr. Holton had found himself caught between the Pallen Society, having first right to the use of the rooms, and the Barnes-Olsen aggregation blaming him for the whole situation.

"At last," and he sighed, "It looks as if that's all settled. Now something pleasant to think about would be like a tonic to my soul." Then, as if the angels who look after harassed ministers were reading his mind, the phone rang:

"Mr. Holton?" said a charming feminine voice.

"Yes, this is he."

"Mr. Holton, we are going to adopt a baby. I'm sure he will be the sweetest little thing in the world, and you know how we have wanted a baby—we are just too thrilled for words—isn't it wonderful?"

"It must be, but please slow down for a moment—at least long enough to tell me who this is."

"Oh my goodness, I'm sorry, I'm so excited that I'm forgetting to be polite. This is Jane Crowman. May Jack and I come over and talk with you about it?"

"Certainly, Jane, I'm very happy for you, I'll be delighted to see you. When will you call?"

"Right now, if we may."

Twenty-five minutes later the Crowmans entered the minister's study. They were a fine couple. Jane was thirty, five foot five, with bright red hair framing a beautiful face. The column of freckles running across the bridge of her nose seemed to twinkle along with her green eyes whenever she smiled—which was a good deal of the time.

On more than one occasion Mr. Holton had remarked to his wife that he completely approved of Jane Crowman. Mrs. Holton was no little amused—for she knew her husband's general interest in red hair—in fact, she jokingly insisted that it was her own red hair and not herself that Mr. Holton had married.

Jack, thirty-six, and a graduate in chemical engineering was a tall, blond, handsome looking chap with distinct Nordic features. He had knocked at the door and stepped inside to allow his wife to pass. Coming into the study he grinned roundly and extended his hand to his friend.

"It's so kind of you to see us Mr. Holton. I guess we just wanted to talk to someone about our good fortune. The thought of having a kid of our own just has us in high heaven."

"Yes, Doctor Frederickson told me yesterday that he knew of an unmarried mother who didn't have enough money to pay her hospital bills who would be willing to let us have the baby if we would take care of everything for her, isn't that just wonderful?"

"Perhaps."

"What do you mean, perhaps? I thought from how Jane acted after speaking with you on the telephone that you would be enthusiastic about our having a youngster."

"Yes, Jack, I would be—but I was just wondering if it will have red hair?"

"Red hair? What's that got to do with it?" demanded Jane. There was a moment of strained silence.

"I think I see, Honey, and it's something I hadn't thought of at all. The truth is we don't know a thing about the girl whose baby we are contracting for—she might be dark, black hair, black eyes and all that; you with your red hair and light skin, and me with my white hair and pale complexion that I've been kidded about all my life. Gee! It would be strange to introduce a dark youngster as my child. I would have to be making explanations all the time."

"I'm going to call the doctor right away; may I please use your phone?"

"Ask him about the youngster's father, too, while you are at it, Jane," said Jack.

Jane talked to the doctor for a few moments, and a look of consternation spread across her face as she listened to the description of the mother of the child she had thought to adopt. She turned from the phone

and with tears streaming down her cheeks. Nothing was known about the father of the child and the mother was of swarthy complexion, entirely different from either Jack or herself. Neither one had stopped to consider the many problems involved in the successful adoption of a child.

However, it was not until the minister outlined some of the reasons for a couple knowing something of the physical and mental traits of a child, and had told them how it was impossible to tell whether a newly born child was blind, deaf, or mentally incapable, that Jane and Jack realized how closely they had come to making a grave mistake.

Said the minister: "And remember, my friends, that actually an adoption in the eyes of the law is more binding than marriage. A marriage can be dissolved by a divorce, but an adoption sticks. I don't often give advice, but I do think it would be wise for you to consult some legitimate, licensed agency in your search for a new little Crowman."

"How does one do that?" queried Jane.

"You can learn of the licensed agencies by calling the state department of Public Welfare; or, if you wish, I could suggest one or two."

"Jane and I would like for you to suggest one, Mr. Holton. Won't you tell us just what to do, and go with us to interview whoever you think we should. We almost made a mistake because of our ignorance, and we don't want to take another chance. Here we are both college graduates, too."

"Yes, I'll be glad to do whatever I can. That's another thing, Jack—will you want your new youngster to go to college?"

"Sure thing."

"Remember to tell the worker at the agency about your hopes, for they'll want to find a child that will have the capacity for college."

"Can they estimate a baby's intelligence?"

"Yes, by the time a child has reached six months tests can be given which will pretty well indicate the ability and the mental possibilities of a youngster—that is, providing it has normal surroundings in which to live."

"That cannot be done until the child is six months old, Mr. Holton?" inquired Jane as she leaned forward absorbed in what was being unfolded.

"No, a child cannot be given adequate tests until then. That is one of the sad things about the number of children being adopted through the

(Continued on page 13)

CONTRIBUTIONS

SUFFOLK LETTER.

Across the street from our church and parsonage is St. Paul's. It is a beautiful church, made more beautiful still by the lovely lawn, trees, and shrubs surrounding it. How often I have watched the children coming from school in twos and threes, and singly, strolling across its greenward. Yes, just ruining the grass, say some. While I hear their sweet laughter, their shrill calling to one another, and see their occasional gay prank. What happy days! What a country, where its youth can be so carefree! Now and then you see a couple of lads walking quickly and hear the low mumble of some intent discussion—and you wonder if tomorrow is not being made.

Just a block away is their school. On either side of their pathways are lovely homes. By the side of the church is a brick walk. Home and school and church . . . and I watch these youngsters from my breakfast room window. They should walk the brick-lain path their elders have made for them! But they make paths of their own! Perhaps it is just as well. Nor will their children walk exactly in the paths they make, either. But, may the paths they walk, as well as those which we walk, have ever about them the benedictions of the church, lifting its tower toward heaven, and with the shadow of the cross, from the top of the steeple, etched by the sun upon the way below. May the doors of our churches be inviting, and may they be joyfully entered by whole families in sweet fellowship together. Let me conclude with my own lines about St. Paul's:

Honored is thy towering steeple
High above the street below;
Pointing to our God above us,
Watching o'er the way we go.

Happy be thy carefree children
Laughing as they make their way,
Gaily from their day of schooling
For the coming glad new day.

Pleasant be their pathways winding
Round the church their fathers blit;
May its kindly benedictions
Keep them from their elders' guilt.

Gracious be thy ministrations,
With yon cross held high above;
Pointing ever these our children
To the God of truth and love!

JOHN G. TRUITT.

The chains of habit are too weak to be felt until they are too strong to be broken.—*Samuel Johnson*.

BUILDING WELL.

It was the good fortune of the writer to have the fellowship for a week with the good people of our Liberty Church in Halifax County, Virginia, early in October this year. Rev. Mark W. Andes is the pastor of the Virgilina group of which Liberty is a part. Although Mark and his wife have been located only a short time in this pastorate, he and Catherine have made many friends among the people whom they serve. The people of the church are to be congratulated in having these fine, consecrated and well trained leaders to work with them in Christian service. Consecrated, as I believe them to be, I predict much progress in kingdom building under their leadership.

While visiting in the homes of the people of Liberty Church I observed there was always one dominant thought expressed in beautiful and glowing terms. It manifested a loyalty to a cause of which the founder might well be proud and point with pride to its achievement. It seemed to live in the heart of the folk, rather than merely the utterance of words. For back of the words was a more priceless possession, a love for one who had been their leader through a long period of time, even from the beginning of the Church, the honored name, Charles E. Newman, founder of the church, and who built well when he laid the foundation of this lovely rural church, Liberty, Halifax County, Va. If there were no other living monument to the memory of the labors of our dearly beloved friend, Charles E. Newman, than just this one church which he built and so faithfully served through many years as its pastor, this would be a worthy tribute to the greatness of his work for the Master. For out there, in that lovely open country, contented farmers live and labor through the week, and on the Lord's Day meet to worship in the sanctuary where they find strength for their spiritual needs and discover a deeper sense of life's meaning.

As I drove away from the community, with a wealth of memories in my heart, inspirations from the associations with the Christian people there and a vision of what this fine church may mean through the years ahead in kingdom building, I could not but return in fancy to the humble beginning of the church, from which

there seemed to spread a light, reaching across our dark world. It was, and is, the projected shadow of a great man—Charles E. Newman, builder of Liberty Church, who built well for the Kingdom of Christ.

ROBERT A. WHITTEN.

EASTERN NORTH CAROLINA CONFERENCE.

We had a good session. The attendance was about as large as usual. I have not completed the statistical tabulation. But several churches have not reported. I have written to them and only two have responded. Then what must I do? Make out the reports and show all these blank spaces?

The reports of the various committees were read. There was some discussion, constructively, on the Home Missions report. A resolution was presented to the conference as a result of the discussion which was to the effect that a Conference Missionary Association should be organized. I think it would be a good thing. Every bit of the funds we collect, except that of the Conference Fund (that is small compared to its need) goes out of the conference. I am wondering if we will undertake such an organization.

There was not a word said in connection with the report on Evangelism. I don't mean a recommendation to increase the membership of the churches a certain per cent. I mean an act that would deepen the spiritual life of our people. There is one thing we all know and, that is, one can not teach of the things that are spiritual except he be spiritual.

There was no discussion on the report on Education except the address of Dr. L. E. Smith. It was good. But I feel we can not get into the hearts of the people the things that are needed when we depend on the President alone. I read an editorial in THE CHRISTIAN SUN last night to the effect that we need for the College loyalty, money and love. More of our people would love and support the College if they could have the proper impressions, for I do know that all who do support the College are not wrong in the act. The cause of education has, and does, contribute an unlimited amount of good to the church. We need Elon College.

These reports I have mentioned are vastly important. Properly attended to, or executed, would cure a great many of our "ills."

E. M. CARTER,
Secretary.

News of Elon College

By PRESIDENT L. E. SMITH.

THE CHURCH'S CHANCE.

"The field is the world." "The fields are white unto the harvest." The Master called men unto Him, made them apostles, and sent them out to be His witnesses, to establish His kingdom in the hearts of men everywhere. He made it plain to them that they were to go to the ends of the earth, that they were to make disciples of all nations, baptize them in the name of the Father, of the Son, and of the Holy Ghost, that He was depending on them and no one else, that He would equip them with irresistible power if they would only believe and trust Him. In faith they accepted the commission and found great joy in preaching Christ wherever they went. The blessings of God attended their efforts. Many were saved and the Church was organized and abides to this day.

The Church faced a great task then. It faces a great task today. The apostles bore witness and led the way. The ministers must bear witness today and lead the way.

The world is in a chaotic condition, wounded by war, and perishing for the want of food, shelter, and clothing. People are bewildered, not knowing which way to turn. Bereft of home, of family, of friends, of business, and of everything that brings physical comfort and protection from those things that threaten life. In America our state is different, but our responsibilities are overwhelmingly great. The people of the world are tired of war. They want no more of it and yet the war clouds hover over us with all their disaster and horror. Wherever you go people are whispering the possibilities of war. They say that war now would be the end of civilization as we know it. The world's only hope is in God. All people want peace but peace purchased by war is cheap and unenduring. The peace that will pass human understanding and will abide is the peace that comes from God. The Church has never faced a greater task, and at the same time a greater opportunity than today. If God is given to the world, the Church must do the giving. This is the Church's mission. It is its only justification for existence. It must begin where it is and go to the ends of the earth, but it can't go in doubt and with all kinds of question-

ings in its heart. It must believe and know that God is, that His grace is sufficient, and that His rewards will be abundant.

If God's ministers, the pastors of our churches, could be conscious of the responsibilities that rest upon us and of the open doors that confront us, conviction would follow vision and our witness would be powerful and universal. We need to tarry at "Jerusalem," at our own homes, at the altar of our own church until the power is lent us for our mission. Then the voice of the Church will be heard in the world and the kingdom in its power will come. Much depended upon the apostles in the beginning days of the Church. Much and more depends upon the ministers in these critical times, both for the Church and for the world. If we could realize the extent of these responsibilities and the results of our failure or our endeavor, we would arise without delay and be about our Master's business. This is the Church's chance and our chance for the Church. May God move upon our hearts that victory may come in his name.

STALEY-ATKINSON-NEWMAN MEMORIAL FUND.

Winter is here. The weather is most unfavorable. Buildings not properly heated are dangerous to health and and to life.

At the college we are doing our best to keep the buildings warm and we are succeeding fairly well. We must provide facilities that our buildings may be made entirely comfortable for the students enrolled at the College. Money provided for this improvement was of necessity used to increase our endowment. Since the money in hand was advanced for this impending necessity, I am sure that the churches of the Convention will be glad to send payments as they find it possible on the Staley-Atkinson-Newman Memorial Fund that this advance of funds may be replaced, thus enabling the College to proceed with its new heating plant at the greatest possible speed.

A few of our churches have responded for which we are grateful. Won't you please, my brother pastor and churches, lend a helping hand in this hour of need. Your contributions will mean much to the cause that

is dear to our hearts. We need to raise \$40,000 through the churches as quickly as possible.

Previously reported	\$4,351.25
Sanford	200.00
Smthwood	15.00
Big Oak	7.59
Union (N. C.)	160.00
Morrisville S. S.	25.00
Flint Hill (R)	68.00
Palm Street, Greensboro	36.00
Providence Chapel	5.00
Apple's Chapel	25.00
Newport	250.00
Shelton Memorial	160.00
Reidsville Church, by Mrs. Carrie Fields	10.00
Liberty, Vance, Church by W. Sollie Ayscue	100.00
Dendron	20.00
Burlington Church by Edith I. Walker	100.00
	\$1,181.59
Grand total	
	\$5,532.84

APPORTIONMENT GIVING.

It certainly is encouraging to listen to reports from other departments in the Church and note how the Church has gone far beyond its apportionments for these causes, and also to listen to plans for the coming year which call for, in some instances, more than double the usual apportionments. This is indicative of progress and is hailed with hope and gratitude. But it is a bit discouraging to find opposition to any increase whatsoever in apportionments for the College. Could we remind ourselves that all agencies of the Church depend upon leadership and upon trained leadership in this day? The College is our only institution for the training of our leaders and the one institution to which we look for a trained leadership. How can the Church make its progress without the College, but how can the College do its work without adequate support? The officials of our Southern Convention need to ponder these questions, and the Church would be interested in their answers. We have a splendid report this week, carrying the report of the last session to be held this conference year. The College is still more than \$1,000 short of the small apportionment made for its support.

Previously reported \$9,415.50

Churches.

N. C. & Va. Conference:	
Belew Creek	35.40
Bethel	35.00
Bethlehem	116.00
Durham	1,008.12
Elon College S. S.	8.00
Greensboro, First	304.31
Hines Chapel	68.75
Lebanon	27.97
Pleasant Grove	42.25
Union (Va.)	70.00

(Continued on page 11.)



INTERESTING FACTS ABOUT SHAOWU.

The Shaowu was founded in 1876 and was a station of the Foochow Mission until 1918 when it became known as the Shaowu Mission. Revolutionary disturbance in 1926 interfered with institutional work which was largely suspended until this year. However, the church and primary school work continued all through the years.

Thanks to the Southern Convention and the missionary personnel supported by it the work has been reopened with Rev. and Mrs. Richard Jackson stimulating the expansion of the church and with Dr. Ed Riggs and Miss Louise Whitaker, R.N., working in the hospital.

Our American Board property is scattered in Shaowu in several places, but the part where the missionaries are now working is just inside of the north gate of the city where the Jackson residence and the primary school surrounded by walls are located on one side of the street. Directly across the street is the hospital. The hospital is just as closely connected with the mission as any of our hospitals are. With its own Board of Managers which includes Richard Jackson, the hospital is almost entirely self-supporting as far as finances are concerned. It is a Christian hospital, in name and in fact, insofar as the missionary and Chinese leadership are able to make it so.

HAROLD S. MATTHEWS,
American Bd. Sec'y for China.

MISSIONARY OFFERINGS. REPORT FOR NOVEMBER 7-13, -947.

Sunday Schools.

Antioch—V. Va.	\$ 10.35
Bthlehem (Nans.)—E. Va.	5.28
Beulah—V. Va.	1.84
Elon Community—N. C. & Va. ...	17.50

Total \$ 34.97

Churches.

Belew Creek—N. C. & Va.	\$ 25.30
Bethel—N. C. & Va.	36.00
Bethlehem—N. C. & Va.	46.00
Durham—N. C. & Va.	622.14
Kallam Grove—N. C. & Va.	22.00
Lebanon—N. C. & Va.	20.36
New Center—W. N. C.	24.15
Pleasant Cross—W. N. C.	26.77
Pleasant Union—E. N. C.	10.00

Shad Grove—W. N. C.	6.00
Union (Va.)—N. C. & Va.	50.00

Total \$ 888.72

Shaowu.

Bethel—N. C. & Va.	\$ 5.00
Leaksville—V. Va.	5.00

Total \$ 10.00

Total period Nov. 7-13	\$ 933.69
Previously acknowledged ...	8,150.22

Total since September 1 ... \$9,083.91

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

REPORT OF COMMITTEE ON SOCIAL ACTION OF N. C. & VA. CONFERENCE.

Because the coming twelve months, and especially the next four, will be crucial in determining the possibility of world peace and economic stability, our report is confined to a consideration of what is known as the Marshall plan of economic aid to Europe. In the eyes of the beleaguered peoples of western Europe, this is their one last hope of restoring a desperately sick economic organism. America's decision in regard to the execution of this plan is therefore of fateful importance.

In a historic address at Harvard University last spring, Secretary of State Marshall invited the nations of Europe jointly to take the leadership in determining the amount of economic aid that they would absolutely require as a whole in order to restore their productive capacity, and then to lay that burden of need before the American government. In good faith representatives of the European nations assembled as Paris to see what could be done cooperatively to comply with Secretary Marshall's sympathetic overture. Unfortunately, internal dissension, provoked largely by Russia and her national satellites, prevented cooperative action on a total European scale. Nevertheless, sixteen nations succeeded in making a collective analysis of their economic needs. It is upon the basis of their requests, whittled down to a minimum by the State Department, that the financial program of the Marshall plan has been evolved. The plan calls

for American assistance to the extent of \$15,081,000,000 over a period of four years.

Our Congress meets to reach a decision on this far-reaching proposal. Candid realism requires us to recognize that the Marshall plan will probably encounter no small amount of opposition in one form or another. The European picture, indeed, is so black that few Congressmen who are not absolutely irresponsible will dare take the position that no aid whatever is necessary; yet a considerable number of them may try to reduce the amount of aid to a comparative trickle, to delay action until it will be too late to save the European economic order from irretrievable collapse, or to impose hamstringing limitations on the method of using the money provided. In other words, the tactics of the obstructionists will be cleverly designed to conceal their real desire to undermine the ultimate effectiveness of the Marshall program. Some, doubtless, will argue that our tax burden must be reduced; others, that a large amount of aid to Europe will be an overdrain upon our own economy; and still others, that the execution of the Marshall plan will throw out of control an already over-inflated domestic market. The unfortunate fact is that there may be a grain of truth in these and other claims that will be advanced by our Congressmen.

In the heat and turbulence of debate, the public as well as Congressmen may easily lose sight of the paramount issue: What will happen both to Europe and to America if the Marshall plan is not adopted? This is the sixty-four dollar question. It must not be obscured or side-stepped in the din of argument and invective, or else a later generation may well accuse our leaders of atrocious blindness. If a constructive answer is not given to this question, our most competent observers predict at least the following consequences: (1) Europe's rapidly sagging economy will dissolve in a welter of chaos, and its impact will veer America toward ultimate depression; (2) the last vestiges of democracy in Europe will be destroyed in tortuous battle between Fascist and Communist factions; (3) a whole generation will become hostage to disease and death; and (4) the last stable elements of a tottering continental Christendom will be liquidated.

We shall make no attempt in this report to elaborate the more detailed meaning of these effects, except to remark that the current tobacco crisis in North Carolina, in which our

(Continued on page 14)

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

NEWS FROM SOCIETIES.

WINCHESTER.

On Tuesday evening, October 14, thirty members of the Winchester Women's Missionary Society met at the parsonage for their regular meeting. After a short devotional it ceased to be a regular meeting and became instead a very special one. Mrs. Whitten reviewed the book, *India at the Threshold*, which needless to say was well received and enjoyed.

Then came the climax! We collected pocket books which had been prepared in response to a suggestion found in a recent issue of THE CHRISTIAN SUN. Thirty in all! They were packed with articles ranging from pins to a child's length of new woolen material. All of these go from New Windsor direct to our Christian friends in Europe who are not so well off as we. Sending these small items, which to us are so commonplace and to them such every day necessities, afforded us great pleasure. We feel it has been a blessing to our Society and would like to hear of others who will also make the same effort.

CATHERINE E. CARTER,
Reporter.

* * *

JOHNSON'S GROVE.

As we come to the close of the year we, the Missionary Society of Johnston's Grove, feel as we look back that we have much to be proud of.

We met in homes for our monthly meetings, with a program and at these meetings the fellowship has meant so much to us.

We were represented at the World Day of Prayer at Bethel Friends Church and at our Spring Rally at Suffolk.

Mrs. Robert Kimball (our pastor's wife) gave an instructive talk on work in a small church, at our March meeting.

Mrs. Winslow Council ably reviewed the book, *India at the Threshold*, and Mr. Kimball taught the Bible study, *The Divine Fatherhood*. We enjoyed these very much.

Cards, visits, and trays were sent the sick and shut-ins.

We gave a Thank Offering in December and August for the Jacksons.

While our society is so few in number and unable to help the various missions of the church, we have

adopted the Jacksons for our project and are trying to do all we can to help them in their wonderful work.

We hope to do and give more for the Master's work in the new year.

MARY WILLIAMS,
Reporter.

* * *

MT. ZION.

The Ladies' Missionary Society of Mt. Zion Church has concluded another very successful year.

We had an excellent Candlelighting Thank Offering in November.

We gave a number of suppers to make money for our building fund. Also put song-book racks on the backs of our benches, bought new song books and communion glasses, and sent flowers and cards to the sick and shut-ins.

We observed the World Day of Prayer and also Easter Sunrise Service.

Rev. W. W. Snyder, our pastor, took seventeen of his young people on a very interesting tour to the Valley of Virginia, including the Skyline Drive, Natural Bridge and one of the caverns. The hospitality and courtesy shown us in his father's home and by his home church was much appreciated.

REPORTER.

* * *

WORLD COMMUNITY DAY OBSERVED AT UNION.

We decided to try something new this year in having a World Community Day service.

We invited the neighboring churches and although the response was not great, we feel that we have made a start toward observing this day as we do the World Day of Prayer.

Our material didn't come in time to pack the boxes, but we plan to take care of that at the circle meetings this week. We did take an offering for food and milk.

DOT REGISTER.

* * *

Mrs. Register sent a note along with her article, and I would like to quote from her letter, since it expresses so well the way I feel about the Woman's Page:

"For several years, I have felt that if the societies would send in a short item when the society had a special

meeting or did something special that our Woman's Page in THE CHRISTIAN SUN would be more interesting. When we wait until the close of the year and try to write a summary of what's been done through the whole year it loses something."

It is hard to be enthusiastic about things if we wait a long time after they happen before we write them up. When your society does something unusual or outstanding, write it up and send it in so that we may read about the news while it is fresh and while you are still enthusiastic about it. I would like to have small items of news, too, even if it is only a sentence or two about a person or a happening. You might be interested in the following items which I have collected:

The Greensboro, First, Church received a Thank Offering of around \$150.00, after a very effective talk by Mrs. O. H. Paris.

—o—

Antioch Church in the Valley recently held their Thank Offering service, with the whole church in attendance, and received an offering of something over \$80.00.

—o—

The Happy Home Missionary Society recently sponsored an Apron Party, at which they cleared \$200.00 to be used in helping build the new parsonage which they have started.

—o—

The Winston-Salem Church is planning a joint meeting with the women of the Memorial Evangelical and Reformed Church here in January, with the study book, *Committed Unto Us*, being reviewed. Dr. Reynolds is to give the Bible study in May.

CAREY ANDES.

TRIED AND TESTED.

Some of the armchair convictions I had before I went to China as a missionary of our Congregational Christian Churches were very good; they still hold. I would like to repeat them just as I would report an experiment in the laboratory. I tried them; they work, and I pass them on.

1. All the people around the world are essentially the same.

2. In a world where we are all closely knit together, we all stand or fall together.

3. There is no solution for any of the world's problems except in men.

4. The way of love works.

5. The way of love is the way of a cross.

6. God gives adequate strength for every need.—*Congressman Walter Judd.*

FOR THE CHILDREN

Mrs. R. L. HOUSE, Editor

No one knows when the first Thanksgiving really was. Not in America, not in England, nor in France, but maybe in Palestine. Long before Jesus was was a boy, the people gave of their grain and fruits to the people who had none, and thanked the Father for what they had.

What were some of the ways these people celebrated their Thanksgiving? First, they would gather from the fields the wheat, the barley and the grapes. After they had gathered all they chose the finest and carried a portion of it to the temple where the priest received and blessed it.

Second, the Palestinian people brought together all the fruits and grain that they had grown and took parts of it to the tents or houses of neighbors who had only a little or none at all.

These people of long ago even had a law of thanksgiving. When they had much, they allowed others to come to their fields and pick up what was left. In the book of Ruth in the Old Testament of our Bible, you may read about Ruth who went to the field of Boaz to get grain for her and Naomi. You may read about thanksgiving in Exodus 23:14, 16, too.

In America, the first people to give thanks to the Heavenly Father for food were the Pilgrims who were founders of the Congregational Church of which we are a part. Next week I will tell you about them.

* * *

Mrs. W. E. Wisseman who is the Superintendent of Children in the Women's Convention of our Church has sent the following list of books. She also says that Miss Elizabeth Chicoine at Elon College, N. C., has some missionary study books and will sell them to you or to your teacher.

The Bible Goes Round the World.—No story of fiction is more interesting or more thrilling than the true story of how the Bible has gone round the world! This book, or collection of books, is today our best seller and has ended encircled the globe. Men, on horseback and on foot, on bus and boat and plane, have carried this book which is a record of the best thoughts and noblest ideals of the Hebrew people, to every land and every clime.

This year the children of our churches will be using this theme for their mission study. Most churches have perhaps already secured the lit-

erature for this study, but just in case some churches have not ordered their books we list them below:

Around the World With the Bible by Gertrude J. Rinden (cloth, \$1.25; paper, 75 cents). For grades 4, 5, 6.

My Story About the Bible by Mabel Niedermeyer (cloth, \$1.25; paper, 75 cents). For grades 1, 2, 3.

Stories of the Book of Books by Grace W. McGraven (cloth, \$1.25; paper, 75 cents). For leaders to tell.

A Junior Teacher's Guide on *The Bible Goes Round the World*—35c.

A Primary Teacher's Guide on *The Bible Goes Round the World*—

Maps—Picture map: "The Bible in Many Lands" (work map accompanied by cut-outs), 60c.

Friendship map: "The Bible in All the World" (map in four colors), 50c.

Every church in our fellowship should secure these materials and use them with the children of the church. Many are the ways in which this may be done—in Junior Missionary Societies, in Sunday School, in Junior Church, in Daily Vacation Bible School, in Week-Day School of Religion. The first step is to find someone in your church keenly interested in children, and equally as interested in missions. Perhaps you are that person in your church! If so, do something about it!

TEACH YOUR CHILD TO BE A GOOD LOSER.

By RUTH PECK MCLEOD.

Issued by the National Kindergarten Association.

"Dad, you'll let Harry win all the games, won't you?" suggested an indulgent mother to her father, when he spoke of playing checkers with her son as soon as the boy returned from doing an errand. "He's so little."

"I'll do nothing of the sort, Helen," he answered. "It's all right to let a youngster win some of the games, because it would be too discouraging should he lose every time; but to let him win every game would be even worse, for that would give him a false idea about life."

"Why, I should never have succeeded as an engineer if I had not been taught at early age to be a good loser. Remember, Helen, my mother was left a widow with a big family. Each of us eventually won his way in

the world largely because Mother had taught us to be good losers.

"If Harry were to be allowed to win day after day, in spite of poor playing, he would stop making an effort to study his moves. There would be no incentive to acquire skill—in fact, the games would cease to have value for him. Losing as a result of unwise moves makes the player more determined to play carefully, so as to win the next time. I'll have no part in causing a grandchild of mine to become indolent through false successes," finished her father firmly.

There is a regrettable tendency on the part of many parents to shield a child from all jolts and disappointments. Mothers and fathers should realize that it is the courage which hardships often awaken and the persistence occasional failures can engender that definitely build character and provide the individual with sufficient stamina to face life fearlessly.

While we are inclined to tire of too many tales relating how our sturdy ancestors hewed logs and plowed fields, and, at an early age, walked several miles through the snow to a country schoolhouse—often insufficiently heated—and so on, we have to acknowledge that, in many instances, it was the courageous meeting of just such experiences that helped them to develop their dependable character and self-reliance.

The youngster brought up in the modern apartment has no fence rails to split, no firewood to saw, not many chores to do, and few errands to run. In numerous instances, too, he is the one and only child in the family. His parents should see that he has repeated opportunities to overcome difficulties and, too, that he learns how to meet disappointments bravely.

When a child fails to achieve the desired mark at school or to win some coveted prize, if the adults in his home have done their work well, he will not be discouraged. He will already have become master over failure through an ever-willingness to try again. He and his parents under such circumstances, instead of blaming the teacher's grading system or suggesting that the judges were not fair, will realize that in any competitive work there must be losers, for there can be only one winner.

Nevertheless, when the child loses, his courage should be strengthened. Some sincere praise for his effort on this occasion, and compliments regarding the ability he has manifested upon other occasions, will help to console him for his loss.

The boy or girl who never knows
(Continued on page 14.)

Pilgrim Fellowship

"Youth at Work in the Church"

FIFTH SUNDAY RALLIES.

On the fifth Sunday, November 30, at 4:00 o'clock at Hank's Chapel Church there is to be a Young People's Rally of the Western North Carolina Conference.

Hank's Chapel is located approximately one mile off Highway 64 (Raleigh-Pittsboro road) about five miles from Pittsboro.

At four o'clock the young people of Hank's Chapel will present a Thanksgiving program which we are sure everyone will enjoy.

After this program, we will re-assemble at the Community House in Pittsboro for a picnic supper from the baskets we will all bring with us. We will have a social hour in order that the young people from each church may fellowship together and become better acquainted with each other. Miss Betty Chicoine from the Southern Convention Office will be present and show some religious pictures after the supper.

Let's all be present, both young and older, for we are never too young or old to enjoy Christian fellowship.

We will be looking forward to November 30 at Hank's Chapel and in hopes that the young people from every church in the Western North Carolina Conference will be present.

JACK P. SHOFFNER, *President,*
Y. P. of W. N. C. Conference.

SAY A GOOD WORD.

By PEARL ROSSER.*

Church people are anxious to have the very best kind of community in which children and youth may grow up to fulness of life and achievement. Often times this leads us to protect those things which are bad. We have been known, too, to work hard for reform of certain glaring infringements of decency and morals. But there is frequently one thing we neglect. We forget to say a good word.

There are so many things that happen in the course of an ordinary day's events that are really good. We take them for granted. Our schools are doing a magnificent job in the face of many handicaps. Our community agencies plod on day after day doing

the things for which they were organized. Their work today is as dramatic as the story of the Good Samaritan. Newspapers in spite of many shortcomings help Americans to be the best informed people in the world. Motion pictures have at least some few productions that literally bring "the world to our doorsteps" and enrich our lives to that extent. Books and magazines brought to our homes by the postman, or made available on our newsstands, make life more interesting for millions of us. Radio, and now television, has the magic quality of bringing great persons and events right into the living room of our homes. Let us continue to take them as a matter of course, but let us also say a good word.

I especially want to urge you to say a good word for radio. There is much that can be said in criticism. Some folks are bored to death with long-winded or singing commercial announcements. Some say that the humor is trite and on a low cultural level. Some say that the daytime serial produces emotional indulgences and neuroses. And much of this is true, but there is truly another side to the whole picture. Where in the world, outside of America, can an ordinary family have brought into their homes the wonderful music and drama of the Metropolitan Opera? or the great symphonies? or top artists from stage and screen? Where else in the whole world can ordinary folk receive several times a day the very latest in news of happenings from all parts of the globe? There is much that is good in radio, so let us find the way to express our appreciation.

Here is a way you can do it. Participate in the nation-wide poll of radio programs that highlight family life so that we can say to those programs that are doing a good job—"well done!" The Protestant churches plan to award a citation to the programs which receive the highest number of votes from you and your neighbors.

This poll is being conducted during the first three months of 1948 so that the citations can be made during National Family Week, May 2-9. Ten criteria have been described by

the Committee on Family Life by which radio programs may be measured to determine whether or not they are good programs. These ten points are listed on a ballot. You are asked to list in the order of your preference three programs which you believe meet at least seven out of these ten standards.

The programs which won these citations for 1947 were "One Man's Family," "Fibber McGhee and Molly," "The Aldrich Family," "Ma Perkins," "Pepper Young's Family," "Mayor of the Town," "The Adventures of Ozzie and Harriet," "A Date With Judy," "Life Can Be Beautiful," and "The Greatest Story Ever Told."

In our effort to praise that which is good we suggest by comparison those things of which we disapprove. This citation will be valid and worthwhile only if you along with thousands of our church people send in your vote.

A WORD OF WARNING.

May I in conclusion utter a humble word of warning? Let us please stop talking of the next world war. The language one hears in certain places is lamentably unconstructive, it arouses suspicions at a moment when mutual confidence is all-important. Not one of us wants the children of these selfless children of ours, whose graves are scattered as sacred mementoes all over the face of the scarred earth—none of us wants these children to die in another war in another generation—we want them to live and work for their respective countries in peace and security in a socially just and safe world. That's why we assembled here, that's why we drafted the Charter. It contains all the necessary safeguards against future wars. Let us see to it that our lofty aims are carried into deeds worthy of the memory of our heroic beloved youngsters.—*Jan Masgryk, Czechoslovakian delegate to United Nations at San Francisco.*

APPORTIONMENT GIVING.

(Continued from page 7.)

Western N. C. Conference:	
Big Oak	6.00
Ether	10.00
Flint Hill (M)	4.50
New Center	8.65
Pleasant Cross	30.00
Smithwood	25.00
Total	\$1,799.95
Grand total	\$11,215.45
Apportionment for 1947-48.	
Eastern Va. Conference:	
Windsor	\$ 75.00

*Director of Radio Education, International Council of Religious Education.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE PROOF OF A CHRISTIAN.

LESSON IX—NOVEMBER 30, 1947.

MEMORY SELECTION: *This commandment have we from him; that he that loveth God, love his brother also.*—I John 4:21.

LESSON: I John 4 and 5; II John; Acts 4:1-13.

DEVOTIONAL READING: Rom. 8:1-11.

Who Is Jesus Christ?

It will help us to understand these letters of John better if we understand something of the background against which they were written. At that particular time, there was a group of men, some of them intelligent and influential men, who asserted that Jesus Christ was not a real person, He only seemed, or appeared to be. The people who held this doctrine were called "Docetists". One reason they believed this was because they thought that the flesh was evil, and hence the sinless Christ could have no contact with the flesh. Many of John's statements become clearer and convincing when read against this background. For instance in the opening verses of his letter he writes as follows: "That which was from the beginning, which we have heard, which we have looked upon, and our hands have handled, of the Word of Life, for the life was manifested, and we have seen it . . . that which we have seen and heard declare we unto you." John asserted that Jesus Christ had come in the flesh, the Word became flesh. Christ was the Incarnate Word of God, the image of the invisible and unseen and unseeable God. This is the first thing he emphasizes. And he emphasizes it again and again throughout his letters.

The Great Confession.

"Whosoever believeth that Jesus is the Christ is born of God." Every spirit that confesseth that Jesus Christ is come in the flesh, is of God. It would appear that the basic condition of discipleship in the beginning was a confession that Jesus Christ was the Son of God. The candidate for church membership simply repeated solemnly and sincerely *Jesus is Lord*. As I read today's lesson I was reminded of something which Dr. Thompson of Richmond said in his class in the Leadership Training School last week. Discussing the life of Paul, and seeking to get at the basic factors in his conversion, or

seeking the basic factors in the thing called Christian conversion, he said that the first was a recognition that Jesus was the Son of God, that Jesus was Lord. You will recall that Paul's first question was "Who art thou Lord?" Whatever else may have been included in the process, one thing is certain—Paul ever afterward exalted Jesus Christ as the Son of the Living God. And John puts the matter on the same basis.

To be sure this does not mean that one can say glibly, "I believe that Jesus Christ is born of God" and thereby become a Christian. But it does mean that when a person simply and sincerely confesses that Jesus Christ is the Son of God he makes the only necessary confession of faith.

Living Dangerously Then.

In those days, to make a confession of Christ meant to live dangerously. These Christians to whom John wrote were living in the Roman empire. The Emperor was regarded as a god and Rome demanded that her subjects pay homage to the Emperor. For instance at public festivals as well as at public worship, the people were required to say, "Domitian, Lord and God." And woe unto that Christian who refused to do this. Being a Christian was grim business in those days. Civil rights were taken away from them, property was confiscated, right of trial was often prohibited, and in many instances, the death penalty was inflicted without benefit of trial.

Living Dangerously Now.

All that is different now, at least in our country. But if we took our confession of Christ as seriously as did these people, we would also live dangerously. Suppose for instance we should take Jesus' doctrine of brotherhood seriously and set out to extend his spirit of brotherliness to other racial or color groups. Suppose for instance that a union member undertakes to extend his brotherliness to some worker who is not a member of his organization. Suppose an employer sets out to treat his employees as brethren, breaking away from the accepted industrial practices. Suppose we set out to clean up legalized prostitution or the legalized liquor traffic. These are a few of the practical ways in which we can confess Christ and which will lead to trouble.

The Antidote for Fear.

"Perfect love casteth out fear."

"There is no fear in love." "He that feareth is not made perfect in love." When we wholly love God and fully trust Him, we will have no fear, either for the life that now is, or for that which is to come. Fear is perhaps Public Enemy No. 1. The doctors' offices, hospital beds, psychiatrists' consultation rooms, and private and public institutions for the mentally ill, are filled with people, the root trouble in whose lives is fear. And these doctors and psychiatrists are more and more emphasizing the part, and the large part which faith in God, and genuine religion can have in effecting cures. In fact there are many instances in which only this faith and loving trust can help.

Love God . . . Love Your Fellowman.

"If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." Plain talk, that! It pricks the bubble of mere religious profession that does not find expression in practice. It is idle and vain talk for a man to say he loves God if he has a grievance or malice or hate in his heart toward his fellowman. This is a fundamental principle of Christianity. We are to love God, and we are also to love our neighbor as ourselves.

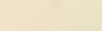
This Is the Witness . . . Eternal Life Now.

In John's thought eternal life was not something we were to get in the future; it was a present possession of the believer. "And the witness is this; that God gave unto us eternal life, and this life is in His Son." He that hath the Son hath life; he that hath not the Son of God hath not life. Jesus is the difference between life and death. Between existence and abundant living.

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BABY FOR ADOPTION

(Continued from page 5)

"black market" in babies, there is so much unhappiness when a child turns out to be different from what the foster parents hoped. It is a crying shame, but at least seventy per cent of the children adopted are bought and paid for in some such way as you were contemplating—often taken into homes that have no business housing a child—and, more times than I like to think, the child proves to have some defect which deprives it of the love and care it needs."

"Speaking of cost—how much will it cost us to get a baby through a licensed agency?"

"It won't cost you a cent through the agency we will visit, Jack. If, after you get your youngster, you want to make a contribution to the work of the organization, I am sure they will be glad to accept it; but that won't enter into the picture. Nothing of that sort will be suggested to you, and I wouldn't have mentioned it unless you had asked."

"How long will it take to get a baby?" begged Jane, with a note of anticipation once more creeping into her voice. "Perhaps a year, or even two years?"

"Yes, Jane, there are by no means as many children released for adoption as you might think. Then, because of the 'black market,' the legitimate agencies have nowhere near the number of children needed; but how long have you been waiting?"

"Eight years."

"Then is a year or two more so long? If you could have a child of your own flesh and blood—would you have to wait?"

"Yes—many months—I believe I see what you mean. In fact, I think we might even learn to appreciate the days of waiting—we could plan ahead—prepare ourselves and our home for his coming. I want a boy, and we'll call him Jack."

"I'll agree with you, Honey, on the boy even if I do think a girl would be nice—but he's not going to be junior. One Jack in the family is enough. We'll name him after his adopted grandfathers."

"OK, as long as you are willing it shall be a boy."

"Is there anything we should do before visiting the agency?"

"Yes, Jack, I would suggest that you both see your doctor and ask for a complete examination, in order that he can certify it is impossible for you to have children of your own. Any good agency that you might go to with your request for a child actually and rightfully is more interested

in the welfare of the child it places than in just pleasing you. They do not know if you want to adopt a child only because Jane is unwilling to undergo the discomfort of bearing one."

"You know, Mr. Holton, that I'd go through anything to have one."

"I know that very well Jane, but the agency doesn't."

The counselor further warned them that the agency would find out all it could about their home life. "The agency," he said, "wants to give the child a break. He will have two strikes against him to begin with, and the good folks who will see you through this adoption procedure do their best to assure the child's getting a favorable chance. On the other hand the child will be studied from every angle. Everything possible will be learned about his parents and relatives. It will be determined that there has been no history of feeble-mindedness in his family, no insanity. The agency will know not only the child's capacities, but the capabilities of his parents, their IQ's, how far they went in school, their social background, nationality, their general physical equipment. As much as possible will be learned about the baby's ancestors. In fact, everything will be known about the child that can be known. You will not be told these things—you will never know the parents of your child, but you can rest assured because of the integrity of the institution with which you are dealing."

Three days later Jane, Jack and the minister, went to the offices of the "Children's Friend Society" with an appointment to see Mrs. Richardson.

After introductions had been completed, Mrs. Richardson asked how old a child the Crowmans had in mind, and their plans for their child. She told them that within a few days a worker would visit them in their home. This is like getting a new job with a very particular boss—we want to know how reliable you are, your motives in desiring a child, how you get along with each other—oh, yes, and we are going to ask for references, too. We are not 'busy bodies,' trying to pry into your lives, but just some folks who have had a lot of experience in placing babies. We want you satisfied, and we want the baby to have the best chance possible for a full and happy life. You wouldn't try a case in court by yourself, you'd get the advice of a lawyer; nor would you try to perform an operation on a friend, rather you would get a skilled surgeon. We are skilled practitioners in this matter of adoption, and please remember we do these things only to protect you and the child."

"We understand, Mrs. Richardson, and I assure you Jack and I will be glad to cooperate in every way," said Jane, wrinkling up her pert nose as she looked from her husband to her minister. "You know, Mrs. Richardson, we almost made a mistake with regard to this whole business and would have except for Mr. Holton."

"Wouldn't you like to visit our nursery?" beamed Mrs. Richardson.

This was a revelation to the prospective mother and father. Here it was explained, after all the data was gathered pertaining to the children and parents, two or three babies would be picked out which had the necessary requisites—skin color, hair color, and many more physical peculiarities to correspond as nearly as possible with the merged characteristics of the couple who were doing the adopting. Children were chosen, they were told, who possessed the mental ability to fulfil the hopes which the foster parents had for their child. The Crowmans would some day be invited into the nursery to meet two or more such children and here would be given a choice. "The little one you fall in love with is yours," said Mrs. Richardson.

It was fun to cooperate with the agency for the workers seemed so understanding. "They act," said Jane, "as if they wanted to make our home the most happy they have ever known—and we are going to try to do just that."

When Jane and Jack saw their son for the first time they knew him immediately. There was no need to do any considering this way or that. There was no question in either of their minds. They took him home at once. The agency had insisted that they wait one year before final action on the adoption, but when that year was gone it seemed to them like no more than a few days.

It was on the twelfth of June that adoption proceedings were completed. Immediately afterward Jean and Jack drove to the brown stone church which was so dear to their hearts. Mr. Holton happened to be looking out of the window as they came up, but stepped back quickly before they had seen him. He noticed they had their little son with them. He heard them mount the stairs, turn to the left and enter the room of worship. All was silent for almost a half hour. There was a knock at the study door:

"Come in."

"Hello, padre—he's ours and we belong to him. It's all settled. We've been in the church, Jane, Richard Franklyn and I, just having a little

(Continued on page 14)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

All five of the Congregational-Christian Conferences have been held. The last was the North Carolina and Virginia Conference, which was held at Bethlehem Church. All the Conferences had pretty weather except the North Carolina and Virginia. The first day was rainy, but the second was clear and the sun was shining.

All the Conferences have been well attended and the people have shown quite an interest, which we were glad to see.

But, in this letter we want to talk to you about the Thank Offerings in your church. First, we want you to take into consideration that the Christian Orphanage is an Institution of the Southern Convention of the Congregational Christian Churches. Second, it is supported by Sunday School Monthly Offerings, special Thanksgiving offerings, and personal donations by individuals. Third, it is a home for orphan and dependent children—dependent on the churches for care and training. It is their home, and they have no other. They look to the church for food, clothing, and care. They want to grow up to be good citizens of our great country, and if they are given a chance, they will.

The children are doing well in school. We offer a prize of fifty cents if they will make the honor roll. Last month twelve out of our group made it. We have some students who make all A's on their studies. They have beautiful report cards—nothing on them but A's from top to bottom.

The Convention has apportioned \$12,500 to run this Institution. With prices as high as they are now, it just can't be done. We have to seek contributions from friends who have always been loyal to us in the support of this work.

Now at this Thanksgiving season we want to offer you an opportunity to give as the Lord has prospered you, to help swell the offering in your church large enough to make you feel proud of what you did. If we could get someone to make an appeal in your church, in behalf of these little children, on the day you take the offering in your church it would increase the offering quite a lot. Please remember that prices are high on everything we have to buy. We need a large Thanksgiving offering to help us through the winter and spring

months, when the offerings are generally small. Don't forget us in your Thank Offerings.

Don't forget to send us a coop of chickens for our Thanksgiving dinner!

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 20, 1947.	
Amount brought forward	\$10,965.90
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Pleasant Union	40.00
Eastern Va. Conference:	
Bethlehem (Nans.) S. S. \$	14.10
Newport News S. S.	12.75
	26.85
N. C. & Va. Conference:	
Belew Creek	\$ 9.38
Danville	50.00
Elon College S. S.	17.50
	63.91
Mt. Zion	.62
Union (Va.)	32.00
	173.41
Western N. C. Conference:	
New Center	\$ 16.30
Pleasant Cross	5.00
Pleasant Union	40.80
	62.10
Va. Valley Conference:	
Antioch S. S.	\$ 10.20
Beulah	54.60
	64.80
Total	\$ 367.16
Total this year from churches	\$11,333.06

SOCIAL ACTION COMMITTEE (Continued from page 8)

farmers may experience a seventy-five million dollar reduction in income next year, is symbolic of America's interdependence with the Old World.

We Americans are now on the brink of making what is possibly as grave a decision as we had to take in regard to entering World War II. We churchmen are deeply involved in this decision, and we must not assume a neutral attitude toward it, as though Christian morals were not at stake. To their credit, the churches have a laudable record in their response to the needs of overseas war victims. Through their efforts, aid in the form of shoes, clothing, foodstuffs, and cash has been sent in large amounts. But a new phase of crisis is emerging, and it can only be met by quick and generous action on the part of the American government. A mass American consciousness of the imperativeness of the Marshall plan must be awakened. The churches, under the leadership of their ministers, must unite with other agencies in creating this all-important sentiment. If the public can be aroused from shore to shore, our representatives at Washington will be greatly encouraged to execute a plan of aid that will save Europe

and her civilization from a dismal future.

Your Committee, therefore, offers a two-fold resolution: (1) that the Conference endorse the Marshall plan and commend it wholeheartedly to the conscience and support of all its constituent churches; and (2) that the Conference authorize and instruct its Secretary to convey to Senators Hoey and Umstead the following message: "The North Carolina and Virginia Congregational Christian Conference, in annual session assembled at Alamahaw, N. C., unanimously endorses the Marshall plan, and it urges you to give it your hearty support in the forthcoming session of Congress."

H. SHELON SMITH,
Chairman,
D. J. BOWDEN,
C. SHANNON MORGAN,
AUBREY TODD,
Committee.

FOR THE CHILDREN. (Continued from page 10.)

defeat in childhood days is likely to have a very difficult road to travel when maturity is reached. Many a marital misunderstanding and even divorce, has come about because in early life a child was allowed to expect to win—whether or not he deserved to do so; if he did lose, his lack of success was blamed upon others—never upon himself.

My father was an excellent example of taking losses in the right way. He was one of a large family, from which selfishness and the expectancy always to win in competitive undertakings were weeded out early in life. He endured great hardships but mastered them all because he had learned to be a good loser. It was demonstrated to him that the person who took his losses like a man was given another chance to succeed. This trait of being a good loser made him find contentment in life—he did his best courageously and hopefully; and when he failed he good-humoredly tried again.

BABY FOR ADOPTION (Continued from page 13)

talk with God about our tomorrow. We have the announcements ready and want to give you the first one—you're Dick's adopted uncle, you know."

Mr. Holton reached out and took the printed card that was offered to him and read:

MR. AND MRS. JOHN CROWMAN
PROUDLY PRESENT THEIR
ADOPTED SON
RICHARD FRANKLYN CROWMAN

REPORT OF COMMITTEE ON EVANGELISM OF N. C. & VA. CONFERENCE.

For years in the annual sessions of our convention and conferences, we have been setting goals and passing resolutions regarding evangelism in our churches and the consequent winning of men, women and children to Christ and into the membership of our churches. But it would seem that we have been more out-spoken about having these resolutions printed than we have been in putting them into effect. The entire membership of this conference was asked to win 800 people to Christ and into the membership of our churches during the conference year now closing. I am afraid that we have not reached our goal—not because it is too high but because our efforts have been too feeble and too few.

We have an evangelistic gospel. We have an evangelistic church. The Christian Church was born in an evangelistic upheaval. When the Christian denomination was organized, our ministers felt that they were evangelists of a new Christian movement with a new emphasis on the old gospel, and they went to the extent of their means of travel and ability carrying this good news. Large congregations attended these meetings. Many were converted and churches were organized. The minister was the messenger of God then. The minister is the messenger of God today. If your church has not gained as it should, your minister is responsible. This responsibility must be laid at the door of the parsonage and on the heart of the minister. This is the purpose of his calling and if he fails, he fails. We must marshal the evangelistic forces of the Church anew if we are to win the world to Christ.

There are different ways of conducting evangelistic work. Different methods are employed but more depends upon the man than upon the method.

Evangelistic methods commonly used are: (1) Mass Evangelism, (2) Personal Evangelism, (3) Visitation Evangelism, and I am suggesting a fourth method—Graded Evangelism (Children, Young People, Adults).

Recommendations.

(1) That we authorize a simultaneous Evangelistic Campaign to be conducted in the churches of this conference.

(2) That the Lenten period beginning Ash Wednesday, February 11, and ending on Easter Sunday be designated as the period of evangelism in the churches of this conference.

(3) That we employ all methods of

evangelistic endeavor mentioned above beginning with Graded Evangelism. It is suggested that a week be given to Child Evangelism including the Intermediate and Junior Departments in our Sunday School; a week to our Young People including Seniors in our Sunday School, Pilgrim Fellowship groups and Christian Endeavor Societies; and a week to Adult Evangelism. Each week closing with special evangelistic services on Sunday. Holy Week be given to Mass Evangelism, closing on Easter Sunday.

(4) That the Superintendent of our Convention, the Executive Committee of this conference, and the Committee on Evangelism be charged with the responsibility of setting up this program and of organizing the ministers and churches for this forward movement.

L. E. SMITH, *Chairman*,
M. A. POLLARD,
M. T. SORRELL,
MACK V. WELCH,
Committee.

The above report on evangelism was presented to the North Carolina and Virginia Conference in its recent session and adopted. It would be a fine thing if the other four conferences constituting our Convention would organize their efforts along the same line that we might have a simultaneous evangelistic campaign throughout the entire Convention in the spring of 1948. WM. T. SCOTT,
Superintendent.

CONVENTION OFFICE.

(Continued from page 3.)

row the money—unless the notes were endorsed personally by those worth enough to make the bank secure. That is too much to ask of individuals, don't you think?

Borrowing the money is not the solution, even if that could be done. Borrowed money must be repaid! Besides, our people do not wish to have Elon go into debt again now. *There is a way—an easy way—to complete the new building facilities without a cent of debt or borrowing!* Here is it:

The Convention voted to ask the churches to raise a fund of \$100,000, known as the Staley-Atkinson-Newman Memorial Foundation. Quotas have already been fixed by the Convention and a considerable sum has been paid and pledged.

Now—if each church would raise in full its quota at this time—the powerhouse could be completed and adequate heating facilities provided *without a cent of debt remaining.* Will you accept this challenge and do your part? We believe you will.

We realize that many of our churches have accepted their quotas and have paid them up to date. If your church has done this, you have done what was asked of you. But to avoid this possible disaster, would you be willing to present the matter to your members and do what you can toward raising all or a part of any unpaid quota?

If your church has paid in full its quota, would you be willing to present the matter and endeavor to obtain an extra gift? It would mean much right now?

If your church has not accepted its quota, won't you present the matter at once and get the church's acceptance of its quota and collect all or a part of it now?

Please forward any money collected or on hand at once to President L. E. Smith, or otherwise let him know what you can do about this grave emergency.

The Executive Board of the Convention in a recent session at Elon College saw first-hand the need for immediate action. We were authorized by the Board to write this letter to you for your consideration. Enclosed is a card for your use. Please fill out and return it to us as quickly as possible.

Faithfully yours,
W. E. WISSEMAN, *Pres.*
W. MILLARD STEVENS, *Sec'y.*
WM. T. SCOTT, *Supt.*

RELIGIOUS RADIO INSTITUTE.

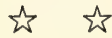
A highlight of the Religious Radio institute which takes place in Raleigh, November 24, 25 and 26 will be an address by Clifford J. Durr, Federal Communications Commissioner at the banquet to be held at Sacred Heart School on Monday night.

Mr. Durr will speak on "Broadcasting in the Public Interest," to audience composed of key North Carolina radio men and those actively engaged or interested in religious radio programs. The subject matter is of prime importance to those hopeful that the standards of religious radio broadcasting may be raised, the purpose of the institute.

The three-day radio session will represent the first cooperative venture by the three major faiths of North Carolina to provide direct assistance to those interested in religious radio programs. It will be presented by the National Conference of Christians and Jews and the various religious groups are welcoming the opportunity to work together on this project as they have long been conscious of the need for assistance in this field.

THANKSGIVING OFFERING
for the
CHRISTIAN ORPHANAGE

ELON COLLEGE, N. C.



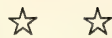
Nearly one hundred little children
to feed, clothe and care for.



Give as the Lord has prospered you.



The Orphanage Needs Money.



CHARLES D. JOHNSTON,
Superintendent.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, NOVEMBER 27, 1947.

NUMBER 47.

THANKSGIVING

∴ 1947 ∴

A CALL TO THANKSGIVING

"Time out of mind at this turn of the seasons when the hardy oak leaves rustle in the wind and the frost gives a tang to the air and the dusk falls early and the friendly evenings lengthen under the heel of Orion, it has seemed good to our people to join together in praising the Creator and Preserver, who has brought us by a way that we did not know to the end of another year.

"Let us give thanks for the blessings that have been our common lot—for all the creature comforts: the yield of the soil that has fed us and the richer yield from labor of every kind that has sustained our lives—and for all those things, as dear as breath to the body, that quicken man's faith in his manhood, that nourish and strengthen his spirit to do the great work still before him: for the brotherly word and act; for honor held above price; for steadfast courage and zeal in the long, long search after truth; for liberty and for justice freely granted by each to his fellow and so freely enjoyed; and for the crowning glory and mercy of peace upon our land;—that we may humbly take heart of these blessings as we gather once again with solemn and festive rites to keep our Harvest Home."

—GOV. WILBUR L. CROSS.

NEWS AND VIEWS

Please send to The Convention Office all contributions for C.W.V.R. Funds are desperately needed for overseas relief. Send your gifts promptly.

Carolina Church is installing a new furnace and heating equipment. Rev. R. Chase Tappan, the pastor, is continuing his education as a student at Elon College.

Rev. G. H. Veazey writes that he is "getting fairly straightened out" in his new field—Long's Chapel. He is assisting in revival service at Belw Creek this week.

Superintendent Scott spoke to the Laymen's Brotherhood of the Saint Marks Evangelical and Reformed Church, near Elon College, on November 14. On Monday night, November 17, he spoke to the Churchman's Brotherhood of the First Evangelical and Reformed Church, Greensboro, at a supper meeting when the men of our First Church, Greensboro, were guests.

The churches served by Rev. Mack V. Welch are each making progress in their building and improvement program: Monticello Church on November 23rd enjoyed their new heating system just installed; Hines Chapel is completing a new parsonage within the next two months; and Needham's Grove is raising funds with which to remodel the church. Mr. Welch graduated at Elon College last spring and is now a student at Duke School of Religion.

The Convention Office and the Conference Secretaries are working hard to get the material for *The Annual* ready for the printer by December 1. Some local churches and some organizations consistently fail to get their reports in on time. That makes it bad on everyone. Reports are important ("Let your light so shine before men that they seeing your good works may glorify your Father who is in heaven.") If you are a church secretary or responsible for organization minutes or reports, please that they are sent promptly. *The Annual* appearing later than it should each year cannot be worth as much as it could if it appeared on time! Help us, won't you?

BENEFITS OF THE MERGER.

1. Two great heritages—the English and the Continental (German)—stemming from early Reformation days will be brought together like the merging of two streams such as the Ohio and Mississippi Rivers to make a mightier one.

2. The Congregational Christian Churches will have the benefit of homes for the aged, hospitals, and orphanages which we do not now enjoy. The Evangelical and Reformed Church will have the benefit of our more loosely knit conference organization and supervision.

THANKSGIVING.

Our Infinite Father, unsearchable in thy wisdom, mysterious in thy ways, tender in thy providence, we thank thee for the privilege of breath and the glory of living; for the happy shelter of our homes and the inner circle of our friendships for health which makes hard work a pleasure; for the great names of history and for the forgotten toilers who have made our civilization possible; for convictions which are anchors to faith and for doubts which blow away the unessential; for the church of God, mother of us all, and for Jesus Christ, master of us all, to whom be praise forever and ever. Amen.

—Hugh Elmer Brown.

3. Numerically, we will be on a par with several of the larger denominational bodies in America such as the Presbyterian, Baptists, etc.

4. Each will benefit from the sharing of outstanding Christian personalities, wider fellowship, and the intellectual achievements of both groups.

5. Both will strengthen the Church Universal by the merger and further fulfill one of our cardinal principles of Christian Unity.

CARL R. KEY.

OUTSTANDING CHURCHMAN DIES.

Dr. Robert Elliott Speer, secretary of the Board of Foreign Missions of the Presbyterian Church, USA, for 46 years, died last Sunday evening at Bryn Mawr Hospital, Philadelphia, at the age of 80.

He was a native of Huntington, Pa., and was the first layman to receive the distinction of being the moderator of the General Assembly of his denomination.

He was a graduate of Phillips Andover Academy and Princeton Uni-

versity, and held an honorary doctor's degree from Edinburg University. Among the inter-denominational honors which he had received was the presidency of the Federal Council of Churches.

Dr. Speer visited nearly all of the mission stations of his church while serving as mission secretary from 1891 until his retirement in 1937. He was a writer of considerable ability and a speaker who carried conviction in his speech. He has spoken often at the Massanetta Springs Bible Conferences in the Valley of Virginia, and the lives of many of our own ministers and laymen are richer because of having heard him.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

THIS HUNGRY WORLD.*By DEETS PICKETT.*

Political stability is impossible in a country where the people are hungry.

The situation in various countries of Europe is explosive. A European political collapse will precipitate an emergency no less menacing to the United States, to Western civilization, and to free men and women everywhere, than the menace presented by Adolph Hitler. In every practical sense it will be a menace exactly the same in character. The United States, and the United States alone, can ward off this menace and perhaps it can do so by the intelligent and generous use of food products.

Food Supplies Scanty; Prices at Record Height.

The European wheat crop is forecast at 1.20 billion bushels, as compared with 1.35 billion bushels last year. At best, Europe faces a terrible winter.

At home, the people are appalled by mounting food prices. Food costs are double what they were seven years ago. Steak is approximately \$1.00 a pound, and many people are paying \$1.00 a dozen for eggs. Not only bread, but everything produced by feed, is at record high. The middle class, the source of the nation's strength, is being seriously weakened. The people want Europe to be fed; they also want beef, pork, butter, cheese, milk, eggs, poultry and bread at prices they can pay.

The corn crop, which has averaged 2,639,102,000 bushels during the past ten years, will fall below this figure by 230 million bushels in the current year, according to the latest report of the Department of Agriculture.

In 1947 the distillers and brewers used about 52,307,415 bushels of corn. They used also 4,229,114 bushels of rye, 60,552 bushels of wheat; 2,797,785 bushels of rice; 287,029 bushels of barley; 85,537,152 bushels of malt (equivalent to 77,761,047 bushels of barley), and 6,869,442 bushels of potatoes, among other things, a total of approximately 3,500,000 tons.

Stopping the manufacture of alcoholic beverages at the present time, would supply nearly one-fifth of the amount of food materials exported last year.

Distiller Urges Ban on Whiskey-Making.

President Jay Ambrose, of Ambrose and Company, operators of a Colorado distillery, has announced that he has sent letters to the nation's principal distillers and to the Agriculture Department, asking that

steps be taken to halt distilling in order that grain may be saved to feed a hungry world.

Mr. Ambrose stated that a tremendous backlog of whisky exists in the country and that continuing to make whisky of cereal grains is a needless waste of food.

"We advocate that the approximately 100 to 200 million bushels of

THANKSGIVING—1947.

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA.

A PROCLAMATION.

Older than our nation itself is the hallowed custom of resting from our labors for one day at harvest time and of dedicating that day to expressions of gratitude to Almighty God for the many blessings which he has heaped upon us. Now, as the cycle of the year nears completion, it is fitting that we should lift up our hearts again in special prayers.

May our thanksgiving this year be tempered by humility, by sympathy for those who lack abundance, and by compassion for those in want. As we express appreciation in prayer for our munificent gifts, may we remember that it is more blessed to give than to receive; and may we manifest our remembrance of that precept by generously sharing our bounty with needy people of other nations.

NOW, THEREFORE, I, HARRY S. TRUMAN, President of the United States of America, invite the attention of all citizens to the joint resolution of Congress approved December 26, 1941, which designates the fourth Thursday in November of each year as Thanksgiving Day; I proclaim November 27, 1947, as a day of national thanksgiving; and I call upon the people of the United States of every faith to consecrate that day to thoughts of gratitude, acts of devotion, and a firm resolve to assist in the efforts being made by religious groups and other bodies to aid the undernourished, the sick, the aged, and all sufferers in war-devastated lands.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

Done at the City of Washington this tenth day of November, in the year of our Lord nineteen hundred and forty-seven, and of the Independence of the United States of America, the one hundred and seventy-second.

HARRY S. TRUMAN.

By the President:

G. C. MARSHALL,
Secretary of State.

grain used annually for distilling could be used to far more useful advantage,' he contended. 'It could be diverted to Europe, made available to the American housewife for food, and part of it could be offered to hog growers for feed. The latter instance could serve as a useful pivot on which to swing pork prices downward.'

"The company manager, who said he was 'perfectly willing' to shut

down his own distillery, said the country 'has plenty of whisky' in storage.

"On last June 30 there were 42 million gallons of grain alcohol in storage,' he continued. 'That last figure is 40 per cent increase over the 30 millions produced in 1946.'

"In addition, he said, there were 167,950,000 gallons of whisky produced in the first six months of 1947."

Attitude of the Brewers.

A circular distributed to its members, by the United States Brewers Foundation, on September 16, 1947, entitled, "Grain," states:

"As you have undoubtedly observed, some newspapers, as well as members of Congress, have recently been urging in view of the situation abroad, that the next Congress should enact legislation authorizing the reimposition of restrictions on the use of grain. In this connection, Secretary Anderson announced today from his home in Albuquerque, New Mexico, that President Truman's Cabinet Food Committee, consisting of himself, Secretary of State George C. Marshall, and W. Averill Harriman, Secretary of Commerce, would meet in Washington next Monday, September 22, to discuss a report on prices and the American export program.

"Mr. Anderson said that the report is being prepared by a staff in Washington and provided it is approved by the committee after it is received and discussed, it will then be submitted to President Truman at a Cabinet meeting the same afternoon. This is the same procedure which was followed when the Cabinet Committee recommended and the President approved, and the Secretary of Agriculture issued an order restricting the use of grain, which became effective on March 1, 1946. It is possible to presume, therefore, that similar action may be taken at this time by the Cabinet Food Committee and the President, except that the President has no present statutory authority to authorize the Secretary of Agriculture to impose restrictions on the use of grain. New authority for this purpose would have to be given him by the Congress which is not in session.

"There are rumors to the effect that the Cabinet Food Committee will recommend voluntary curtailment in the use of grains in the interim between now and the next session of Congress when recommendations for statutory authority to re-

(Continued on page 11.)



ACKNOWLEDGE BLESSINGS

"One of the greatest dangers to our nation is a thoughtless apathy toward the fundamentals of a free society. We take for granted, we do not appreciate the unlimited opportunities for happiness afforded every citizen of this country. Many of us are too quick to denounce every imperfection of our society and entirely too slow to acknowledge our blessings."

This statement was issued by J. W. Fulbright, United States Senator from Arkansas, in observance of Religious Education week. It is a sane statement quite apropos for meditation during Thanksgiving.

Christian people are not free from "thoughtless apathy." This sad fact is reflected in our stewardship and church attendance. Few people ever triumph over human apathy to the extent that their full stewardship and worship potential is realized. But this is the goal, the realizable goal in Christian living: "I can do all things through Christ who strengtheneth me."

Again, must we not confess, we are "entirely too slow to acknowledge our blessings." We are not only slow, but inadequate in our acknowledgement. Multitudes are inarticulate. The grateful and sensitive spirit will react as did Cortlandt Sayres in his exquisite poem, "Bankrupt."

One midnight, deep in starlight still,
I dreamed that I received this bill:
Five thousand breathless dawns all new;
Five thousand flowers fresh in dew;
Five thousand sunsets wrapped in gold;
One million snowflakes served ice-cold;
Five quiet friends, one baby's love;
One white-mad sea with clouds above;
One hundred music-haunted dreams
Of moon-drenched roads and hurrying streams;
Of prophesying winds, and trees;
Of silent stars and browsing bees;
One June night in a fragrant wood;
One heart that loved and understood.
I wonder when I waked at day,
How—how in God's name—I could pay!

"PEACEMONGERING"

Americans followed with lively interest the progress of Friendship Train which began in Los Angeles with 12 cars and arrived in New York with 270, bearing gifts of food destined mainly for hungry France and Italy. It was estimated that the Train carried more than \$1,000,000 worth of food. Warren R. Austin, permanent United States delegate to the United Nations, spoke to 25,000 in New York City and is quoted as saying: "This meeting, and all the many meetings along the trail of the Friendship Train, can certainly be called 'peacemongering.' By combining words and actions the Friendship Train has done, in a dramatic way, exactly what the General Assembly in a recent unanimously adopted resolution, requested all members of the United Nations to do." The Friendship Train is

now headed toward Virginia, and an all-Virginia or "Cavalier" section of the train is being arranged.

Another typical example of practical "peacemongering" is the city-wide effort inaugurated by the Richmond Ministerial Union and the Virginia Council of Churches which has netted 90,000 pounds of wearing apparel for overseas relief with a tempo of contributions which indicates a total of 140,000 pounds.

Dr. Robbins W. Barstow, executive director of Church World Service, reports that \$6,000,000 in cash and another \$2,000,000 in commodity contributions was received and disbursed during 1946, and as much or more was sent from our United States churches in direct aid to sister churches abroad.

While endless talk of war proceeds, the Christian forces have kept quietly but persistently at their task of peacemongering, implementing their faith with concrete expressions in money, goods, and personal service.

CHRISTMAS SUBSCRIPTIONS

A subscriber wants to know if a special offer is made for gift subscriptions at Christmas. It is quite possible that others have raised the same question. The answer is, "No". The Board of Publications has encouraged people to forward gift subscriptions, but has announced no reduction in the regular subscription price.

Two facts may be added. First, our regular price has not advanced in recent years. In fact, \$2.00 represents a "floor" rather than a "ceiling" price. Second, the offer of commissions to church organizations still stands. Why not put your organization to work and make money for the organization by securing Christmas gifts subscriptions to The Sun? Try it, and let us know the results!

CHRISTIAN EDUCATION

"Churches do not flourish in the shallow soil of ignorance," was the theme of Dr. John R. Cunningham, principal speaker when Dr. Frank Bell Lewis was inaugurated as president of Mary Baldwin College in Staunton on November 18. "Sooner or later," the speaker elaborated, "unless there is intelligent well trained leadership in any branch or cause of the church, it fails or disappears. The very existence of the church, to say nothing of the democratic way of life, demands the continuance of Christian education. The church-related college continues to be the institution through which this type of education is chiefly promoted."

The church-related college is confronted with a two-fold task today. First, the undergrinding of it financial program to facilitate necessary growth and expansion. Second, the commensurate improvement in its scholastic program in order to harness the intellectual energies of its constituency. Fortunately, the town and the gown, the pulpit and the pew, may be fully represented in this redemptive enterprise.

"Sermonic Impressions of European Crisis"

Extracts from a Series of Sermons Delivered by REV. HAROLD G. JONES, D. D.,
Pastor of Central Church, Worcester, Massachusetts

I. WILL ENGLAND WIN THROUGH?

Last year I was asked to be one of seven American clergymen to be interchange preachers in England and Scotland this summer. This custom which has been interrupted by the war, had been in operation for many years and included clergymen coming from the British Isles as well as Americans going there. Through your kindness and encouragement and that of my own family, I accepted the invitation.

I sailed from the United States on the *Queen Elizabeth* on the seventeenth of July and less than six days later was in Southampton, England. I wish I had the time and the eloquence to tell you of the impressions of the trip over and the one back on the *Queen Mary*. These two vast ships are the true monarchs of the ocean, and great bridges of understanding between the people of the two continents and indeed the whole world.

It is apparent when you come into Southampton that this is one of the worst bombed cities in the land and when I walked about in the cool of the evening, it became very overwhelming. Everywhere there are signs of devastation and in the downtown areas especially, whole blocks are just cellars with wild flowers growing in profusion.

A week later while attending the Planning Committee of the International Congregational Council at Bournemouth, we had a chance to see Southampton, be received by the Mayor, and shown around the bombed areas by the chief air raid warden. The story he told, with the characteristic British understatement, was a very graphic one. Nine hundred, thirty-six buildings were completely destroyed and 9,236 had to be taken down, while 32,000 were repaired—a total of more than 50,000 buildings hit by bombs. Six hundred, two people were killed including 42 children wiped out in one air raid, while they were in the city hall passing art examinations. Churches were badly hit, 17 being destroyed—seven in one night. As we stood before the ruins of the leading Congre-

gational Church, one of the pastors told us that it had been the church in which Isaac Watts, the great hymnologist and author of "Our God, Our Help in Ages Past" and "When I Survey the Wondrous Cross," had been brought up, and that when this particular air raid was over, and the building in ruins, a bust of Isaac Watts stood apparently untouched amid the ruins. When he sought to pick it up and carry it to a spot of safety, it disintegrated in his hands. When an old safe was opened a number of sermons fell out and was one by Watts—very appropriately a funeral sermon.

London seemed almost as old as of old, until one looked more closely and realized what a vast number of buildings, many of which still stand although gutted inside, have been bombed, and there again, church after church was a mere shell of its former beauty. Around St. Pauls is a great deal of damage, yet the Cathedral still stands—and symbolizes the undying faith of a people, who never lost their courage, even when conditions were at their worst, and the whole city seemed on fire. One of the most interesting experiences in London was the day when we were received by the Archbishop of Canterbury at Lambeth Palace and saw the House of Commons in session. The Archbishop is a most gracious person, the father of six boys, and a man who seems amid all his grave responsibilities, to have a certain serenity of spirit. A simple hen coop there reminded us that even the Archbishop and his family felt the need of eggs more than once a week and that the only way to have them was to have their own hens. I preached three Sundays in England, first in Ealing where our Congregational Church, which lost most of its congregation during the war days, is making a gallant fight to win its way back under the inspiring leadership of an ex-air force padre, the Rev. B. Railton Bax. The last Sunday I was at the Purley Church, also in a suburb of London and without question one of our strongest churches in the London area. On August 10, I had the privilege of preaching at Kidderminster and Worcester, both in Church of England parishes. Kidderminster, as some of you know, was the town from which many Worcester people came under the leadership of the late Mr. Whittall when he founded the

carpet factory here. The Baxter Congregational Church joined in the worship, giving up their own services for the first time since the Act of Toleration. The town is quite proud of its connections with our city, and the Whittall Chapel which Mr. Mathew gave, is a very lovely building and greatly appreciated. The great person in Kidderminster's history was the Puritan Divine, and hymn writer, Richard Baxter, whose parishioners after his ejection from office when Charles, the 2nd came into power, founded the Congregational Church. The evening was spent at All Saints in Worcester, and the next day I had a chance to see Worcester and its Cathedral and be received by the Mayor in the Guild Hall. I wish you could all visit Worcester. It is a truly beautiful city and its Cathedral one of the finest in all England. It has a population of slightly more than fifty thousand people and beyond it stretch the beautiful Malvern Hills. Here as in Kidderminster, there are many relationships with our city and a warm sense of fellowship.

What is it that threatens Britain today? I think we must first of all list the emotional and physical tiredness which is so characteristic of the people and which has slowed down production greatly. Everywhere you are conscious of the fact that the people are desperately tired. Let's be specific. The British had six years of unrelenting toil and pain and blood and sweat and tears. It meant that her young men were dying in the skies, that her whole population was working hard day after day and year after year with little or no respite, that people not only worked days but spent fatiguing hours getting home from work due to disorganized transportation, but also fought fires from the bombings most of the nights. Take a people who have gone through that for six years and then at the end of it all, when many are hoping and even believing for better things, let conditions get worse—and you have something of the situation of England today. This leads to the second problem—that of economic confusion and tragedy. The British, I hardly need to say, made an all out effort economically during the war. In the days before we entered and the Lend Lease functioned, they bled themselves white selling all their securities in other lands and leaving no effort untouched to fight the battle. They are tired, their plants are worn down, they face tremendous competition in world markets—and for the life of them they

(Continued on page 9.)

*Dr. Jones visited the British Isles under the auspices of the Committee on Interchange of Preachers and Speakers sponsored by the Federal Council, Church Peace Union, World Alliance and the British Council of Churches.

CONTRIBUTIONS

SUFFOLK LETTER.

More than thirty teachers gathered each night this week in the Suffolk Church for a Standard Leadership Training School, under the direction of Miss Elizabeth Chicoine, dean and teacher of teachers of juniors. Other teachers were: Miss Mary Walker, teaching a course for workers with young people, and Mrs. Robert M. Kimball, teacher of a course for those working with younger children. I had a delightful experience teaching ten lessons on the Sermon on the Mount. It was good to study this section of the New Testament in preparation for these lessons. We were quite unanimous in voicing the hope that we could have such a school the same week next fall. Three teachers from the Holy Neck Church came every night and received their certificates. The visiting teachers were each one well qualified to teach their courses, and I feel that the school was a good success.

Now we are looking forward to December 9—Tuesday after the first Sunday in December—when the Christian Missionary Association will hold its annual meeting here. The program committee is planning a meeting to begin at 4:30 on Tuesday afternoon, with the opening prayer made by a layman; the president's remarks; roll call of all churches in the Conference; and collection of membership dues. After which Dr. I. W. Johnson will welcome to the C. M. A. all new members; announcement of committees; treasurer's report; and a prayer closing the afternoon session led by a layman.

It is hoped that the Fellowship Hall will be crowded at 8:30 o'clock for the fellowship supper, when a layman will make the invocation; laymen and women will furnish the music; a layman will be acting as toastmaster, and brief four-minute speeches by six laymen and laywomen; the committee on plans will report, which will be followed by reports of the committees on resolutions, nominations, and place of next meeting. There is to be time in the afternoon for miscellaneous business, and at the supper table for good fellowship and wholesome fun.

Every church and many auxiliaries of all the churches, as well as a goodly number of individuals are being asked to become a part of this enthusiastic and helpful organization

of our Conference. Turn to page 193 in your 1946 *Annual* (if you do not have one ask your pastor to let you see his) and read the minutes from beginning to end of last year's C. M. A. meeting. You will find some interesting reading there. This next printing of the *Annual* should carry the name of every church in Eastern Virginia Conference. This organization—the C. M. A.—is more than a half century old and has helped to build many of the best churches in our Conference. By building a church I mean much more than erecting a church building. The C. M. A. has helped to give inspiration to pastors, members, and communities in

THANKSGIVING THIS YEAR CAN BE A NOBLE SACRAMENT OF MERCY OR A GREAT AMERICAN MOCKERY.

By H. H. Lindeman.

America is so prosperous that our wealth is our toughest problem and our chiefest danger—while the rest of the world (no fault of ours) hungers, shivers, sickens and despairs.

Hence, how shall Christians observe Thanksgiving this year? If we merely thank God, complacently rest back on our wealth and power, and gorge ourselves with food and drink, then one of the noblest American festivals becomes an abomination to God and an affront to decency.

Make It Christian.

But if we make it a Christian observance, with genuine humility because so much has been entrusted to us, far more than we can deserve; if we do it with heartfelt thankfulness to God for material wellbeing beyond our meriting; and if we prove our sincerity by bountiful outpouring to share with our suffering brothers everywhere, then it will be a Christian festival indeed. God will honor it with his acceptance and will bless the givers with his favor.

such way and for such length of time as to really help establish some of the most needed and now most active churches in our midst. On December 9 let's get together in a great meeting and find real joy in some constructive work for our Conference.

JOHN G. TRUITT.

ABOUT THE MERGER.

The writer of this article has been a member of the Newport Christian Church for forty-nine years; and has served as trustee for twenty-eight years, and secretary for twenty-one years. I love the Christian Church for what it is, and for what it stands.

I do not mean to be narrow-minded or non-cooperative, but I shall not vote for the Union if the name CHRISTIAN is dropped from the name of the church, for there is no other divine name peculiar to the followers of Christ. So why not call this organization "The United Christian Church"? The Christian Church consists of those who have been baptized in the name of Christ and who accepts His doctrines and live in harmony with them.

The Christian Church was established through the life and work of Christ, Himself, and consists only of his followers. Its first increase was at Pentecost where 3,000 souls were converted and shortly afterward 5,000 were added to the church.

At Antioch the guiding spirit of the Lord first built up a great union church of Jews and Gentiles; and there the disciples received their heavenly name, being called after Christ, their glorious Master, CHRISTIANS. The first Gentile church was at Antioch. When the disciples were scattered by the persecution of Stephen, they preached the gospel in Cyprus and Syrene, besides other places to none but Jews only. But men converted at Cyprus and Cyrene came to Antioch and preached to the Grecians. The Lord revived his work in a powerful manner and great numbers believed and turned to the Lord.

From Acts 26:28 we learn that at Paul's defense before King Agrippa that the King said unto Paul, "Almost thou persuadest me to be a Christian."

In I Peter 4:16 we also find that Peter, an apostle of Jesus Christ, writing to the strangers scattered throughout Pontus, Galatia, Asia, Cappadocia, and Bithynia, exhorted them to obedience and wrote, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

In conclusion, I would say—that the name CHRISTIAN is preferred for several reasons:

1. It was given of God.
2. Being derived from Christ, it honors the Saviour.
3. It is a name of union loved by all the followers of Christ.
4. It is hallowed by all the early martyrs who suffered under this name alone.
5. Under the name *Christian* the church in its primitive splendor achieved all her real glory.
6. It is the only name which all can love.

C. W. LOUDERBACK,

News of Elon College

By PRESIDENT L. E. SMITH.

SHALL WE REACH THE CONFERENCE APPORTIONMENT FOR ELON COLLEGE?

By WM. T. SCOTT, Supt.

We can. We are now within \$340.83 of the 1946-47 Conference Apportionment for our educational institution. Our churches have done well for the most part. Forty churches have failed to pay their Apportionment for Elon College. The amount due from these churches is \$1,120.43. Where are these churches located? Four are in the Eastern Virginia Conference, one in the Valley, twenty in the Eastern North Carolina Conference, ten in the Western North Carolina Conference, and five are in the North Carolina and Virginia Conference. The responsibility rests upon the pastor in most cases!

Now, if these forty churches would "pay up" we would exceed the apportionment for Elon College, as we ought to do.

Elon College is owned by the churches of the Convention. Our fathers founded the college because they were convinced that there must be trained leaders for the pulpit and pew. The record of Elon in providing most of our ministers and lay leaders well justifies the "faith of our fathers."

One is almost convinced that among some of our churches there is a "whispering campaign" or "a fifth column" working against Elon College and education. These people are dangerous—be they in the pulpit or in the pew. They endeavor to make people afraid of education, of truth. No one should be afraid of truth! God is truth, and the man who endeavors to keep people in darkness by appealing to men's prejudices and emotions will be judged of God and condemned. *God is truth*, said Jesus. Truth, therefore, does not need any defense from men. Half truths and untruths are our undoing—whether they come from the so-called fundamentalists or modernists.

Knowledge is not enough! Neither are emotion and ignorance! God in making man's body took care to place in it a heart—the center of emotion and feeling; also a brain—the center of thought and direction. It would seem, therefore, that the creator intended that our religion

ought to pass through both the heart and mind. That knowledge is not enough was the conviction upon which Elon College was founded and is maintained today. Knowledge needs to be tempered by understanding and atmosphere. It is Elon College's mission and purpose to provide a Christian atmosphere and Christian teachers that our youth may have solid Christian foundations and beliefs to channel knowledge in to Christian living and conduct.

Elon College is not all it ought to be. Neither are your home or family or local church. But by love and support we can make each of these better. Why not send a word of encouragement and a prayer along with a gift to Elon College? It will do more good than you know.

If your church hasn't paid its apportionment to Elon College for the Conference year 1946-47 (just closed), send it along to the Convention Office at once. We need \$340.83 to reach the goal. Let's reach it and do a great good and give much encouragement to President Smith and his associates. If your church has already paid its apportionment, send along an extra gift.

THANKSGIVING.

Thursday of this week was our national Thanksgiving Day. The President of the United States and the Governor of our state called upon us—all of us—to betake ourselves to our accustomed places of worship and express our gratitude unto Almighty God for His blessings to us and to our country during the year. This is right and proper. We should give thanks unto God. From Him cometh the blessings of the day and all good things of life. Truly, no people or nation, it would seem, has been blessed above ours. When we think of our comfort, safety and ease in comparison with the want, the hunger, the suffering, and the hopelessness of the future of others, surely we are humbled and should praise God for His blessings to us.

But we may express our gratitude in ways other than by word of mouth and hymns of praise. We should express our gratitude by sharing what we have with the unfortunate of our day wherever they are. There are plenty of agencies that are

trustworthy that would be glad to handle any contribution that we may wish to make to help supply the needs of the world.

President Truman, in a recent appeal to the nation for support for the benevolent enterprises and institutions of our country, called upon us all to give generously and regularly according to our earnings. He assured us that such a plan would afford ample support for our institutions. What he meant to say was for everyone of us to give out of our paychecks according to the amounts of the checks for the support of these worthy causes and that if we would adopt such a plan, there would be no need for any just cause to be without sufficient funds to meet its needs.

This is but to emphasize the doctrine pronounced by the apostle Paul when he said, "Upon the first day of the week let everyone of you lay by himself in store according as God hath prospered him that there be no gathering when I come." This takes the fact of Thanksgiving out of any special period or any special cause. God's blessings to us are continuous and our thanksgiving should be continuous. Not only Thursday after the fourth Sunday in November should be a day of Thanksgiving and prayer, but we should consider every day as such and make our offerings accordingly.

There are religious denominations in this country that makes tithing a condition of membership in their churches. Members must obligate themselves to give a tenth of their earnings to the Church and its institutions before they are admitted to membership. Our church goes about it in another way. We admit them to membership in our churches and then we say to them, "This church is supported by free-will offerings. Give what you feel that you can spare and it will be appreciated." We make this statement without any instruction whatsoever concerning Christian stewardship or the Biblical doctrine of giving. Why should we be surprised that the church and her institutions are poorly provided for and that we must be continually applying the pressure and putting on drives to secure from every possible source enough funds to keep them going at a "poor dying rate"?

What do you think would happen in our Church if every member would lay by himself in store on the first day of the week according as God hath prospered him? Do you wonder? A good way to find out is to apply the test to your own earnings.

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OUR FIRST VISIT TO THE CHURCHES.

By RICHARD L. JACKSON.

On a bright warm October day (15th), just as the sun was beginning to break through the early morning mist, Dr. Ed Riggs and I started out on our first visit to the North Fukien Synod churches. The area is about the size of the State of Massachusetts with a population of anywhere between 500,000 to 1,000,000 people, all living in small towns or villages. We were accompanied by Mr. Chiu, a lay preacher about 70 years of age, and Chien Fa, our loyal workman, who carried most of our sleeping bags, Bibles, and supplies suspended on a pole over his shoulder. Dr. Riggs insisted on carrying a full pack himself of medicines and supplies, while I had a small knapsack which gradually grew heavier as the day wore on.

We had thought that Mr. Chiu, because of his age, would slow down our pace, but we found he was quite used to long walks and could hold out much better than we. We had planned to go 70 li (about 23 miles) the first day, but when evening came, we were so tired, we stopped after 20 miles at the small town of Tupakan. The mountains along the way were beautiful and we passed by some very high ones, but by the end of the day, we were so tired that we hardly noticed. Arriving at the Tupakan inn, we were glad to wash our feet, eat a little supper and go to bed to arise before sunrise the next morning for an early start.

I recall from my Boy Scout days the first rank is called "Tenderfoot." I really found the meaning of that word. Unfortunately I discovered during the first day that my shoes were too small and that I was still a "Tenderfoot." The road (or better called cobblestone path) is difficult travelling. It winds around between rice fields, over hills and valleys and would be very beautiful, I imagine, if you didn't feel every stone pushing up through your soles. The Chinese, who are used to this type of road, take it in their stride and seem not to mind it at all.

We arrived in the afternoon of the second day at Chukon. Just as we were coming into the city, we met a man with a small child in his arms. His boy was ill and he wondered if we had some medicine for him. His description of the illness caused Ed to quickly diagnose it as "worms" (one of the three commonest diseases we ran across, the others being tuber-

(Continued on page 14.)

A LETTER FROM THE JACKSONS.

American Board Mission,
Shaowu, Fukien, China,
November 10, 1947.

Dear Friends:

As the year 1947 draws to a close and as we prepare to celebrate again the Christmas season, our thoughts naturally go back through this eventful year, our first in China. It has been a thrilling experience to come into the midst of this ancient civilization, and to observe customs and traditions so different from what we had formerly experienced. Sometimes we have to pinch ourselves to make sure what we are seeing is not some dream. Yet, beneath the differences we have seen clearly revealed the many traits we humans have in common, among which are a love for family and children and a desire for peace and security. We have found a friendly helpful spirit on the part of all largely because those who preceded us left a rich heritage of goodwill.

We continually realize that we have come to a country which is in the midst of civil war. Although there is no fighting in Shaowu, there is a wounded soldiers' camp, so we are daily reminded of the high cost of war. The inflation, caused by the attempts of a desperately sick government to raise money to preserve its life, causes suffering on every hand. It is to the eternal credit of the Chinese people that there are not open revolts throughout the nation. The people we have met love their country, support the government, and believe that some way will be found to stop the menace from the North. They, along with the other peoples of the earth, long for peace.

As we listen to our radio and read the news periodicals from America, we note with grave concern the division of our world into two rival camps. How far we are from the ancient dream of peace. It is with a sense of need, therefore, that we approach the Christmas season this year. Then, for a time at least, the hearts of men everywhere will turn from the thoughts of war, suspicion and hatred to those of peace and goodwill among men.

Our Christian community here is small, but nonetheless, our hearts are full of joy and gratitude at this season for the "good tidings of great joy" which the angels said "shall be for all peoples." The "Babe of Bethlehem" has brought hope and peace to the lives of those who have opened their hearts to receive Him.

At this time we wish to express our gratitude to you who have so generously given your time, your gifts and your prayers that the message of the Christ Child may be more fully proclaimed in this hour of China's great need.

Dorothy joins me in the prayer for you, our friends, that the spirit of the Christ Child may give you new hope and courage and that the year ahead may be one of joy and satisfaction.

Sincerely yours,
DICK & DOROTHY JACKSON.

MISSIONARY OFFERINGS.

REPORT FOR NOVEMBER 14-20, 1947.

Sunday Schools.

Concord—V. Va.	\$ 5.00
Durham—N. C. & Va.	11.96
Total	\$ 16.96

Churches and Individuals.

Barrett's—E. Va.	\$ 5.00
Eure—E. Va.	36.50
Flint Hill—W. N. C.	.86
Happy Home—N. C. & Va.	7.51
Hopewell—E. Va.	8.00
Linville—V. Va.	13.60
Mt. Herman—E. N. C.	7.00
New Lebanon—E. Va.	20.00
Norfolk, Second—E. Va.	11.00
Rosemont—E. Va.	116.00
Suffolk—E. Va.	450.00
Wakefield—E. Va.	24.00
Mrs. Benjamin T. Holden, 704½ N. Main St., Louisburg, N. C.	10.00
Total	\$ 709.47

Total period Nov. 14-20 ...	\$ 726.43
Previously acknowledged ..	9,083.91

Total since September 1 ... \$9,810.34

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

Give thanks unto the Lord; for he is good; for his lovingkindness endureth forever. Let them that fear the Lord say that his lovingkindness endureth forever—Psa. 118: 1, 4.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

MEMORIAL SERVICE.

The following Memorial Service was conducted in memory of the departed members of the North Carolina Woman's Missionary Conference October 7, 1947, at Burlington, N. C., by Mrs. R. M. Cline:

I have lived. I have labored. I have loved. To love and labor is the sum of living. Now the day is far spent, and the night is at hand. The time draweth nigh when man shall rest from his labors. But still he shall love, and he shall enter into rest, through Him who is Light, and Life, and Love.—Sir Thomas Moore.

SOLO: "One Sweetly Solemn Thought"—sung by Mrs. Robert Wentz.

MEDITATION:

There are ferns in the garden of the soul, as well as flowers. The flowers grow best in the sunshine: the ferns grow best in the shade. There is the fern of Patience, and the fern of Long-Suffering, and the fern of Meekness. And the Great Gardener of the Soul delights in the ferns and purposes to save them from destruction by the garish day. And so He follows us into the shade of sorrow or the shade of sickness and pain. But it is a very blessed shadow, for it is the "Shadow of the Almighty." And here ferns flourish, and the cloudy day makes the garden beautiful.

—J. H. Jowett.

Into every home where the dreadful sorrows of death cast shadows of gloom and chase out the light of day, and draw the shades of an early night, the Christ of comfort enters; and into our listening ears and saddened hearts He whispers these words of eternal life:

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."—John 11:25, 26.

"Let not your heart be troubled: ye believe in God, believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you . . . that where I am ye may be also." John 14:1-3.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6.

POEM:

It is so natural that we fall asleep,
Like tired children when the day is done;

I would question why the living weep
When death has kissed the laughing lips of one.

We do not sigh when the golden skies
Have donned

The purple shadows and the gray of night,

Because we know the morning lies beyond
And we must wait a little while for light.

So when, grown weary with the care of strife,

Our loved ones find in sleep the peace they crave,

We should not weep, but learn to count this life

And thus be happy for them, not distressed,

But lift our hearts with love to God and smile,

And we anon, like tired ones will rest

If we will hope and wait—a little while.

—Ella Bentley.

CANDLE LIGHTING SERVICE:

Two lighted candles are on the altar, one symbolic of Christ and the church and the other representing Mrs. C. H. Rowland, the beloved and moving spirit behind our woman's work in the Southern Convention. Our conference president, Mrs. F. C. Lester, lighted her candle from the one symbolic of Mrs. Rowland, and in turn lighted candles of representatives of the societies to which the departed belonged. Those with lighted candles remained standing at the altar until after the memorial prayer. A list of those in whose memory candles are lighted is printed on page 36 of the Year Book of the Woman's Missionary Convention.

(Here Mrs. Lester presented to Mrs. W. E. Wisseman and Mrs. M. T. Garren, daughters of Mrs. Rowland, a bound book of certificates of memorial given by the societies in memory of their mother.)

MOMENT OF SILENCE—In memory and honor of the departed.

MEMORIAL PRAYER:

O God, by whose grace thy people gain courage in the way of the heroes of faith: We lift our hearts in gratitude for all who have lived beautifully and valiantly and have given themselves unselfishly to truth and righteousness. Especially do we thank thee for such as those we remember today, who have consecrated to thee and to humanity their time and talent and means, that the gospel of love

and freedom which they enjoyed might also be enjoyed by even those in the remotest corners of the earth. God of our fathers, help us to prize very highly and to strive to increase the gifts which their labors and sacrifice and devotion have passed on to the world. Grant unto us the gift of a vigorous and living faith that we may have the incentive to labor, even as these we honor labored: that we may be true to thee as they were true to thee; that we may be loyal as they were loyal; and that we may serve the cause of pure and undefiled religion all the days of our lives. And grant that we, with all those who depart hence in the faith, may wear at last the victor's crown. Through Jesus Christ our Lord. Amen.

HYMN: "Faith of Our Fathers."

BENEDICTION:

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit. Amen.

SERMONIC IMPRESSIONS.

(Continued from page 5.)

can't seem to produce enough goods for export. Do you know what this means personally to the average Englishman? It means he has coupons for clothes, and never enough, if he has children. It means he has coupons for food and many articles of food are just missing. Children get milk but not adults. Children get eggs but adults have only one a week (although it is more often one a month). Fruit especially of a tropical nature, is largely missing. Nobody is starving. The laws are fair. But everyone has a monotonous diet and lack many of the things which we feel are necessary for abundant living. And the tragic thing is that they haven't reached bottom but apparently have only begun the descent.

The third thing is the failure of the political leaders to give imaginative leadership. The Labor Government has done many good things. It handled the crisis in India very well, for example, but it hasn't captured the imagination of the people or made them unified. Many of its leaders are not too well versed in management. Furthermore, they have promised many things and it is hard to fulfill them. Their's is a painful task—that of telling the workers they must work longer hours and produce far more than they are now. Unfortunately, there is no clear note in the Conservatives either. I sat in the livingroom of one of my hosts and listened to Winston Churchill speak. His voice had the old ring in it and his English as always was classic and one felt "Here speaks a great man, a man who can truly lead." Yet, he by-passed any specific suggestions for

(Continued on page 13.)

FOR THE CHILDREN

Mrs. R. L. HOUSE, *Editor*

Dear Boys and Girls:

It is Thanksgiving. In the South we almost always have pleasant weather, and a snow for the day is very rare. It is our custom to eat turkey, cranberry sauce, potatoes whipped and creamy, and pumpkin pie. All of these are American foods and make us think of the first Thanksgiving in the New World.

The people of the New England wilderness had not had much to eat, but at last they had received a better harvest of corn and vegetables. Because the Indians had shown them how to make the maize and squash grow, they invited them to share their feasting. Governor Bradford called his people together and proclaimed the day of giving thanks and it pleased the people greatly.

Four men were chosen to hunt for game: deer and turkeys. As they set forth, the wives began preparing those things at hand. Chief Massasoit, with whom the Pilgrims had made a treaty of peace, came bringing nearly a hundred of his braves and people. They, too, hunted, adding deer to the ones the four white men had caught. There were wild ducks as well as turkeys. Potatoes and corn were roasted. The bitter-sweet cranberries were cooked and the yellow pumpkins turned into pies. For three days the Pilgrims and the red men ate and entertained one another.

It has been said that the English men marched in formation to the delight of the Indians, but that their greatest pleasure came from the strange manner in which the white women cooked. Even with all the celebrating and merry-making, giving thanks to God was not forgotten.

Today we in America still live in the "land of plenty." There are enough turkeys, cranberries and golden pumpkins for us all. Others abroad are not so fortunate. May we think of them and share with them?

Let us remember, too, that the early Pilgrims became the Congregationalists of whom we are a part.

And so the month of November is nearly gone. Here is a November poem:

November whirls around the hills
On crimson-slippered, prancing feet,
Each bending leaf with gladdening thrills
Responsive to a timeless beat,
The rhythm of her maddening pace
Makes ever more an endless race.

WHY ROBERT DOES NOT MARRY.

BY JANETT STEVENSON MURRAY.

(American Mother for 1947.)

Issued by the National Kindergarden Association.

"Betty wait! The boys said I could drive Buster alone tonight. Won't you come along?" Bobby was out of breath trying to catch up—he had loitered after kindergarden had been dismissed.

"Oh! May we hitch him up?" Betty's eyes sparkled.

Bobby, the youngest of four boys, had spent much of his life playing in his back yard with his cousin, Betty, who lived across the street.

The children did not get far with Buster. The pony was too wise to exert himself for five-year-olds—even though they coaxed, shouted, and slapped his back gently with the reins. But Bobby was content. To have driven alone was a great achievement—almost equal to the experience of entering kindergarden the week before.

Dinner had been served when Bobby came in—happy and hungry.

"Where have you been, Son?" Father inquired.

"Oh, I know!" exclaimed the high school brother. "Bob has a girl; they've been out buggy riding together!"

They all laughed, and the older boys began teasing the little fellow. "Bobby has a girl!" they chanted. It was a great joke, they thought.

The light went out of Bobby's face. He was shocked and hurt. "No, it was just Betty; she's no girl," he protested with trembling lips.

But that did not stop them. "Tomorrow Bob'll give his girl a box of candy, and Saturday he'll most likely take her to the show," jested one of the boys.

Bobby felt disgraced; he had evidently done some terrible things. He did not know exactly what, but it was connected with Betty. He could not eat and began to cry. Mother took him away from the table, but he refused to be comforted and he sobbed himself to sleep.

"Come and see my new gold fish," Betty called across the street the next morning. Bobby pretended not to hear and sneaked off down the alley to kindergarden. He must have nothing more to do with Betty.

By staying with the boys he was able to avoid her, and actually he never talked with his little cousin again. So great became his antipathy to girls in general, he scarcely spoke to one for years after that. If girls were invited to parties and picnics, he always remained at home. His family carelessly accentuated the harm they had done.

"Would you believe it," remarked one of his brothers, "Bob went around the block today to avoid meeting Betty and her friends!"

Bobby turned crimson with embarrassment.

"Yes, I can't understand what's got into you, Bobby," his mother said. "You always slip out of the house when the girls come in. I'm ashamed of you."

The boys joked him about being a woman-hater.

After graduating from college, Bobby, who was now "Robert," woke up to the situation and for five years made a definite effort to overcome his antipathy to the opposite sex. But now, at twenty-seven, this highly-educated man, with a fine position in research work, is still ill at ease with women.

"It isn't worth the effort," he said to a friend recently. "I don't think I'll ever marry. Being so thoroughly conditioned against girls at an early age, an unreasoning antagonism has taken root in my life and it seems impossible for me to rid myself of it."

Unfortunately, the behavior of Robert's family is not exceptional. Teasing little boys about girls and little girls about boys, in a way that is incomprehensible to them, is a deplorable every-day practice. With the outcome may seldom be as tragic as in Robert's case, that kind of teasing is always harmful. The innocent friendly companionship of little children should be taken for granted—never ridiculed.

NOTICE FORSYTH YOUNG PEOPLE!

All young people of our Forsyth County Churches are invited to a banquet at the First Reformed Church, in Winston-Salem, N. C., on December 4 at 7:00 o'clock. The young people of that church are seeking to know our young people. An interesting and helpful program is being arranged and Bob Keppel, a delegate to the Youth Conference at Oslo, Norway, last summer, will be the speaker.

W. J. ANDES.

WORLD COUNCIL OFFICIALS VISIT ABROAD.

Two officials of the World Council of Christian Education, formerly the World's Sunday School Association, left recently for visits abroad in connection with the expansion of the new visual aids department set up in the organization by J. Arthur Rank and Mrs. Clifford S. Heinz.

Dr. E. F. Voehringer, associate secretary of the WCCE, who has recently been appointed to head the New York office of the new department which has also a London office and a proposed one in Geneva, left for West Africa by plane on November 6 to visit the churches of the Gold Coast and Nigeria to survey their needs of visual aids such as films and slides. He took with him a projector for still slides, especially fitted to be run from a car available in many parts of Africa. While in that continent, Dr. Voehringer attended the 100th Anniversary of the Ewe Presbyterian Church to be held on the Gold Coast. He was a missionary and supervisor of mission schools at Ewe from 1934 to 1940.

Dr. Forest L. Knapp, general secretary of the World Council of Christian Education, departed by plane for London on November 12 to assist in setting up the London office of the visual aids department. While there Dr. Knapp had the assistance of the WCCE Committee on Visual Aids, of which Mr. Rank is chairman. Dr. Knapp also conferred with officers of the mission boards located in London.

The content and procedures of the recent eight international youth gatherings were studied at a seminar held at Columbia University in New York on November 1 under the sponsorship of the World Council of Christian Education and the National Intercollegiate Christian Council, under the chairmanship of Dr. Everette Stowe, WCCE associate secretary.

International conferences considered were the World Conference of Christian Youth at Oslo; the World Youth Festival, Prague; the International Student Seminars in the United States; the World Movement for World Federal Government at Montreux, Switzerland; UNESCO's First Summer Seminar on Education for International Understanding, Sevres, France; Ecumenical Church Movement Conference, Hamburg; the Girl Scout 35th Anniversary International Camp, Barrie, Pa.; and the Boy Scout Sixth World Jamboree in France.

Main purpose of the meeting was to furnish guidance for the program

of the National Intercollegiate Christian Council in its relation to the study of world events. Descriptions and interpretations of the conferences were given by Mr. Burns Chalmers, Miss Libby Linn, Miss Rena Weller, Mrs. Siu-May Ting, Mrs. John Deschner and Miss Muriel Jacobson.

Two conclusions were reached by the thirty persons attending the seminar; one was the extent of the divisions existing between peoples; the other, the existence of real possibilities in building a community of interest among these peoples.

The spirit of all the conferences was believed to be expressed by one of the attending students who said: "I have had a blindfold lifted from my eyes."

THIS HUNGRY WORLD.

(Continued from page 3.)

strict the use of grains can be considered by the Congress.

"There is much talk that the President may call a special session of Congress this fall for consideration of the so-called Marshall Plan, and if that should occur, the Congress could at the time consider the enactment of new legislation to restrict the use of grains.

"However, members are reminded that Senator Taft, the actual leader of the majority in the Senate, recently stated that he was unalterably opposed to the reimposition of grain restrictions."

The country is seriously handicapped by insufficient numbers of freight cars to move steel and other raw materials essential to many manufacturers, and to move crops, and yet the manufacturers of beer are using thousands upon thousands of cars to transport a product back and forth across the country which is causing a perfect plague of crime and disorder.

Why does the Government permit these things? Are the people in positions of responsibility indifferent to the distress of millions of Americans who cannot provide properly for their children at prevailing high prices? Why permit grain to be used to make men drunk which might be used to alleviate hunger in Europe, checking the on-rushing tide of Pagan Communism and possibly preventing a third World War?—*The Voice*.

What we can't understand is why a man whose "great chance" has been spoiled by drink, never loses an opportunity to put in a plug for booze.

CHRISTIAN EDUCATION IN COMMUNITY LIFE.

The role of Christian education in development of community life will be discussed at the international Conference on Community and Religious Education at Columbus, Ohio, December 2-5, according to Dr. T. T. Swearingen, conference director.

Seven types of communities will be studied by the 300 representatives of church and non-church agencies who will attend the conference, sponsored by the International Council of Religious Education with the cooperation of the Home Missions Council of North America. Addresses, panel discussions, and worship services will be on the program in addition to two days of work group sessions.

These groups will analyze their respective communities according to the following topics: (1) essential characteristics of the community type; (2) the forces that destroy "community" and adversely affect human personality; (3) the constructive forces in the community; (4) the function of religious education in the community; (5) the cooperative planning and action that religious education forces need to engage in to develop an adequate program and the place of a council of churches; (6) nature and scope of cooperation between the churches and other constructive agencies; and (7) possible constructive action of a "mobilized" community.

THANKSGIVING.

(Continued from page 7.)

ings and your own giving and see how much your contributions would be increased. Then multiply the result by the membership of the conferences and then by the membership of the Southern Convention, and you would get the answer. Apply the tithing test before you say, "I am giving all I can," or, "I am doing my best." This will give you the answer as to what your church can or should do.

Let us be thankful for our Church, for our Church's enterprises and institutions. Under the blessings of God we are able to support them. May God help us to give as we should.

Sound principles of government are unchanging. The Ten Commandments were given to mankind for all time and for all people wherever they may be. Just relations between men should govern the establishment and administration of laws rather than principles of expediency.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

CHRISTIAN FELLOWSHIP.

LESSON X—DECEMBER 7, 1947.

MEMORY SELECTION: *Imitate not that which is evil, but that which is good. He that doeth good is of God.*—III John 11.

LESSON: III John.

DEVOTIONAL READING: I Cor. 1:10-17.

Christian Friendship.

"The elder unto Gaius the beloved, whom I love in truth." There was a strong and tender tie between the old man, John, and his friend, Gaius, as well as many others whom he knew in the Christian faith. To be sure there can be fine and strong friendships between people who are not even Christians. But life has few finer gifts to humankind than true friendship between those who are Christian friends. The spirit of Christ and of Christian fellowship sanctifies friendship and lifts it to new and higher levels.

Even As Thy Soul Prospereth.

"Beloved I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth." Read that again. Would you like for somebody to pray for you like that—that you would prosper, and that you would enjoy health only in proportion as your soul prospereth! That is a sobering word. Suppose some businessmen, both big shots and little shots, gave only as much attention to their business as they give to their souls. Suppose their business was not any more vigorous than their souls were. Or suppose that people were only as well as their souls were well. Suppose people paid no more attention to the care of their bodies than they give to the care of their souls. It is a sad commentary on human nature that folks will go almost any lengths and spend any amount of money to find healing for their bodies, and yet they will not go to the least trouble to find healing for their souls. Men who are sick in body seek healing, but they will go along with chronic and serious soul-illness and do little if anything about it. Or if they are not particularly sick of soul, they do nothing to nurture a strong and great soul. "As thy soul prospereth"—would you want that to be the standard or norm of the rest of your life.

The Joy of Preacher or Teacher.

"Greater joy have I none than this, to hear that my children are

walking in the truth." Fathers and mothers know something about that—to see their children true to their upbringing and keeping faith with the ideals they were given. Teachers know something about that—to see their pupils fulfilling their dreams for them and carrying out their principles and ideals. Preachers also know something about it—to see their members living out Christ's ideals and spirit. There is something that makes a parent or teacher or preacher more than glad to see their "children" walking in the truth."

Christian Hospitality.

Hospitality was an important thing in those days. Hotel accommodations were very meager, and the Christian teachers and preachers who went about from place to place had to depend upon the hospitality of the Christians. Thus it was that John commends Gaius for his home of the "open door." These folks had gone forth forth "for the sake of the name, taking nothing from the Gentiles." They ought therefore to be welcomed, said the aged apostle, and by so welcoming them their hosts became "fellow-workers for the truth." Modern city life has wrought changes in the custom of Christian hospitality. But it still has a place, and many a missionary on speaking tour, and many a minister on preaching mission has occasion to thank God upon every remembrance of warm-hearted and generous-spirited people whose names have been open to them as they went from place to place.

Diotrephes, Who Loveth to Have the Preeminence.

"But Diotrephes, who loveth to have the preeminence among them, receiveth us not." This old fellow was a "church boss." He was going to be first batter or he was not going to play ball. He wanted folks to consult him, to kowtow to him, to elect him to office and keep him there. He loved to have first place in everything, in the seats in the church—if there was a church or in the home where the church met, and in the organizations of the church. We can picture the old fellow, or he may not have been so old after all. And this man had an amazing offspring. In fact many of his descendants are still living today. And they have got around, too, for they are to be found in almost every church. What church

is there which does not have its Diotrephes or Mrs. Diotrephes "who loveth to have the preeminence." And the tragedy of it is that they would rather wreck a church than to lose that preeminence.

Obstructionists.

"And not content therewith, neither doth he himself receive the brethren, and them that would he forbid-deth and casteth them out of the church." This fellow, Diotrophes, was born in the "objective case." It did not make much difference what it was, "he was agin it," as the saying goes. He would not do anything himself and he would not allow anybody else to do anything. One can say in all Christ grace that it would be a good thing in some churches, perhaps in many churches, if there were several funerals. Many a church would better off if Mr. Diotrophes and his family were out of the church.

A Good Name.

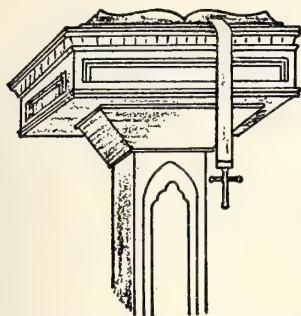
"Demetrius hath the witness of all men, and of the truth itself; yea, we also bear witness." He was rich; he had a good name which is rather to be chosen than great riches. And it was a good name that was earned by good works. He had the witness of the truth. Happy is that man who is held in high regard in the church or community because of the simple integrity of his character and his sincere good life.

Speaking Face to Face.

"I am unwilling to write them to thee with ink and pen; but I hope to see thee shortly, and we shall speak face to face." It is often easier to write something than to say it to a person's face. Many a fellow writes an anonymous letter who would not dare to say the same thing to a person's face. But John had some intimate and important things to tell his friend and he wanted to tell him face to face. One can do his courting by mail, and write many sweet nothings in a letter. But there is an added depth and meaning to what one says to his or her beloved face to face. How important it is to be able to say to one and all, face to face, what needs to be said.

When the conduct of man is designed to be influenced, unassuming persuasion should ever be adopted. It is an old and true maxim "that a drop of honey catches more flies than a gallon of gall." So with men. If you would win a man to your cause, first convince him that you are his sincere friend.

—Abraham Lincoln.



GOD'S GLORY IN NATURE.

A Sermon

By REV. JOHN F. C. GREEN, D.D.,
McKeesport, Pennsylvania.

"And the hand of Jehovah was there upon me; and he said unto me, Arise and go forth into the plain, and I will there talk with thee. Then I arose, and went forth into the plain: and, behold, the glory of Jehovah stood there . . . and I fell on my face."—Ez. 3:22-23.

The Bible, which is God speaking to man, came out of the experience of sacred writers who were saturated with the lore and love of nature. The choicest portions of Holy Writ are nature passages: "The Lord is my Shepherd," "The heavens declare the glory of God and the firmament sheweth His handiwork," "Behold the lilies of the field, how they grow." Surely, it may fairly be said that those whose lives have blotted out—in a city-culture, or in nature-blindness in the country—the glory of God in nature are incapable of comprehending the wonder and the love of God in His creation.

The story is told of an aged clergyman, who had long and faithfully served in a hard station, that he prayed: O God, I am and old and tired. Grant me Thy mercy, take me home to Thee to enjoy the glory of Paradise." And that the divine answer came: "You have not enjoyed and honored the beauties of the earth, which is my handiwork; therefore you are not ready to enjoy the beauty of heaven." The aged servant of the Lord then began to travel, reading God's mercy and his power in the marvels of this world. He continually sent prayers of thanksgiving heavenward for the ineffable revelation of beauty revealed to him, after a long life of nature blindness.

There is a wise saying: "He who would bring home the wealth of the Indies must take the wealth of the Indies with him. So it is in traveling: he who would bring home knowledge, must take with him knowledge."

More of our fellow-countrymen have travelled this year than ever; they have seen—in all—more of this beautiful land of ours than ever before. What they brought home depends upon what they are, rather than upon what they saw. And what they understood and enjoyed afar, depends upon their interests at home. If they were content with an ungainly city, their home, they will not have appreciated beauty anywhere; if they selfishly ignored ugliness, except for themselves in and about their homes, they are selfish and have no share in God's creation which is the heritage of all. For "no man liveth to himself and no man dieth to himself."

The Prophet Ezekiel found God's revelation speaking to him in glory in the plain, and before it he fell upon his face, being unable to withstand its fulness. The charge has been made that Western Christian Churches have confined God and His worship to four walls and certain hours and days. Not so the founders of our faith; neither in Bible times nor of our ancestors in Europe who worshipped in "the groves, God's first temples;" who marvelled at the unspeakable pageant of the rising and the setting suns; who heard Him speaking in the lashing thunder and in the still small voice of the soft winds, which Jesus compared to the way of the Holy Spirit in the secret of man's heart.

The great reformers who brought the Gospel back to men used nature. Said Calvin: "For to everyone who approaches the heavenly building with a pure mind, the effect cannot be other than that he is plunged into amazing adoration at the sight of the wisdom, the goodness and the power of God." And Jesus said: "For if God so clothe the grass of the field which today is and tomorrow is cast into the oven, how much more will He clothe you, oh ye, of little faith."

The historic Church has over the centuries placed in this season of the completion of the harvest a day of thanksgiving, with offerings of the fruits of the earth, in Harvest Home: the visible and material evidence of gratitude to God the Giver of All. Thus the believer has shared of his receiving with others, less fortunate, the blessings derived from God's gift of nature:

Nature never did betray the heart that loved her; 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy; for She can so inform
The mind that is within us, so impress
With quietness and beauty and so feed

With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life
Shall e'er prevail against us, nor disturb
Our cheerful faith that all which we behold
Is full of blessings.

—Wordsworth.

SERMONIC IMPRESSIONS.

(Continued from page 9.)

the remedy of the present situation and left many people disappointed.

Many churches are practically empty and vast numbers of people rarely ever go to church. There are churches here and there which seem to have retained their vigor and their leadership. Unfortunately in most places, the churches have not regained their pre-war strength, which was badly undermined by the dislocations of war. There are, on the other hand, a number of things which I believe will help Britain win once more. First of all, one can't live in their land and break bread with them in their homes, and worship in their churches, without realizing that they are a truly great people, and that they have within them real and noble spiritual principles. In the midst of the trouble, they are so patient that it almost shames you to be impatient and yet under it all one senses a conviction and a character which cannot fail in the long run. Furthermore, they still believe in themselves and in their possibilities, when many countries in Europe have ceased to do so. At heart they are a free people, and even some of the experiments which seem dubious to an outsider are entertained only, because they want all people to have the minimum services for a decent living. They still believe in the long and great view of life. I wish you could see the plans—which now must be indefinitely postponed, for new and finer cities, and for the re-settlement of populations of their ghastly slums—and the new hospitalization plans which will make it possible for every human being to have the necessary medical care. Spiritually, they are at heart Christians, and the churches are beginning to turn the corner in a new and daring ministry of service and Christian leadership. In a word, let no one tell the British are doomed. If they are, then all free men are, and all men of character. I don't believe that and you don't either. God is not mocked, nor is His influence ceased. Let us rather say, England is in for a long and hard road.

England will win through—let us do our part to hasten that glad day.

(To be continued.)

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

More good things come to the children here. After lunch was served the last day of the North Carolina and Virginia Conference, the good ladies who had prepared the lunch had quite a lot of good ham, chicken, pies, and cakes left over. They conceived the idea that the children at the Christian Orphanage would enjoy it. They asked the writer if he would accept it if they would put it in boxes. Of course, we did. Who could refuse such a splendid contribution? We brought it home in the car and divided it among the three dining rooms, and the children enjoyed the good things for dinner that night.

Then Monday night, November 17, was Ladies Night at the Burlington Rotary Club. On Ladies Night they always serve a beautiful banquet dinner. The tables were decorated with fruits of different kinds and looked beautiful. After the meeting adjourned the committee in charge decided to send the fruit to the children in the Christian Orphanage, which they proceeded to do. Apples, oranges, grapefruit, bananas, pears, and large bunches of lucious grapes all mixed together, with cocoanuts thrown in, was a sight to look at—three big boxes full. Now you can imagine the surprised look on the children's faces when they first looked at it, and oh! how they enjoyed eating it. This, too, was a fine treat for them, and one which they enjoyed very much, indeed.

The Rotary Club has been very kind to the Christian Orphanage this year and has done much for us through the year. They have not finished yet. A committee from the Rotary Club visited the Orphanage some weeks ago and instructed the writer to repaint and redecorate the library room and put in fluorescent lights, which will give the children better and softer lights by which to read.

Thanksgiving Offerings.—The little children are here. They have to be fed, clothed, and cared for. All these things cost a lot of money at the present prices. We are solely dependent upon you to supply our need. Dr. George W. Muller, who was the superintendent of an orphanage in Bristol, England, which cared for more than a thousand children, said he gave his children all the food he had for supper. He then went to his

room and prayed. He told the Lord he had given the children all the food he had for supper, and he would look to Him to supply breakfast. During the night while Dr. Muller was asleep some kind hand piled the front porch full of food. The children had breakfast. The Lord touched some heart to supply this food.

I am a firm believer in prayer. I believe if we will go to the Lord in earnest prayer and make our wants known to Him, He will supply our needs through you as instruments in His hand. My prayer is that at this Thanksgiving season when the offering is taken in your Church, that you will open your heart and make an offering as the Lord has prospered you.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 27, 1947.	
Sunday School Monthly Offerings.	
Amount brought forward	\$11,333.06
Regular Offerings.	
Eastern Va. Conference:	
Eure	\$ 5.25
New Lebanon	5.00
Christian Temple	25.00
Rosemont	143.00
Suffolk	125.00
	303.25
N. C. & Va. Conference:	
Durham	\$ 28.30
Pfafftown	11.09
Union (Va.)	35.00
	74.39
Western N. C. Conference:	
Spoon's Chapel	13.50
Va. Valley Conference:	
Linville	8.40
Ga. Conference:	
Vanceville S. S.	1.00
Total Regular Offerings ...	\$ 400.54
Thanksgiving Offerings.	
Eastern N. C. Conference:	
Bethel	\$ 41.15
Catawba Springs	25.00
Lebanon	6.75
O'Kelley's Chapel	7.00
	\$ 79.90
Eastern Va. Conference:	
Dendron	\$ 5.00
Liberty Spring	66.85
	71.85
N. C. & Va. Conference:	
Concord	10.00
Total Thanksgiving Offerings \$	161.75
Total	\$ 562.29
Total this year from churches	\$11,895.35

A VISIT TO THE CHURCHES.
(Continued from page 8.)
culosis and malarial). As he was a poor farmer, Ed gave him the medicine and we went on into town. The farmer was beside himself with joy. After bathing our feet and applying a little more adhesive, we were taken to see the church. It had

formerly been an attractive building but the Communist armies in the early 1930's had burned part of it and gradually it had depreciated. Mr. Chiu, our guide, was responsible for the church and has held services somewhat irregularly. There are few Christians left of what had once been a thriving Christian community. A meeting was called that night and we were introduced to the small band of loyal Christians. After we had sung several hymns and spoken a few words of greeting, Ed examined some more sick people. Then, in spite of our boards beds, we were really able to sleep.

The next morning early we were off again on our longest journey yet (26 miles). It was a sight all along the way to see the harvesting of rice going on as it had been for centuries. The grain is cut by hand and beaten against the sides of a large bin. The grain heads fall off and the straw is discarded. Later they are dried in the sun, often in the middle of the road. Everything is done by hand quite in contrast to our American combines and power machinery. Most of the fields are small, often on hill-sides, and very irregular in shape. In a few places we saw Kaoling, soy beans and vegetables chiefly turnips growing, but the vast majority was planted in rice.

Eating in the inns as we went along helped us to understand and appreciate the Chinese diet. The average meal consists of from three to five bowls of rice for each person with a dish or two of vegetables in the center of the table from which each one eats sparingly from time to time using his chop sticks. The purpose of the vegetables is to flavor the rice and make it more palatable. The common vegetables now are red pepper (which we couldn't eat at all), a kind of swiss chard, taro and turnips. The average Chinese can afford to eat meat very seldom, and the inns never serve it at all. Dr. Ed got along much better eating Chinese food than I did as he eats it regularly at the hospital. He can put away three or four bowls of rice, but two was about my limit at one time. Fortunately for us, when we visited the pastors, they knew our peculiar Western ways and gave us chicken, pork, beef and an abundance of vegetables to go with our rice. We also were invited to several feasts where we really were filled to overflowing. Chinese feast food (which has a slight similarity to the food bought in Chinese restaurants in America, and which can only be eaten on rare occasions by the

wealthy Chinese) is really delicious, declared by some to be the world's best, but the ordinary food eaten from day to day is not only sadly lacking in nutrition, but is very difficult for foreigners to eat.

We arrived in the town of Taining about noon. Here was a story similar to Chuko. What formerly had been a thriving church with many members was now reduced to nothing. There had been no minister since the Red Army came in 1933. The Christians who were left got together every Sunday for a little service, but they were just a few older people now and quite discouraged. We found Mr. and Mrs. Lee living in the church and caring for it. They had moved there when their home had been destroyed by fire several years before. "It must have been God's plan to have our house burn down," said Mr. Lee, "so we could watch the church." Mr. Lee, who has not been in good health for years, seemed to be well acquainted with the Scriptures and an ardent advocate of Christianity. He is a bit discouraged about the church in Taining, but hopes that the church will be revived. "You must come back in the spring and spend two weeks with us," he said.

After a good lunch with the Lees and after resting our feet a bit, we started out for Kienning, 30 miles away. We knew we couldn't make it that day, so we planned to stay in an inn at the little town of Meikou about half way between. Pastor Liao, of Kienning, with his saddle pony, met us in the middle of the afternoon. That night, in Meikou, was one I shall never forget. We were given a room which would have made a bed in the Bowery look like a Paradise. The small unlighted room, without windows or fresh air, had two beds (consisting of boards on top of two saw horses). They were almost long enough for us. The interior was dirty and full of cobwebs. Before they let us in the room, the floor was taken up and a chicken which had died some time before, was taken out. After a careful spraying of DDT, we stretched our sleeping bags out on the boards and had a good night's sleep.

The next morning we were off again at sunrise to cover the 15 miles to Kienning. We came shortly to a high mountain which we climbed by means of stone steps. The trip over the mountain was made before breakfast (about 5 miles). We were very much slowed down by the horse which Pastor Liao literally pulled up one side of the mountain and down the

other. He didn't like steps. We were glad to have the horse, though, as all our baggage was put on his back.

When we arrived at the top of the mountain, we found a temple attended by a Buddhist monk. He offered us tea (from unwashed cups, of course) and asked Dr. Ed to look at his eyes. They hurt considerably and he could hardly see. Ed immediately recognized trachoma, the dreaded infectious eye disease so common in the Orient and incurable in its last stages. On the way back over the mountain several days later, he was still there and brought us a basin of water with a much used towel to wash our faces. As politely as we could, we refused, as it would be almost certain trachoma for all of us, too. We wondered how many other travelers had availed themselves of his hospitality.

The Kienning people had been expecting us and were all ready to give us a warm welcome. The following letter was brought to us written in English:

Dear Mr. Jackson and Dr. Riggs:

We are so glad to know that you have come to Kienning. We are so cordially to ask you to take supper with us at 7:30 P. M. We are also asking you to join in our welcome meeting after the supper, and hoping you would give us a good speech.

We are

Sincerely yours,

C. S. Lia,

Liao H,

John C. Teng,

Representatives of Church members at Kienning.

The plans for the supper were well made in advance and it was a joyous occasion. Previously Dr. and Mrs. Shepherd and the McClures had lived at Kienning. The work had kept going well under the able leadership of Pastor Liao. The next day was the Sabbath and we had the privilege of worshipping in the church. It was almost filled, one side being occupied by the students of Hua Mei, a primary school under the supervision of the church and staffed with a Christian principal and Christian teachers. That afternoon a special program was planned by the students to welcome us. Ed was kept busy between times going out to visit the sick. I preached the sermon in the morning service in Chinese with the aid of a manuscript in Romanized writing.

The Kienning Church has never completely recovered either from the Communist invasion of the early 30's but we were well impressed with the Christians there and especially with the number of young adults in the church. The school is having a most difficult time financially. They have

been on the point of closing many times, but always thus far, they have managed to keep going.

While in Kienning, I met a most attractive young man, Liao Tau Chung, who is planning to go to seminary next year to study for the ministry. He is in his early 20's and has a wife and two children. I certainly admire any young person who has the courage these days wish to prepare himself for leadership in this often discouraging work which has slipped back so far in the past fifteen years.

(To be concluded next week.)

AND NO DRINKING DAYS.

Have you noticed what the dear brewers have done? Responding to heavy pressure from Charles Luckman, chairman of the Citizens' Food Committee, they have agreed—agreed, mind you, as though they were bargaining on equal terms—to use less corn in their industry, saving 650,000 bushels a month. But they assure us—the interested parties—that there will be *little decrease* in the quantity of their product, and no reduction in quality (they are to use more potatoes, which cost us three to six cents a pound, and which the starving people of Europe might eat if we do not need them).

Also, under duress and with bitter complaining, the distillers have agreed to some curtailment in the manufacture of whisky and kindred drinks (they have only enough whisky on hand to last eight years!)

These ghouls are not first of all Americans, or Republicans, or Democrats, or New Dealers, or Communists. They care nothing about party or nation or humanity. They stand for their own sordid profits at any cost.—*The Free Methodist*.

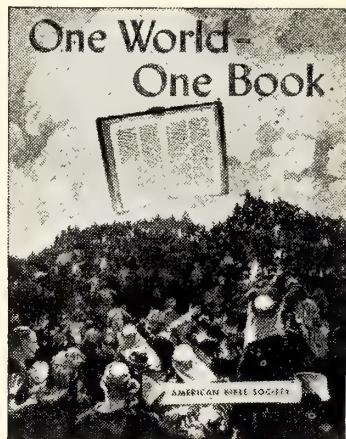
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THANKSGIVING TO CHRISTMAS 1947

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These readings feature Bible selections which bring but many helpful truth concerning the theme.

Thanksgiving, Nov. 27

Psalm 145 "One God"
Fri.... Psalm 103 "One Blessing"
Sat. ... John 3:1-21 "One Birth"

Sunday, Nov. 30

John 1:1-18 "One Word"
Mon... Matt. 5:1-16 "One Discipleship"
Tues. Matt. 6:19-34 "One Treasure"
Wed. Psalm 90 "One Dwelling"
Thurs John 14:1-21 "One Comforter"
Fri. ... James 1 "One Wisdom"
Sat.... Philip. 2:1-18 "One Mind"

Sunday, Dec. 7

John 15:1-17 "One Vine"
Mon... Psalms 91; 121 "One Keeper"
Tues. John 17:1-26 "One Prayer"
Wed. 1 Cor. 13 "One Love"
Thurs Luke 15:1-10; Rom. 1:16, 17 "One Purpose"
Fri.... Luke 15:11-32 "One Redemption"
Sat.... Acts 17:16-31 "One Family"

Universal Bible Sunday, Dec. 14

*Psalm 119:1-19, v. 89, v. 105 "One Book"
Mon. Psalm 67 "One People"
Tues. John 4:5-30 "One Truth"
Wed. Psalm 19 "One World"
Thurs. Deut. 5:6-27 "One Law"
Fri.... II Tim. 3:12-4:8 "One Crown"
Sat.... Rev. 21:1-7 "One Heaven"

Sunday, Dec. 21 "One Burden-Bearer"

Isa. 53; Matt. 11:28-30
Mon... Luke 1:26-38 "One Son"
Tues... Luke 1:39-56 "One Song"
Wed... Luke 1:57-80 "One Prophecy"

Christmas, Dec. 25 "One Saviour"

Isa. 40:1-5; Luke 2:1-20, 40

**If possible, read the whole of Psalm 119, noting the references to Law, Statutes, Precepts, Commandments, Judgments and Testimonies.*

If you desire a schedule of daily readings for 1948, ask your minister, write to your denominational headquarters, or send request to American Bible Society, Dept. U, 450 Park Avenue, New York 22, New York.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, DECEMBER 4, 1947.

NUMBER 48.

The 1947 Advent Message

By OSCAR E. MAURER

Chairman and Editor of *Daily Devotions*

Elon College Library 3X

It has been a hobby of mine to study the sermon themes announced by the Pastors of non-liturgical churches in America, and I wonder whether we have not, somehow, missed the point of Advent. The season is, of course, a time of preparation for the great central fact of Christmas—the Incarnation. The Eternal Word was made flesh and dwelt among us, full of grace and truth. But, so commonly, this stupendous event is regarded as only an occasion for joy—a joy which easily resolves itself into the commercialized merriment which characterizes Christmas. Joy there is, to be sure, but we must not forget that the coming of Incarnate Truth also means Judgment. “Who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire and like fuller’s soap.”—(Malachi 3:2.) Is the Church, is Society, in a condition to receive him with joy? That is a rhetorical question. We know that they are not ready. There must be Penitence before we shall be able to stand before him. People, and we Pastors among them, must be led to see their sins in the light of God’s countenance and to purge themselves, sweep clean the disordered chambers of their hearts full of selfishness, pride, self-indulgence and prejudice. If the Incarnation is fact instead of fancy, how can we receive the Christmas Child with joy unless we have experienced a spiritual purification?

Stanley High, in his recent, widely quoted address at Northfield, argued that the church has failed him by encouraging him to believe that he is a fine fellow, full of wonderful possibilities which he could bring to fulfillment if he made up his mind to do so, instead of showing him that he is a sinner and leading him to repent of his sins. Stanley High is sometimes right. I am of the opinion that in this case he is. In the Gospels, the preparation for Christ’s coming was made by John the Baptist: “Repent, for the kingdom of God is at hand.” Have we the courage to sound this note in Advent, 1947, when Society is still borne down with sins which caused the war and which the war has not changed? Getting men and women to see themselves as God sees them—getting them to feel their utter need for Christ—showing them how to find him—that is Evangelism, that is the Advent message and task!

NEWS AND VIEWS

Dr. Thomas Anderson of Atlanta has a sermon in the current issue of the Christian Century Pulpit.

Forward your Christmas gift subscriptions for THE CHRISTIAN SUN to Superintendent W. T. Scott, Elon College, N. C.

Mr. Oscar F. Smith is one of the nominees submitted to the Special Awards Committee of the Norfolk Cosmopolitan Club.

The Eastern Virginia Christian Missionary Association meets next Tuesday in Suffolk at 4:30 P. M. Supper meeting will follow.

Dr. Vere V. Loper, pastor of the First Congregational Church, Berkeley, California, has been selected as the city's most valuable citizen for 1947. He will receive the Benjamin Ide Wheeler award given annually by the Berkeley service clubs.

The Virginia Foundation for Religious Work in State Institutions is endeavoring to balance its budget for 1947. Churches or organizations desiring to supplement our modest conference appropriation should send a check earmarked for this fund to the conference treasurer, G. C. White, Waverly, Va.

THE PARADOXES OF CHRIST.

He was the Light, yet he hung in darkness on the cross.

He was the Rock of Ages, yet his "feet sang into deep waters."

He was the Son of God, yet he died a felon's death.

He was the holy, undefiled, separate from sinners, and knew no sin, yet he was "made sin" when he took the guilty culprit's place and suffered in his stead.

He was the Lion of the Tribe of Judah, yet he was led as a lamb to the slaughter.

He was the Ancient of Days, yet he was "cut off in the midst" of his days.

He was the Father of Eternity, yet he became a man, and "was crucified through weakness."

He was the Image of the Invisible God, yet his visage was "marred more than any man."

He was the Desire of All Nations, yet he was despised and rejected of men.

He bade the weary to come to him for rest, yet not on earth could he find rest until he said, "It is finished," and gave up his life to God.

He was the Fountain of Life, yet upon the cross he cried, "I thirst."

Can you understand these mysteries? These are things that angels desire to look into. The heaven of heavens cannot contain him, yet he died for us.—*Faithful Words.*

A LETTER TO TIME.

Editor of *Time* Magazine
9 Rockefeller Plaza
New York 20, New York

Dear Sir:

In *TIME* for November 10, page 76, you quote from a report of the Committee on Evangelism of the Chicago Congregational Association in which they claim that a questionnaire circulated among fifty Congregational ministers in Chicago reveals such divergent opinions on certain doctrinal subjects as to cause "theological confusion" and thus handicap evangelism. It raises the question: what are preaching missions to preach and in what faith are young people to be confirmed?

I have not yet been able to obtain a copy of this report or the questionnaire on which it was based. But your article at once raises two questions in my mind: 1. Why are only 50 replies reported on? There are over seventy-five churches in the Chicago Association. 2. Why were these questions so obviously "slanted" along lines of theological controversy?

In defense of the spirit of doctrinal tolerance which this report seems to criticize, may I, as Moderator, suggest that it is precisely this freedom of religious thought in which we rejoice.

Our denomination has never been held together by creedal tests or theological verbalisms, but by a common devotion to the spirit of Christ. We are more concerned about the application of Jesus' teachings to modern life than about doctrinal uniformity. We are a free people who believe in the right of our ministers to interpret religion and the Bible in the light of unfettered modern scholarship. We seek God's revelation in all of life. This does not mean "theological confusion." It is a challenge, rather, to creative thinking. It means freedom to grow. We think this is a

better faith in which to "confirm" young people today than any rigid dogmatism would be.

Sincerely yours,
Albert W. Palmer,
Moderator.

Thoughtful people cannot escape feeling that they were created for an everlasting purpose. They have wants and needs this present world cannot satisfy. They are familiar with thirsts for the unseen, infinite, and eternal. They know aspirations, ambitions, and dreams that can never be realized in this mundane sphere. Time is too short for the accomplishments of the soul.—*W. H. Rogers.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Mission Work in Angola, Africa

By REV. CARL R. DILLE.

Back in the sixteenth century there was a great African king named Ngola who ruled a territory north of the Quanga River. His people were called, in the native language, A-Ngola, which means "those of Ngola." The ruling tribe, greater than the people of Ngola, was however, the Ndongo tribe. Ngola and his people, in a native war, broke the power of Ndongo people. Up until that time the Portuguese explorers of that part of Africa had called the territory "the kingdom of the Ndongo." Now, with Ngola's victory, it became known as the "kingdom of the Ndongo and those of Ngola" (Reino do Ndongo—A-Ngola). Today that land is called simply Angola and is the great Portuguese colony on the west coast of Africa. It is the colony in which is located our West Central Africa Mission of our Congregational Christian Churches.

At the time David Livingstone reached Luanda, the capitol of Angola, on his historic journey, there was no Christian work being carried on in the colony. A decade after the Roman Catholic Church began work, roughly in a north and south line. Shortly thereafter, Protestant work was started, following a more east-west line through the colony. The second Protestant group to begin work in Angola was our own American Board.

John O. Means, an officer of an American naval vessel which was trying to combat slave trading along the African coast, became interested in some of the natives from Angola that he met and on one of his trips to America urged the American Board to begin work among them. The Board heard him with interest and concern, and the result was that in November of 1880 the first missionaries of the Board to Angola reached the field. They were Mr. Bagster, Mr. Sanders, and Mr. Miller. The latter had been born in slavery. So it is notable that from its beginning, with Mr. Miller as one of the original missionaries, until today, with the great work of the Galangue Mission Station being carried on by such outstanding Negro missionaries as the McDowells, the McMillans, and the Coles, the work of our American Board in Angola has been closely connected to our Negro churches in America. Today the Board looks to the Negro Congregational Christian Churches for the support of the work of Galangue.

Those early missionaries traveled two hundred odd miles from the coast to Bailundo, the country of King Ekuikui, on foot. There they began their work. Today one can travel by air lines from this country to within fifty miles of Bailundo.

Difficulty and hardship was the lot of those courageous early missionaries, and a great loss was suffered in the early death of Mr. Bagster. A rum trader, who realized that his trade would be affected if the missionaries were successful, by telling falsehoods to King Ekuikui about the missionaries, succeeded in turning that powerful king against them for a time, so that they were driven from the area, only to be invited back a little later.

The work was slow but those early missionaries, both men and women, for the wives joined their husbands in the work, were no timid, easily discouraged souls. There was a great demand for Angolan rubber at the time, and the African people were so busy making money by gathering rubber while the price was high that they had little or no time for religion. In that they were closely akin to many people in so-called Christian America. However, little by little, progress was made. The Africans have a proverb which says, "*Iso esumba, okula onoi*," "the eye is a coward, the leg a hero." In other words, as one looks at all that needs to be done the eye is a coward and tells us it can't be done, but the leg is a hero; step by step he goes ahead, and gradually the work is accomplished.

So it has been in Angola. From that beginning sixty-seven years ago the African church in the American Board stations, now five in number, namely Bailundo, Chilleso, Elende, Lobsto and Galangue, has grown from none to approximately 50,000 who have made a Christian decision and are living in the Christian villages connected with those stations.

In addition to the five stations named above there is the Union work at Dondi, carried on with the United Church of Canada Mission. There is located Means School for Girls and Currie Institute for Boys, our highest training schools; the Bates Press for printing some much-needed Christian literature, and the Sara Hurd Scott Memorial Hospital, where sick are treated and where African young men and women are trained to become nurses.

The present work in Angola is divided, roughly, into three groups—medical, educational, evangelistic. Those in medical work and educational work are also evangelists, and the evangelists are educators, so that no hard and fast lines can be drawn between the groups.

In our American Board Stations there is now only one doctor. That means that there are some 100,000 people living in the Christian villages of our missions for whom there is no doctor. The greater part of the work is done by trained Africans. They not only heal the sick, teach hygiene and personal cleanliness, they also lead worship services, so that those who come to them may receive not only healing for their bodies but also for their souls. These Christian medical workers are the ones leading the fight against the evils of witchcraft.

The African has a great hunger for education. Thousands of African boys and girls are in our mission schools, where Bible study is a part of every curriculum. In spite of the low economic standard of the people—in 1946 a day laborer was receiving about six cents per day—these African people are bearing most of the expense of the mission schools. However, they cannot afford to build and equip our higher training schools. Nor can the Mission Board, as yet, provide the buildings and equipment needed. So advanced education on even a junior high school level is available to only a very few, and is denied to the larger part of those thousands of African children in our schools. And the African child in Angola can look only to mission schools for an education.

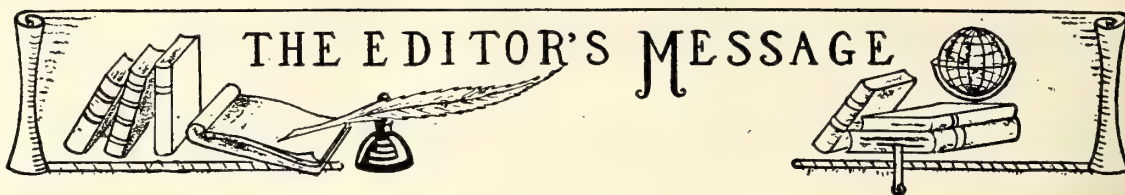
Recently the African has been asking for vocational training, in order to lift his own economic level, but again lack of funds and teachers and building and equipment limit greatly the work that can be done.

Adult education is another great field that is barely being touched—women's schools, schools for lay leaders, family life camps and conferences all demand missionary time and mission funds that are already overworked in trying to meet other needs.

Taking the continent as a whole, there are more communicant Christians per thousand of total population in Africa than in other mission area of the world, with the exception of the sparsely settled Pacific Islands.

It was recently reported that between 1926 and 1941-42, the combined rate of growth for the forty-three largest Protestant denominations was 24 per cent, and 22.3 per cent.

(Continued on page 14.)



DR. JUDD COMES TO TOWN

"There is absolutely no sense in pouring 20 billion dollars into Europe, and not giving a dime to keep China, our own ally, free," contended Dr. Walter H. Judd in an address before the Woman's Club of Richmond.

Dr. Judd characterized the United States' behavior to China as a paradox of history. He explained that China is the balance of power, that if we do not help China, Russia will have Asia firmly behind her with gigantic resources and manpower and will have satellites on the Asiatic front so that she can assert her aggressiveness in Europe. All of our efforts in Japan, Korea and Manchuria are useless, he insisted, if we forget China who stands "plain betrayed." He reiterated: "The blind spot which the United States has toward China is completely non-understandable."

Dr. Judd is conversant with Europe as well as Asia. He thinks that Europe will survive if it is willing to make the collective effort necessary to get back on a sound economic level. England was one country about which Dr. Judd had serious misgivings, based on a recent tour of Europe. The basis of the economic trouble in England, in his estimation, was their failure to mechanize coal production, the very heart of their industrial life. In comparison he praised the Dutch and the Belgians for their vigor to do something, not just sit and endure. Tradition was described as a handicap to France, England and Italy, who were once great; while Holland and Belgium received favorable mention because they had no illusions of greatness and no temptation to stand on tradition. Dr. Judd favors the Marshall plan, provided Europe will move in the direction of greater economic collaboration of unity.

What about Russia? Congressman Judd does not minimize the Russian menace. He warned against the Henry Wallace practice of projecting our own altruistic feelings, which the Russian leaders have never professed, into the Communist problem. Our weapons are our military strength, economic, diplomatic and ideological forces. Results will be determined by the skill and attractiveness with which we present them. Hope was seen if we can hold communism where it is and spread the area of free nations.

Finally, this missionary statesman believes the United Nations must get in a position to handle this type of problem. It is his conviction that we can't get along with Russia until she realizes that we can get along without her. World federation must be built on mutual benefits.

THE DILLES RETURN

A jeep station wagon named "Penny" and some harrows, are the rather unusual items in the equipment of Carl R. and Lois L. Dille, who, with their two chil-

dren, Nancy, thirteen, and Thomas, eleven, were expected to sail back to their Ovimbundu friends in West Central Africa, Monday, December 1, leaving New York on the "Talisman."

The jeep station wagon is called "Penny" because it is the gift of over 50 Christian churches which make up the Pennsylvania Congregational Christian Conference. The Dilles represent them in Africa in a section larger than the combined area of Massachusetts, Rhode Island and Connecticut. With the car came a fourteen-yard scroll with the signatures of the individual donors.

The Dilles, who went to Africa in 1938 under the American Board, have just finished their first furlough in seven and one-half years. They work among a kindly people who often "sleep with hunger" because they lack even elementary knowledge of scientific farming. To them, agricultural missionaries like Carl Dille literally mean life.

"The most valuable, efficient and permanent method of fighting hunger is through helping people feed themselves," says Mr. Dille. "It is a satisfying experience to give food to a hungry person, but it is vastly more satisfying to teach that hungry person how to cultivate his field so that he may **permanently** and adequately feed himself and his family. There is an almost unlimited field for the trained agriculturalist in mission lands."

That is why Carl Dille is taking harrows to Africa and why he hoped to carry some small hand mills for grinding corn. These will be sent to him later. Corn meal, he explains, is the staple diet of the Ovimbundu. It takes an Umbundu woman a whole day to pound the corn by hand. With the small hand mills she could do a day's work in an hour and conserve many of the vitamins that now fly off with the chaff.

Carl Dille is an ordained minister and his work in Africa includes both pastoral and school work, but he majors in agriculture. He got his training at Ohio State University College of Agriculture (BS 1928) and during this furlough he studied further in agriculture at Pennsylvania State College of Agriculture; Cornell University School of Agriculture and at the U. S. Department of Agriculture, Washington, D. C.

The Dilles, for Mrs. Dille works close by her husband's side, employ the "seeing is believing" method. They plant demonstration plots, give special exhibits, distribute improved seed and encourage farmers to experiment on their own. They travel many miles annually on foot, by native hammock, by bicycle and by auto. Often they are in lion and leopard country and Mr. Dille has been called on to shoot trapped leopards which have been attacking village livestock, and even people.

Because Mr. Dille's mother, Mrs. W. L. Dille, lives in West Liberty, Ohio, and Mrs. Dille's parents, Dr. and Mrs. Edward L. Lawson, reside at Carpenter Farms, Muncie, Indiana, the young Dilles look on these two towns as their American homes. Before going to Africa they served for seven years in (Please turn to page 14.)

"Sermonic Impressions of European Crisis"

*Extracts from a Series of Sermons Delivered by REV. HAROLD G. JONES, D. D.,
Pastor of Central Church, Worcester, Massachusetts*

II. WHAT WORD FROM SCOTLAND?

I have always wanted to go to Scotland. Previously it had not been possible, and I was greatly pleased to know that I was assigned to preach in Dundee. Unfortunately, I had to travel north from London on the Friday morning of the Bank Holiday week-end when it seemed as if everyone else in Britain had the same idea. This, combined with the government action in taking off many of the trains to conserve coal, made for about the snuggest traveling I have ever experienced, with people filling the seats, passage ways, and when we stopped at York, even standing between the seats. The next day was spent in Edinburgh, the spiritual and cultural and political center of Scotland. It is without doubt, one of the most beautiful cities in the world. Princess Street lives up to its famous reputation, with its stores on one side, and its gardens on the other, while high above in the distance, can be seen the Rock and the Castle.

On Sunday, I preached at Ward Chapel in Dundee. Dundee is one of the great industrial and educational centers of Scotland and Ward Chapel is a Congregational church known far and wide as a preaching station. It has a very high pulpit, placing the minister practically on the level with the galleries, and the minister is escorted into the pulpit by the church officer who then shuts the gate behind him. At the close of the service, the minister goes to his room, where those who wish to talk with him, have to first pass the scrutiny of the church officer. It is obvious that one does not call under such circumstances just to discuss the weather. After a week-end in Dundee, with a visit to scenes associated with James Barrie's novels, I went on to Perth, to Dundee Cathedral, on the banks of the River Tay, and then through the steep glens and locks of the Highland country, with their rich purple heather, to Oban, from which I took the steamer out to the Island of Iona. Few places in our world are as filled with sacred memories as is this spot, where Celtic Christianity began in Scotland. Sailing from Ireland in the long, long ago—before Roman Obedience had been enacted from the Celtic Church, the Warrior Monk, St. Columba, landed on this island and began his great ministry to the people of Scotland. The island is about three

miles long and like all the Hebrides, made of the most primitive rock in the world. Nothing remains of St. Columba's original primitive buildings, but down through the centuries, his successors built a Cathedral, and monastic buildings, and in the graveyard near at hand, rest the remains of Scottish and Norwegian kings. At the time of the Reformation, the buildings were allowed to decay and it wasn't until the early part of this century, that the Church of Scotland, receiving the Abbey and grounds from the owner, the Duke of Argyll; restored the church. Today it stands, simple as compared with the great cathedrals of France and England, but for real spiritual meaning, hardly surpassed by any other building of Christendom. The Altar—a Communion table—is made of green marble which the island possesses and back of it shines a silver Celtic cross of surpassing beauty. But the story of Iona is also the story of the Iona Community. During the first world War a young Scotchman served in the Argyll and Sutherland Highlanders as a captain and was decorated for bravery. His name was George MacLeod. He was the grandson of the famous Norman MacLeod, Queen Victoria's favorite Scottish preacher and he was by rights a Baronet, although he never uses the title of "Sir." He decided to enter the ministry and after studying in England, Scotland and America, served as a Chaplain of the lumberjacks in Canada and preacher at the famous preachment center, St. Cuthberts in Edinburgh. Later he became pastor of Govan Parish in Glasgow, with its enormous industrial population and a few years before this war, he conceived of the idea of founding the Iona Community, a group of ministers and laymen who would accept high and spiritual discipline for themselves, and who would seek to rebuild the great religious traditions and spirit of Scotland. At the heart of Scotland's problem in the vast areas of Glasgow, a Youth Trust has been established where the young people of the churches are trained to be better Christians and citizens. For three months each summer, the Community people gather at Iona and there with work and prayer and study, intermingled, carry on the spiritual life. Gradually the ancient walls of the Abbey are rebuilt and the monastic

buildings restored and modernized. Already the library has been rebuilt and the refectory is on the way. The whole story sounds almost like a miracle. The present owner of the island did not approve of the idea and refused to let them have either a place to sink a well, or to quarry for stone. Fortunately, however, they found an old well within the Abbey grounds and the stone fences were actually the old Abbey stones. When they needed a roof for the library, timber floated in from an American ship which had gone ashore without the loss of life, and just now they have enough timber for a roof of the refectory, the gift of five Norwegian lumbermen who remember how Iona was once in the Diocese of Trondheim. Everyone at the Community, where I lived for several days, works, and my job was peeling potatoes, but the conversation during the peeling was well worth the effort. Each morning and evening the Community and other people on the island, gather for worship. Hymn sings are held at noon to train the people in the singing of the hymns, and the whole experience is one of deep sincerity and great feeling. Iona, "sacred isle of Scotland, will long remain in my memory, and the words of St. Columba, uttered before his death seem prophetic:

In Iona of my heart, Iona of my love,
Instead of monks voices shall be lowing of
cattle,
But 'ere the world comes to an end,
Iona shall be as it was.

After Iona, I journeyed to Glasgow, and there stayed at the Youth Trust in the very heart of the city and this brought to a close a visit to Scotland.

"What Word Then From Scotland?" To be sure, at a first glance, Scottish problems are those of Britain and the British Isles generally, and to a degree of Europe and even of our own country ultimately. Yet as one visits in Scotland he becomes aware that there are certain distinct impressions one gets of this land—impressions which seem to specialize in bold contrast of light and dark, of bad news and good.

Take the economic situation. The Scottish people are ingenious, and in great areas like Glasgow, they have shown their skill and their ability. On the Queen Elizabeth for example, a man was walking the deck and in a kilt. Another American said to me, "I thought he was queer until I learned that he had been the chief designer of the engines of this great vessel." On both the Queens the sign stands out "John Brown and Company. the Clyde." Yes, in engines, (Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

"They saw the child and kneeled down and worshipped him." That was long ago. And they were wise men. They had been looking for someone to bring answer to the deepest hopes and dreams of their day. By their calculations he had been born. They followed their compass of faith, and checked with each other the inner readings of their souls. At last they stood before a new born babe. When they saw the child they kneeled and worshipped him.

They expected to find him, for they had prepared gifts for a king, which they would give unto him. Accordingly they unwrapped their gifts and laid them down in adoration and in worship—gold, frankincense, and myrrh. A quietness like the wide, still dawn came upon them as they tenderly placed their gifts before him. Awe and a strange peace must have come upon those who witnessed their adoration. Elsewhere their was marketing, the sound of tools, and perhaps ceremonies in holy places. Here was worship. A mother's hands held the tiny fingers of the eternal. And a carpenter's hands brought comfort and solace in the meager hostel.

It was ever so long ago. But the things that happened there were not to be marred by time, nor superceded by trinkets. From that day onward God would tabernacle with men. He would be their God, and they would be his people. Motherhood would take on a new glory, fatherhood a new meaning, and childhood a new hope and joy. For the one born there would teach a brotherhood calculated to make the sound of tools the song of world peace, the market place would widen until food would be found for all, and religious ceremonies would ripen into Christian brotherhood.

Shall we not have that in mind as we approach the Christmas season? May we not kneel again before the Holy Child? Let not all our thinking be of a selfish, noisy, secular kind, but rather let us look within our best selves and see there the heart-hunger for God. Let us remember that the Christ Child may be somewhere hungry, or cold, or lonely, or sick at Christmastime, and search for ways of ministering unto him. How much he has done for the world! And how much he has done for us! Let us truly kneel before him, and

worship him. How he needs people—saints—who like Paul are able to say: "I fill up on my part that which is lacking in the suffering of Christ." When Jesus was born the heavens were brightened, and the angels sang. There was great joy. It was, however, a worshiping-God joy. Let us keep our joy on such a level as to be sacred. The world will be much bettered now if a Christian America would celebrate a Christian Christmas!

JOHN G. TRUITT.

WINSTON-SALEM CHURCH AT WORK.

We are still busy in Winston-Salem and the Church seems to be moving forward. This fall we have been busy trying to secure enough funds to buy an electric organ, Minshall-Esty, and this was installed in the church November 24th. This will aid our worship services and should inspire us at each service. By the cooperation of all of the members and friends this organ was bought, though not entirely paid for at the present.

This past year we averaged 43 at the morning church service, while the year before we averaged 35 present. Our Sunday school under the leadership of W. L. Padgett is gradually increasing in attendance and interest. A Teachers and Officers meeting is held frequently and plans are made for the improvement of the work during the next quarter. Mr. Padgett has a list of all of the birthdays and he never overlooks any person—they generally give a penny for each year of their age to the Birthday Fund, which is used for some good purpose in the Church.

Recently the Church voted to send *The Christian Sun* for a year to any new member (the family) if the family is not receiving *The Sun*. To date 7 new subscriptions have been sent. This will help publicize and explain the work of the Church to the new members.

Our young people are busy each Sunday evening—each Sunday morning in their Sunday School classes—with handwork, understanding and learning something about: our Negro Churches, our Evangelical and Reformed young people and the young people of the Friends Church. Good programs are rendered each week.

We now have a paid choir director and good work is being done here.

The Choir has about outgrown the choir loft and arrangements are under way to increase the space or organize another choir. Mrs. Coy Nelson, one of our new church members, has been of inestimable help in the music of the Church. To her should go much credit for the installation of the organ.

If you know of Congregational Christian people living in Winston-Salem, why not mail us their names and addresses? Be sure and give their addresses for this is a large city and people aren't easily found—unless they have a police record.

Plans for a Christmas season of inspiration are under way. Our greetings to our friends in our Church throughout the world.

W. J. ANDES, *Pastor.*

CHURCH GROUP PICNIC SUPPER.

The three churches of Rev. S. E. Madren's group, Mt. Olivet R., Mt. Olivet G., and Bethel met at their parsonage in Elkton some time ago for a picnic supper which was served on tables out on the beautiful lawn. Each church brought a picnic lunch with the pastor's wife serving the drinks. After the delicious lunch some of the young people of the group played games on the lawn, while the older people looked over the parsonage. The parsonage was admired by the members, especially the work that our pastor has done to help beautify the interior of the building. The evening was enjoyed by everyone, enjoyed so much that the group has decided to make this an annual affair. We believe that the fellowship of a church is important to any group and its pastor, so we're looking forward to getting together again. We are very proud of our parsonage, and we are indeed grateful to our pastor for his untiring work on the building. We are happy to say that our work is progressing under the leadership of Mr. Madren. His splendid sermons are being enjoyed by all, and we hope that good seed will be sown from them. The revivals in the different churches have been held, the one at Bethel closing with fourteen or more joining by transferral of letter and conversion.

We are thankful to have as our leader and pastor a man with such a character and personality as Mr. Madren possesses, and we hope that God's divine guidance will be with him and his family, as he continues to lead this group of churches in their work.

REPORTER.

News of Elon College

By PRESIDENT L. E. SMITH.

ELON'S ENROLLMENT.

The first quarter of the college year 1947-48 closed Wednesday, November 26. This period of work has been quite satisfactory. We have enrolled during the quarter 774, the largest enrollment in the history of the College. There are forty-two members of the faculty which means that on an average there are less than nineteen students for every faculty member. The requirement is one instructor for every twenty students. During these days when colleges are so crowded, we are permitted to enroll as high as twenty-five students for every instructor. At Elon College we have been very careful to see that our enrollment does not exceed standard requirements. This has meant that we have turned away a large number of students which is to be sorely regretted.

The work done is of a very high order. Of course all of our students are not A students. Some few have failed completely and will be required to drop out for one quarter at least. This was expected. We are now in the midst of registration for the winter quarter. We have many more applicants than we can possibly admit. This situation will probably be repeated at the beginning of the spring quarter, and it certainly will be the case next September. There will be a higher percentage of upper-classmen remaining in the school than usual. Applications of new students exceed those of previous years. With our present facilities we shall be able to accommodate only a part of those applying for entrance in September. At Elon College we are anxious to have all of our church young people who want to come to our college to come but if we are to be able to enroll you, you must apply soon. Rooms are being reserved rapidly. Please, prospective students of our own church, do not wait until all rooms are reserved and then write in and say, "I want to come to Elon College. I have always wanted to come. Now do you tell me that I can't?" That is exactly what we have been compelled to say in more instances than one. We shall have to say it again, but we hope it will not be to you.

A good way to avoid such an embarrassing situation is to write in now, today, not tomorrow, for in-

structions and application blank. Fill out the blank and return it as early as possible that your room may be reserved for you. Then you will be assured of entrance.

It would be a good thing if the pastors of our churches would counsel with their young people who are seniors in high school and guide them in their selection of a college. They may be of great assistance in helping them make a decision and in selecting the right school.

STALEY-ATKINSON-NEWMAN MEMORIAL FUND.

The writer spent last weekend in the Valley Conference in the interest of the Staley-Atkinson-Newman Memorial Foundation for Christian Education in Elon College. He spoke at Timber Ridge on Sunday morning, at Winchester that night and at Bethel Church Tuesday evening. The weather was unfavorable for making a canvass in the mountains. It will be necessary to make a return trip to Timber Ridge. The campaign was successful in Winchester Church. A total of \$572 has been raised and sent in on this church's quota, leaving a balance of \$198. Rev. R. A. Whitten, pastor, and officials of the church assured the writer that this balance would be sent in in a short while. Bethel Church, Rev. S. E. Madren, pastor, voted to assume the voluntary quota as a definite obligation and pledged itself to raise the full amount. Two contributions of \$5 each were received. The canvass will be delayed due to the fact that a campaign is on at present to raise funds for the new carpet. This congregation has recently installed beautiful oak pews, a new carpet, and new pulpit furniture has been ordered. A visit was made to the Mayland Church community and contributions were received on Mayland's quota.

The work on the power house is progressing reasonably well; perhaps more satisfactorily than are funds being received for the payment of the same. Our churches have an opportunity to render the College a most helpful service by raising their voluntary quotas and forwarding the same at once.

Previously reported	\$5,532.84
Berea (N. C.)	100.00
Providence Memorial	50.00
Berea (Nor.)	100.00

Bay View	35.00
Winchester	300.00
Bethel	10.00
Bethlehem	40.00
Mayland	37.00
Leaksville	225.00

Total \$ 897.00

Grand total \$6,429.84

APPORTIONMENT GIVING.

It is difficult to tell when the conference year for the College ends. Our present plan means that each conference has a different year. When the conference year closes, the churches of that conference consider that all subsequent offerings for the College are counted on the new year. This means that we have five different college years so far as apportionments are concerned. Requests will be made at the approaching session of our Convention to designate the calendar year as the college year; that is, all money received for the College from January to January to be counted on that year. This would give an opportunity for our churches that are interested to see that the entire apportionment for the College is raised.

Dr. W. T. Scott, superintendent, wrote a very fine statement regarding the support of the College as published in last week's CHRISTIAN SUN. He issued a strong appeal to all churches that have not paid their apportionments in full to the College to do so immediately. If these churches would make an effort, there would be no doubt but that the College would raise its full quota for the conference year recently closed. Our last report to THE CHRISTIAN SUN showed a total of \$11,215.45 received. The last report from the Convention office was for \$943.72, making a total of \$12,159.17 for the year, leaving a balance due of \$340.83. It certainly would be encouraging if this balance could be paid so that for one time the College would receive its entire apportionment.

We are getting started on the new conference year. We have already reported \$75 from our Windsor, Va. Church and we have two new contributions this week.

Apportionments—1947-48.

Previously reported	\$ 75.00
Eastern N. C. Conference:	
Mt. Herman	7.00
Eastern Va. Conference:	
Holland	100.00
Total	\$ 107.00

Grand total \$ 182.00
(Continued on page 11.)

Missions

The World for Christ

FIRST VISIT TO THE CHURCHES.

By RICHARD L. JACKSON.

(Continued from last week.)

We had hoped to go down the river from Kienning and Taining by small rice boat, but as the water was low, none of them were going that week. Thus we started out Monday morning, accompanied by Pastor Liao, on our way to Tsianglo, 70 miles away. We made 30 miles the first day, back to Tsaining. There Pastor Liao developed a serious cold, so that he was unable to go on further with us. Because we didn't know the way, and because occasionally bandits were along the road, our Chinese friends did not want us to go by ourselves, so Mr. Lee of the Taining Church started out with us. We were only supposed to go 60 li (20 miles) that day, but it was the longest 60 li we had ever seen. "How long is a li?" we asked. "Well," we were told, "it's different in different places—sometimes it's short, sometimes it's long, depending on the difficulty of travel."

At one place the road divided. Mr. Lee said, "Now if you go along the road to the right, you are certain to meet bandits, if you take the left road you will also meet bandits; however, if we take the center road, we are unlikely to meet any." So we took the center road and his prediction was right.

As we were going along far out into the country, a farmer in the midst of harvesting, called to us. "Do you have any malaria medicine?" Ed had brought along a newly invented medicine which is a sure cure as well as a preventive for malaria. After giving the farmer some, Ed asked Mr. Lee how the farmer knew he had malaria medicine. "Probably another traveller coming along the road this morning told him. News travels fast that way. Besides, all foreigners are expected to carry medicine. Such is the reputation built up by former missionaries," replied Mr. Lee.

We arrived at nightfall in the small village of Wanan. The head of the Wanan police, Mr. Chen, was a Christian. The church is now used as police headquarters since there is no minister and only a few Christians left. The next day Mr. Chen dis-

patched two policeman to go with us to Tsianglo so Mr. Lee could return to Taining. That day's journey was only 60 li, but as we had been on the road for two days previously, it was one of the hardest. My feet, instead of getting better, grew steadily worse. Ed caught a cold which took his wind especially when we came to hills and mountains. That evening, tired and hungry, we arrived at Tsianglo to be welcomed by one of our finest pastors, Joshua Fan. A warm welcome, a bath and a good supper were awaiting us.

Throughout the entire trip I never ceased to marvel that, no matter how tired and exhausted we were at night before going to bed, even sometimes to the point of doubting if we could go on the next day; when the next morning dawned, we found that our strength and spirits had been restored as we slept. At Tsianglo the next day, after a feast at the home of Mr. Yu at which time we met the local magistrate and some of the prominent citizens of the community, we made a short tour of the town. We discovered it to be about the size of our former parish, Waverly, Virginia. That evening, some of the church officers met in Pastor Fan's home when we discussed church affairs. The big problem before the church was that the Yankou Church had invited Pastor Fan to come to be their pastor, and the Tsianglo people did not want him to leave. Pastor Fan had evidently done excellent work there as pastor and was greatly esteemed by all. The church was attractive and looked care for. The Christians we met, it was evident, were interested in their church. I spoke to them of the many churches which had failed and indicated that in my opinion, only indigenous self-supporting churches hold any hope for the future. They agreed and said if Pastor Fan would not leave them, they would be completely self-supporting in two or three years.

The next day Pastor Fan took us outside of town about three miles to see a cave which reminded me very much of the Luray Caverns we visited in the Valley of Virginia just two years ago in the same month. Our way was lighted by lightwood pine

torches and the interior was black with smoke; but we enjoyed the trip and were quite amused at the names given particular formations. As we came out of the cave, there was a great chamber one end of which was a place of worship. At the center was an idol which served to remind us of the instinctive religious feeling of the Chinese, even though so often misdirected.

On Saturday, Pastor Fan accompanied us by rice boat to Yankou, a thriving business community on the Min River. We found the church there torn by inward strife and division. The old pastor has been accused of appropriating church property for his own use and the members want Pastor Fan to take over the leadership of the church. Dr. Yu, who entertained us, has been at work establishing a small hospital with CNRRA supplies and wished to have Dr. Ed help him. We conducted a service of worship the next morning and visited many of the church members. It seems to me that if the right minister is found, there is great hope for the church as the members we met are some of the leading citizens of the community. Many however, seem to be more interested in business than in the church as indicated by the fact that Sunday was market day as well as the Sabbath and the shopkeepers remained in their shops to do business rather than come to church.

While in Yankou, Dr. Yu, who is himself a great tiger hunter, told us a story which I shall pass on to you. A short distance from the city of Yankou, a female tiger which had eaten over 100 people in 8 months, had just been killed. Ordinarily tigers don't molest people, but once they acquire the taste for human blood, there is

(Continued on page 13.)

MISSIONARY OFFERINGS.

REPORT FOR NOVEMBER 21-27, 1948.

Sunday Schools.

Bethel—V. Va.	\$ 6.00
Burlington—N. C. & Va.	45.29
Ether—W. N. C.	4.25
Leaksville—V. Va.	10.52
Liberty (Va.)	3.50
Mt. Lebanon—V. Va.	8.00
Newport News—E. Va.	27.75
Portsmouth, First—E. Va.	9.83

Total \$ 115.14

Churches.

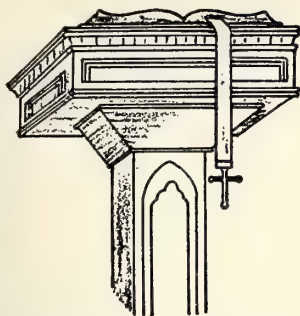
Mt. Lebanon—V. Va.	\$ 8.00
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Total period Nov. 21-27 ... \$ 123.14

Previously acknowledged .. 9,810.34

Total since September 1 ... \$9,933.48

Respectfully submitted,
Wm. T. Scott,
Superintendent.



SPIRITUAL ADVENTURE

A Sermon

By REV. WILLIAM ROBERT CATTON,
Decatur, Illinois.

Religion brings us the rich spiritual heritage of the past; it summons us to face the tasks of the present; and it gives us faith and daring to go forth into the future with courage and joy and hope.

We who have grown up in Christian tradition have a splendid spiritual inheritance; resources that we can use. A man is truly a rich man if he knows his Bible. A man does not stand alone if he is in the noble company of the prophets, the saints and the martyrs. He has a host at his back, and can face up to life in his own time without dismay because he has castly more than his own tiny wisdom and his own strength at his command.

Are you confronted with some searching moral crisis? Is it hard to see where your duty lies? Or, seeing it, is it even harder to muster courage enough to do your duty when you know it? You do not have to face it all alone. The God of your fathers will sustain you. The God of Moses' ten commandments, the God of Christ's sermon on the mount, the God of the prophets and the apostles, the Christian God and Father of us all, will abundantly grant you wisdom and strength.

Are you haunted with that heavy sense of loneliness that comes to all of us sometimes, even when we have a host of friends and neighbors? In your loneliness you have a right to remember the Eternal God is still your refuge and underneath are the everlasting arms. The God of the twenty-third Psalm can be your God. The God to whom Christ prayed can be your God. The promise can apply to you that did to the apostles, "Lo I will be with you, even unto the end of the world."

People are troubled these days with disillusionment, and a heavy sense of discouragement. Even in the midst of our unprecedented material prosperity we are fearful for the future, for the hazards of our per-

sonal fortunes. And even though *we now*, are in the midst of plenty we cannot easily forget that many of our brethren in other parts of the world are in dire want, and face their troubled future with little faith or hope. But take courage from the past. Take courage from what you know of God's dealings with His people in other dark and troubled times. "I will not leave thee, neither forsake thee". "Our help cometh from the Lord, who made heaven and earth. He will not suffer thy foot to be moved: He that keepeth thee will not slumber." There have been dark days before: there will be many times again. The sins and follies of weak and sometimes wicked men can sometimes make a shambles of God's fair and lovely world and almost wreck His purpose of love: almost but never quite. God has brought His people through before: His arm is not yet shortened that He cannot save. A great multitude of men and women, devoted to the Lord and dedicated to the doing of His will, in all ages, and in every land, and under doubts and dangers and against oppression and hardship fully equal to anything we face today, have won through to peace and joy: have worked out their salvation, God working in them, both to will and to do His good pleasure. We have this cloud of witnesses. Therefore let us run with patience the race that is set before us. We can do all things through Christ, who strengtheneth us.

We have, indeed, a rich and splendid spiritual heritage. In the strength and with the power of this tradition we can be undaunted. But, religion is not only an inheritance from the mighty past. It is a courage and discipline with which to face the present. We read the Bible not just because it is the Bible, and not alone because it is beautiful and noble. We read it to equip ourselves with wisdom and courage to face our challenging tasks today. We pray to God not only because our forebearers taught us to pray. We support our churches and go on Sunday morning to the public worship of the congregation in the House of God not only because this is an ancient tradition and a personal habit. We do these things because they are *pertinent* to the *present*. The things of religion are vastly more than beautiful and time-honored customs, like wearing an academic gown at a college commencement, or setting up a Christmas tree at Christmas because we have always done so since our childhood. Present day living, overcoming sin and evil, conquering injustice and oppression,

these are the things of religion as well as the singing of ancient hymns and the making of long prayers. "The spirit of the Lord is upon me," said Jesus, "Because he hath annointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised." No one has ever valued his spiritual inheritance more than Jesus did. He knew and loved the scriptures of his people. He was one with Moses and Elijah. He went "as his custom was" to the synagogue. His religion did, indeed, gather up all that was splendid and beautiful in the glorious past of the race and present it, a rich and glorious heritage, to his answering spirit.

But religion, for Jesus, also drove him out into the needy world, to face the present, and its task and dangers. Religion is not only a refuge, it is a resource: a resource for life. And religion is a challenge, a summons to high endeavor and noble living, a call to face up to life's duties and life's opportunities. When Jesus gathered twelve devoted men about him it was not to organize a monastery. It was not even to establish an academy, wherein they might study the venerable religious lore of the ancient sages. The Scribes and Pharisees were doing that already. Jesus was not just another scribe. Jesus was a prophet. Jesus was an evangelist. Jesus was the Son of God, come to set up a Kingdom of God, against whatever might oppose that Kingdom, and at whatever cost that Kingdom might require. The church established in the name of Christ must revere his name, but also follow his example. We pray not only, as he taught us, that God's name be hallowed, but that God's *will be done*. God's will be done, on earth, here and now. "Like a mighty army, moves the church of God," or it is no church, and has but very little of the religion of Jesus, it's Master and Lord.

Take courage and wisdom from the long tradition that has come down to us, and with this wisdom and this courage face up to the task and duties of the present day.

Face the present day, and face the future. And to be adequate to our life today and in the days ahead we may need *more* than the wisdom of the past and the courage, even of our heroic forebears.

Religion is most of all a spiritual adventure. In Christ's name we fare forth. Like the great apostle, forget-
(Continued on page 15.)

FOR THE CHILDREN

Mrs. R. L. HOUSE, Editor

Sigrid was very happy. Today was the time for the Advent candles to go on the mantel.

"Mother, mother, tell me about the candles." "Just a little later dear, and I will," said Sigrid's mother. "O, but mother, please." Shaking her head and smiling, she answered, "Not now, later."

All day she was excited and wished mother would tell her, but even then the day passed quickly for it was Sunday. After Sunday School Sigrid went with mother and father to church and then home for dinner. After dinner there was her nap and finally it was dark enough to put up the candles and light the first one.

Father took a big box from the attic and carried it to mother. Mother carefully unwrapped a white figure. It was a porcelain Maddona. She put it in the middle of the mantel. Then on either side she put two candles.

Carefully mother lighted the first one and then taking Sigrid on her lap and sitting by father on the sofa she began to tell about the Advent candles.

"Long ago in Europe the custom began: one candle for each Sunday before Christmas. These Sundays are called 'Advent' and so the name, 'Advent candles.' One is lighted each Sunday until finally all four are burning. In some countries a tiny wreath is placed on the candles that have already been lighted. Sigrid would you like to make some wreaths for ours this year?"

"I would, will you help me?" "Yes," she was told, "we will make them." "Now," said mother, "your father will say a prayer."

Father prayed: "Thank you our Father for candles that remind us of the birthday of the baby Jesus who blessed our world. May we learn to be like him. Amen." . . . Do some of you have the Advent candles in your home? It would be nice to have them. They do look lovely, shining one by one and then all together reminding us that Christmas is only a few days away.

* * *

Here is a letter from a little girl in Hampton. Her mother and I went to Sunday School together at the Newport News Church where Betty and her brother go now. I am so glad to have this letter. Thank you, Betty! Dear Mrs. Editor.

My grandmother Jarrett reads the children's page to me. I like it. I like the story about little Timmy. This morning after Sunday school I asked my grandmother to let me see the bell ring, and she took me up in the balcony and we watched Mr. Duling pull the rope but I like to stand outside so I can see the bell go.

I want to tell you about our Hal-lowe'en party my class had. We had a good time. Dickey Apperson was a clown and had a long nose and even scared our teachers. Kathleen Powell was an elephant with long ears and a trunk. I was a drum majorette. You said you had a Dicky and a Kathleen in your Sunday School class.

I took a box of clothes to Sunday School to help pack a big box for boys and girls overseas. I hope they get them for Christmas and keep warm.

I have a brother Tommy.

BETTY COLBOURN.

THE LAZY SISTER.

By IRMA DOVEY

Issued by the National Kindergarten Association.

"You are the 'lazy sister,' you know, Elma."

The third-grade children were getting ready for a school program and were preparing the dramatization of a story from their readers. Elma did not think she liked being the "lazy sister," but she adored Miss Heaton, her teacher, so she had accepted the part; she did not, however, enter into the spirit of it.

"Like this, Elma." Miss Heaton took the broom and brushed imaginary dirt into a pile. She swept it together swiftly, as if in a bustle of sudden effort.

Then Elma took the broom and tried again. She swept slowly, clumsily.

"What's the matter, Elma?" Miss Heaton asked.

"I think—well—I don't like this part much."

"But it's a good part for you, Elma. You can memorize so rapidly, and the 'lazy sister' has so much to say in the play."

Elma smiled uncertainly. Miss Heaton's words helped her to feel a better. She knew that she could learn the long part easily. Perhaps she could even learn it in one day. Once

more she made feeble motions with the broom.

"The untidy 'lazy sister' is in a hurry, Elma! It's a burst of speed you must have her show. She wants to look as if she had been working hard, now that there is someone watching. Come on, do it like the girl in the story would."

Still Elma hesitated.

"You can do it," Miss Heaton went on. "We want you to be the 'lazy sister' because we are sure you can take the part so well. It doesn't mean that you really are lazy and untidy, of course."

There! Elma's heart lightened. Those were magic words, for they lifted the cloud of gloom she had been under all the week. Now she understood that to be given this part did not mean Miss Heaton and the class thought she *really* was lazy and untidy. She would do her best. She would not want to have Mother see the play and not be proud of her. In this changed attitude of mind, Elma played the scene just as the story told it. Then rehearsal was over, and she ran happily out to play.

How can we avoid such misunderstandings in school and at home? There are three cautions that may help.

This teacher of mine—for I was that Elma in the incident and can recall my hurt pride only too well—was a good observer. She noticed little signs that helped her to know what was going on in a girl's mind. If she had been thinking only of other things, she would have missed the symptoms. We must *try to be alert and observant*.

Then, by always endeavoring to *put ourselves in another's place*, we may avoid needless heartbreak for many a child, and, too, solve half the problems of our adult relationships.

The third caution might be the *encouragement of frankness*. Even the modern school idea of having children think aloud in arithmetic may help them to a better control of emotions. For, the oral study usually brings constantly changing emotions—often fear of failure changes to resentment at being thwarted by the problem, but it culminates in the exhilaration of joy as incorrect reasoning is made clear. The child who is accustomed to telling his thoughts may lay the way open to the observance and correction of errors in social relationships as naturally as in arithmetic.

However, before trying to teach others, we who are adults need to learn first to talk things out among

(Continued on page 15.)

THE NATIONAL COUNCIL FOR PREVENTION OF WAR.

A national working conference on "How to Turn the Tide Towards Peace" was recently called to meet in Washington December 12-13-14 under the sponsorship of the National Council for Prevention of War, with leading members of farm, school, church and labor organizations co-operating.

Dr. Robert M. Hutchins, chancellor of the University of Chicago, will be the principal speaker. Frederick J. Libby, executive secretary of the National Council, issued the call.

"Unless we do something to check the flood of artificially stimulated hysteria," declared Mr. Libby, "we may find ourselves drifting into another tragic war. The task of this conference will be to assay the true situation and determine a program for turning the tide toward peace."

Besides Dr. Hutchins, the three-day conference schedule lists talks by Kermit Eby, educational secretary of the CIO; Ernest C. Ropes, former Director, Russian section of the U. S. Department of Commerce; Congressman George H. Bender, Ohio; Rev. Wilfrid Parsons, S. J., former editor of *America* as well as a speaker on the Catholic Hour; Dean William Nelson of Howard University; and E. Raymond Wilson executive secretary of the Friends Committee on National Legislation. Also Elizabeth Smart of the WCTU; Annalee Stewart, national president, Women's International League for Peace and Freedom; Dr. Richard B. Kenan, National Education Association, and others.

Talks will be followed by discussion periods after which conferees will be asked to adopt definite plans of action for their home districts. "It is hoped through the reaction in the home districts," Mr. Libby explained, "to develop an enlightened and articulate public interest which will be reflected in Congress, and help guide the course of American statesmanship."

The Friday and Saturday conferences will be held at the Friends Meeting House, 2111 Florida Ave., N. W. The Sunday evening meeting, when Dr. Hutchins will share the platform with Dean Nelson and Father Parsons, will be a public rally in the National Press Club auditorium.

Saturday morning, the second day of the conference, will be given over to personal calls by the conferees on their legislators on Capitol Hill.

GOD, OUR PARTNER.

This is the message both of Thanksgiving and the Advent season. God is a living presence in the life of His world. Thanksgiving reveals His partnership with man in the physical universe, in the world of growing things. The Psalmist boldly declares that the earth is the Lord's and the fullness thereof. It is God and not man who has ordained light. It is He who has given power to the sun to stir life in the buried seed. It is God who made the furrows soft with showers, and the miracle of abundant harvest lies in His gracious plan for life.

God is Creator and Partner. Man must cooperate, to be sure. He may guide and combine and change the factors of life, but life belongs to God. For the most part, the great reverent people have been those who have lived close to the soil for they have learned their dependence upon God.

But it might be said . . . and men have already said it . . . that God is a far-off God. It is true that His wisdom and will are manifest in Nature, but all this universe of things He set in motion at the birth of Time, and He has now withdrawn from His world and is not concerned with the outcome of human life.

Here it is that Advent takes up the moving story of how God has come into the very life of man and has manifest Himself. This is the heart of the Christmas Message. Immanuel! God is with us! The loney and confused heart of man cries out with joy, "Good Cheer, All's Well! God is with us!"

God could not be counted out of the life of His children. He never had been absent, though men only dimly sensed His presence. God so loved the world that He found a way into life through the life of Jesus. God found hands . . . strong hands, loving hands . . . that would do His bidding. He found eyes, clear eyes, that would reflect His truth. He found a voice that would speak His good news and a heart that would beat with His love and would break with His pain for the suffering and sin of the world. The Word, says John's Gospel, became flesh and dwelt among us, and we beheld His glory!

Every Advent season invites us to lay hold afresh of this great central truth of Christianity. Like simple and unlettered peasants we repeat the phrases without meaning; we try to store them in our hearts. Perhaps we feel the thrill for one brief moment and then we turn again to our muddling and loneliness. We need

to hear the news again and again until it kindles in our souls a glowing life. We need not stand bewildered in the night. We need not feel like men in an open boat without chart and compass. God is our Partner in life and He has a plan for each one of us.—*Pilgrim Church Messenger, Cleveland, Ohio.*

NOTE ON LORD'S ACRE PLAN.

One of our rural pastors tells, in the following words, how he discovered the Lord's Acre Plan:

"The church was behind with our salary. I asked one of the trustees if they could raise some money for me, as my family was almost destitute and the groceryman wished to know why I had not paid my bill which was long past due. The trustee said that he paid his bills and he did not see why others could not do the same. He turned around and walked away.

"The hurt was pretty deep. Then, something new dawned upon me. There was a way out, the Lord's Acre Plan. I drove out to see one of the other trustees. I told him the story and said if every man would sign up with the Lord's Acre Plan it would bring sufficient funds to take care of our financial problems. He said it sounded good and offered a challenge. If I could get thirty-five signers, he would give the best calf in his pasture.

"I started on the job the next morning. How, I didn't go to the members of the church first, as some might think. I canvassed the unchurched. By the next evening I had thirty-five signers. I drove out to this trustee's place, showed him the list and watched him read the names off.

"He would say, 'My God! here is old Sam Jones.' And so on, all the way down the page. His eyes were as big as two fried eggs. I had the pleasure of selecting the best calf in the pasture, and he had some good ones. Then, we began the canvass of the church members."

—*Thomas Alfred Tripp.*

APPORTIONMENT GIVING.

(Continued from page 8.)

Apportionments—1946-47.

Previously reported	\$11,215.45
Eastern Va. Conference:	
Antioch	22.50
Barrett's	15.00
Eure	49.50
New Lebanon	17.00
Old Zion	95.00
Suffolk	716.82
Wakefield	27.90
Total	\$ 943.72
Grand total	\$12,159.17

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

LOYALTY UNDER PERSECUTION.

LESSON XI—DECEMBER 14, 194.

MEMORY SELECTION: *Be thou faithful unto death and I will give to thee the crown of life.*—Revelation 2:10.

LESSON: Revelation 1-7; Acts 16:16-40; I Peter 4:12-19; 5:6, 7.

DEVOTIONAL READING: Revelation 3:7; 13.

A Neglected Book.

The average church member does not read Revelation. And one suspects that the average minister does not read it much more. To be sure there are crack-pot folks who set much store by it, and some preachers who preach only from it and the apocalyptic books of the Old Testament. But by and large, the average church member does not do much reading in Revelation. "There's a reason"—it is for the most part a very difficult book. It is written in cryptic and apocalyptic language, and purposely so. Much of its meaning was deliberately hidden from the outsider. For it was written to and for Christians who were undergoing persecution, and it was necessary to hide the truths from those in authority who were trying to root them out and to destroy them. There are many interesting and edifying passages in the book, and we ought to be more familiar with it, preacher and people. But frankly, it does not yield the largest fruitage of knowledge or inspiration of the New Testament writings.

A Steadying Book.

As has been said, the book was written to those who were undergoing persecution and great tribulation. It frankly acknowledges that all the powers of hell are let loose on the earth. It shows demonic power on the prowl, and apparently truth and morality on the scaffold, while evil seems to be on the throne. But that is not the final word. At the end righteousness triumphs, good prevails, Christ reigns, God triumphs. It was the kind of book to put heart into people who were having a hard time.

Christ the Central Figure.

The vision of the living Christ, once dead, now alive and alive forevermore, dominates the book from beginning to end. This vision of Christ overwhelmed John. He writes in breathless awe of the splendor and power of the living Lord. The Cru-

cified ones goes forth conquering and to conquer. He shall not fail nor be discouraged. The future belongs to Him. He is vindicated as King of kings and Lord of lords. He is the hope and the help of His people. When faith grows dim and fear makes one faint-hearted, one ought to read Revelation in order to catch something of the glory of God in Jesus Christ the Risen. Here is the fulfillment of the statement that in all things Christ has the preeminence.

Poor But Rich.

"I know thy tribulation, and thy poverty (but thou art rich) . . ." Poor, but rich. We often think about how much rich people have done for the world. And one would be an ingrate indeed who did not recognize the incalculable contributions which rich men have made by the wise use of their wealth. But we often overlook the even greater contributions which poor folks have made. It is an intriguing thing to think upon—the folks who are poor and yet who are rich, and the folks who are rich and yet poor. Think of what folks without money are doing for humanity and the Kingdom of God. Teachers and preachers to mention only two professional groups. The disciples were poor men in this world's goods. And He who had not even where to lay His head, who became poor that we might become rich—He is the supreme example of this statement. Use what you have and you can enrich the world. Even though poor you may make others rich.

The Reward of Faithfulness.

"Be thou faithful unto death and I will give thee the crown of life." Here as elsewhere Christ emphasizes faithfulness. It is not whether men are brilliant or rich or busy or famous that counts, but whether they are faithful. And the reward of faithfulness is life. Be faithful and I will give thee the crown of life.

A Great Multitude . . . Diverse But One.

No race or religion has a monopoly on heaven. In John's inspired vision he saw "a great multitude which no man can number out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb." There they were without any distinction.

There will be no segregation in heaven, and one dares to think and to hope that ultimately there will be none on earth. And you may be sure that there were no denominational divisions in that great multitude either. They all cried with one great voice, praising God and ascribing unto Him their salvation. Then we shall see more clearly that there is only one Lord, one faith, one baptism, one God and Father of all, and that by one Spirit have we all been baptized into one body.

Out of Great Tribulation . . . Living Under Pressure.

When the elder saw in inspired vision a host of people arrayed in white robes he wanted to know who they were, and how they got that way. "These are they that came out of great tribulation, and they washed their robes, and made them white in the blood of the Lamb" was the reply. We think of the tragedy of trials and tribulations, and do not see the triumphs of these things. Great character is usually born out of trouble and suffering. Even the Captain of our salvation was made perfect through suffering. The words literally mean "living under pressure."

The Delights of Heaven.

John did the best he could. How can one describe the indescribable! Heaven is beyond description. Even as we must walk here by faith, we must be content to believe that the Father's house of many mansions will be, and will contain all that which will satisfy our souls, released from the tyranny of the body. And best of all God will be there and Christ will be there and loved ones and friends who died in Christ will be there.

If you load responsibility on a man unworthy of it he will always betray himself.—August Heckscher.

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VISIT TO THE CHURCHES.

(Continued from page 8.)

no stopping them. This particular tiger was very clever. She never attacked people from the front or side at which time they might cry out or raise a disturbance. Instead, this tigress would always approach from the rear and fasten her teeth in the victims neck. As he fell, his mouth would be thrust into the dirt and there would be no cry.

One day, just shortly before we arrived, a farmer, who also hunted tigers, saw some torn clothes and fresh blood on the path. He ran to his house for a gun and followed the trail. In a thicket back from the road, he found the tiger and the half eaten body of her victim. When the tiger heard the farmer approach, she ran off a little way. This farmer, unlike most Chinese farmers, was able to climb trees, so up a tree he went. After a short time, the tiger came back only to be shot through the heart by the farmer who was an excellent shot. The next day the mate and grown cub of the dead tigress came out to look for her. When they came to the spot where she had been killed, they smelled the blood and the male tiger rose on his hind legs, pawed the air, roaring loudly. They both turned back into the woods again and have not been heard of since. The dead tiger was sold for a very high price. Its skin was sold for fur; its meat was sold to eat; and the bones were powdered up and sold as medicine as many Chinese believe it is the best medicine available for all kinds of illness. Later we passed very near the spot where the tiger was killed and we were more than glad she was no longer on the loose.

The following Monday we made a visit to Naping by boat. Naping is a Methodist mission where we have made several very good friends. Ed had not visited there before and he was anxious to see Dr. Downey's hospital. My, it was good to get some good American food again. In our two days there, we about ate them out of house and home. The first morning we had waffles and I'm afraid the cook thought we were never going to stop eating.

The next day we went to a small village with Mrs. Dennis (a nurse) and a Chinese doctor. There plans are under way to open a health clinic once a week. When we arrived, the people told us that it was too bad we weren't here five days ago. A woman had died in childbirth and they had no doctor. Mrs. Dennis said the woman's life might have been saved if a doctor had been there. The baby

girl, was a problem to all. She was five days old and had not tasted milk or water in that time.

They had given her a little cake. The father was talking about throwing her in the river since she was a girl. He was poor and there was no mother to take care of her, he told us. We went immediately to see the baby. She was a healthy child in spite of her early treatment and she was crying lustily. Mrs. Dennis offered to take the baby to the hospital and feed it cow's milk. This delighted the father immensely and he promised to give \$50,000 per month (\$1.00 U. S.) to help take care of the child. The people were very amused to see the child given a bath by the nurses. Small babies are never bathed there. She was wrapped up in our sweaters and taken back to the hospital—a life saved.

In Nanping we met Mr. and Mrs. Chandler, who were on their way up to Shaowu by rice boat to spend a month with us. We travelled with them the first two days to Yankou, but then we struck out on foot as we could make the remaining 75 miles on foot in three days while it would take five by boat. On the way we stopped to worship on Sunday with the Christians at Shuikoutsai. Here is another church without a pastor, Pastor Chang having died several years ago. His loyal widow carries on, conducting services every Sunday and keeping the flock together. After two more days of travel, we were glad beyond words to arrive home after having gone over 200 miles and being away almost three weeks.

In summary, what can we say as a result of our survey trip. First; how much we admire the small groups of Christians and the loyal pastors who have carried on in the face of every discouragement since the Communists wreaked so much damage in the 30s; secondly, we know that we have only begun to see the tremendous need for Christ, for healing, for teaching in the hundreds of villages in north Fukien; thirdly, we have been struck with the necessity of establishing at the earliest date self-sustaining, self-supporting churches which will be able to stand by themselves in times of emergency and will not collapse when foreign aid is withdrawn. Finally, we are convinced that if the thousands of people about us are to be brought to Christ, if they are to be healed and taught health habits and sanitation, we shall need wisdom and strength beyond our own for the task is too great for us alone.

We are thankful that we are not alone and that He who called us is

ever with us to guide and inspire. Even though there are and will be temporary setbacks, we believe that nothing can thwart His will that these, His people, be brought to know, love and serve Him.

SERMONIC IMPRESSIONS.

(Continued from page 5.)

in shops, in a vast number of things, the Scots excell—and yet some of the worst poverty and terrible conditions in Britain are in Scotland. Think of the coal mining areas or of the housing situation. In Glasgow, sixty percent of the families live in two rooms or less. Or of the very banks of the Clyde where the *Queen Mary* partly constructed, was lying untouched for a long time, while the workers were close to starvation in the thirties. These industrial sores in the very heart of Scotland, present problems.

There are, as I have pointed out, a goodly number of Roman Catholics around the industrial centers or in the highland areas where certain groups did not become Protestant at the Reformation. There are also Congregationalists, Baptists, Episcopalians, and other Protestant groups. The Annual General Assembly in Edinburgh each year is still the great event of the year. The Moderator of the Church of Scotland is number one man after the Royal Family and the Chancellor. Yet seventy-five percent of Scotland never go to church. Clearly then, if Scotland is to prosper and lead in the days to come as she has in the past, there must be an adjustment of her economic troubles, the building of new housing areas, the stabilizing of her industry, the modernizing of her mines, and above all, the renaissance of her historic reformed church in all its vigor and meaning.

Long ago, when Glasgow decided on its motto, it chose the words "Let Glasgow Flourish by the Preaching of the Word." In recent years under a secular emphasis, the motto has been shortened to "Let Glasgow Flourish." But she hasn't and Scotland hasn't flourished and no nation flourishes except by the proclamation, "Let Glasgow Flourish by the Preaching of the Word."

It is in the Word of God, it is in the Gospel of Christ that we flourish. No other foundation can any man lay but that which is Jesus Christ. All of us, therefore, who love Scotland and rejoice in her historic ministry to men will pray that soon—she will be able to say once more, "Glasgow (and Scotland) Flourishes by the Word."

(To be continued next week.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

DEAR FRIENDS:

The children still get surprises. On Sunday, November 23rd, the Hopedale Church and Sunday School visited the Christian Orphanage in a body. They were divided into three groups, and each group conducted a song and prayer service in each of the three buildings. All three groups carried out their part of the program in a fine way. They each brought a nice present for each child in all the buildings. The singing was splendid and rendered in a fine way, and we all enjoyed the service they put on very much. They did not only bring a present for the children, but gave each each matron a nice present. The writer attended all three services, and each group presented him with a nice present. It really made the matrons and Superintendent happy to be remembered. Our Hopedale Church is a working little Church and are very much interested in the Christian Orphanage. They show their interest by the splendid offerings they send us from month to month. We enjoyed having them come and hope they will come again.

The children put on a program of songs and recitations for the Burlington Rotary Club on Monday night, November 24th. The members of the club seemed to enjoy the program very much, and as they passed out the door they dropped more than \$400 in the hat. The Rotary Club is composed of a group of fine business men, who are very much interested in the Christian Orphanage this year.

Our Thanksgiving offerings are beginning to come in. We do hope our people will take into consideration two things when they take the offering in their respective Churches. First, the Orphanage farm suffered greatly from the extreme drought this year, which lasted from April until September 24th, with the exception of one light season. Our crops were almost a failure. We have to buy lots of stuff we usually make on the farm. Second, please remember all the things the farmers have to sell are bringing very high prices. All we have to buy is costing us a very high price, too. Sugar is the only thing I know of that has remained in reason. It costs the Orphanage much more to run now than it did a few years ago. We have to pay the high prices, too. Please remember this when you take your offering at this

Thanksgiving season. Remember these little children are wards of the Church. They are looking to you for food, clothes, and training. I know you will not forsake them.

CHAS. D. JOHNSTON, Supt.

REPORT FOR DECEMBER 4, 1947.

Amount brought forward \$11,895.35

Sunday School Monthly Offerings.

Eastern N. C. Conference:
Piney Plain \$ 37.00
Plymouth 24.00
Wake Chapel 23.28

84.28

Eastern Va. Conference:
Damascus \$ 35.00
Mt. Carmel 68.02
Portsmouth, First 10.74

113.76

N. C. & Va. Conference:
Burlington \$ 55.35
Reidsville 14.00

69.35

Western N. C. Conference:
Pleasant Grove 13.43

Va. Valley Conference:
Bethel \$ 6.00
Concord 10.69
Leaksville 9.76
Mt. Lebanon 11.00

37.45

Ala. Conference:
New Hope S. S. 1.98

Total Regular Offerings ... \$ 320.25

Thanksgiving Offerings.

Eastern N. C. Conference:
Good Hope \$ 15.00
Mt. Auburn 100.00

\$ 115.00

Eastern Va. Conference:
Burton's Grove \$ 10.00
Eure 15.00
Holland 260.00
Mt. Zion 15.00
Oak Grove 8.00
Oakland 100.00
Union (So.) 26.00

434.00

N. C. & Va. Conference:
Elon College 5.00

Western N. C. Conference:
Hank's Chapel \$ 64.00
Smithwood 7.00

71.00

Va. Valley Conference:
Winchester 18.10

Ga. Conference:
Vanceville S. S. 8.00

Total Thanksgiving Offerings \$ 651.10

Total \$ 971.35

Total this year from churches \$12,866.70

MISSION WORK IN ANGOLA.

(Continued from page 3.)

cent for the Roman Catholic Church for the same period. In Chilesso, one of our Angola stations, the rate of growth between 1934 and 1946 was 25 per cent. If I had the figures for our other stations I am certain they would be comparable. Our Angola Protestants gained more in three years than the forty-three major Protestant denominations in this

country gained in sixteen years. The African is hungering for the gospel of Jesus Christ. The field is white unto the harvest. Workers are needed to train African leaders, to visit villages and supervise Sunday School and church programs and work, to preach, to provide Christian literature. There are still great unreached areas where the gospel of Jesus Christ is not preached.

Today in Angola there is a crying need for doctors and nurses, for ministers and religious educators, for teachers, both academic and vocational. The American Board has money available to send a number of these needed workers—but no one to send. The African Christians are reaching out hands of need across the sea. Who in our churches will hear the call to service and say, "Here am I, send me." Reverend Loy Long, Candidate Secretary at 14 Beacon Street, Boston, Mass., is anxious to get in touch with trained young people who are willing to answer the call.

Not all of us, however, can go to the foreign field, where the need is so great. But all of us can give our prayers and our gifts of money to the work. In our prayers and our gifts every Christian can go, in part, to the foreign field. An African proverb says that if your friend builds a fire on a mountain and you light a fire in a hut the smoke of the two get together. The Africans in Angola are lighting Christian fires in that far off land of darkness, will you join with them in lighting fires of faith and love and sacrificial service in this land? If you do, the results of the two will be joined together before God in a mighty work.

St. Therese said, "Christ has no body now on earth but yours, no hands but yours, no feet but yours. Yours are the eyes through which is to look our Christ's compassion to the world, yours are the feet with which He is to go about doing good, and yours are the hands with which He is to bless us now."—*The Pilgrim Fellowship*.

AGRICULTURAL MISSIONARY RETURNS TO AFRICA.

(Continued from page 5.)

rural pastorates, the last being at LeRayville, Pennsylvania. Miss Dille was born in *Cissna Park, Illinois* and is a graduate of Defiance College, Class of 1930.

The churches of the Pennsylvania Congregational Christian Conference which are sending "Penny" out to Africa, are under the direction of Dr. Wilson P. Minton of Milroy, Pa.

DOROTHY P. CUSHING.

In Memoriam

SIMPSON.

1868 - 1947.

Henry C. Simpson was elected a member of the Board of Trustees of the Christian Orphanage in 1912. He served faithfully until his death in 1947. During his years of service he was faithful to attend the meetings of the Board, and freely gave his time and means to help the Orphanage in its ministry to the needs of the children in its care.

"Service above self" was his motto in church as well as in the Orphanage work. He was always cooperative in its undertakings and rejoiced in its accomplishments. He lived to see the Orphanage grow from one building for children to three buildings.

His wise counsel and mature judgment as a member of the Board of Trustees of the Christian Orphanage will be greatly missed by the Board.

We, the members of the Board of Trustees of the Christian Orphanage, Elon College, North Carolina, wish to express our humble gratitude for the life, labors, and influence of Henry C. Simpson, and to the members of his family loving sympathy. May God's richest blessings rest upon them.

It is resolved that a copy of this resolution be spread upon our minutes, a copy be sent to the family, and a copy be sent to The Christian Sun.

V. R. HOLT, President.
C. W. GORDON, Secretary.

MACON.

In loving memory of Mr. George Wilson Macon, whom God in His wise providence called to be with Him on August 4, 1947, we, the members of the Liberty Congregational Christian Church, do grieve at his passing, and desire to express our devotion to his memory as a faithful and loyal member of the Board of Trustees of the church.

To those of us who contacted Mr. Macon in a personal way, loving memories will ever remain. Truly, "Death loves a shining mark." The influence of his smile, his ever ready word of cheer, his thoughtful solicitude of others, his loving companionship in his home, his generous contribution to church and missions, and the love which dwelt in his heart, and expressed itself in numberless acts of kindness have left an indelible imprint upon the memory of those who knew him.

Therefore, be it resolved:

1. That we bow in humble submission to the will of God, knowing that it was His divine will that he was taken from us.

2. That we extend anew our sympathy to those near and dear to him.

3. That we hold in remembrance his great love for his family, church, and community.

Mrs. F. B. FULLER,
LALLIE S. JOYNER,
O. W. RENN,

Committee.

LONG.

Mrs. Fanny T. Long, daughter of the late Solomon and Betty Nelson Tuck, was born November 13, 1889, and died October 7, 1947. On November 7, 1918, she married the late Sidney Allen Long.

Sister Long joined Union Christian Church when young and was devoted to the church.

She is survived by one daughter, Mrs. Garnett Long Clack and one grandson, Allen

Taylor Clack. There are the following sisters: Miss Nora Tuck of South Boston, Va.; Mrs. Pollard Wilkins, Nathalie, Va.; Mrs. Belle T. Murray, Virgilina, Va.; Mrs. Grace T. Atkins, Leaksville, N. C.; Mrs. Carrie T. Whitt, Oxford, N. C.

The funeral was at her church by the pastor, Rev. M. W. Andes, assisted by the writer and burial was in the town cemetery. She left to loved ones and friends this testimony, "I am ready to go."

C. E. NEWMAN.

TAYLOR

Mrs. Mollie McDowell Taylor was born July 3, 1861, at Cascade, Va., and departed this life October 10, 1947.

On February 3, 1874, she married the late Mr. George Taylor of Caswell County, N. C. She leaves the following children: Sutherland Taylor of Reidsville, N. C.; Ross Taylor, Miss Rennie Taylor and Mrs. Raymond Brandon of Milton, N. C. Also two grandchildren, William Taylor and Barnita Brandon.

Sister Taylor was a faithful member of Lebanon Church for more than fifty years. She was faithful in all of life's duties, and leaves to sorrowing loved ones the assurance that she is at rest.

Funeral and burial were at her church by M. W. Andes and C. E. Newman. The attendance and floral tributes evidenced the esteem in which she was held.

C. E. NEWMAN.

SPIRITUAL ADVENTURE.

(Continued from page 9.)

ting those things which are behind, and reaching forth to those things that are before, we press on, toward the mark. "Forgetting those things which are behind"—Not forgetting the glories of our spiritual inheritance, of course. But rising above what we have already done, refusing to rest content on the achievements of our fathers, knowing full well that this is a new day, and *we* have work to do in this new day, we "reach forth to the things that are before," and *press on*.

Something more, something better is always possible for us in the future. A more splendid personal development awaits you. One can achieve a finer personal integrity, can grow into a more loving and generous man or woman, can serve the church, the community, the world, even, with greater zeal and effectiveness today and tomorrow than has ever been true before. We must *press on* into this better living.

We can know God better, today and tomorrow, than we did yesterday. We know God better now than Moses did, for one thing. Not, perhaps, more intimately. We may not be as directly aware of God, as sure of his power, as zealous to do his will, as Moses was. But we *could be*. For we understand God better. We know more about his creation and how it works, and more about the purposes of God,

and how He works than anyone could know in those heroic but primitive days of Genesis and Exodus. Bring to your own religious quest something like the zeal, and honesty, and humility and earnestness of the Patriarchs, and you will, in your day, know God better than did Abraham, Isaac and Jacob. And, what is more, you may know God better yourself tomorrow than you have known him hitherto.

We must know more about right and wrong today and tomorrow than we have known before. God's will may not greatly alter, but the world in which God's will has to be done has changed, and the doing of God's will is a different, and I think, a more difficult matter than it used to be. Jesus found these things changing in his day, and did not hesitate to change himself to meet them. You remember how he used to say, "You have heard of old time, but *I* say unto you." He felt that what was "good enough," apparently, in the old days, was not good enough now. Earnest and thoughtful Christian people feel that way today. What may have been our sufficient Christian duty in former days may not be sufficient now. Religion summons us to the great spiritual adventure, if we are not afraid, and if we are in earnest: the adventure of knowing God better, of knowing more truly what he wants his people now to do, and of *pressing on* into this new world that lies before us, this new world so full of danger and yet so full of promise, *pressing on*, and *doing God's will* with greater earnestness, greater devotion, and with greater wisdom and understanding, until his will is done on earth even as it is in heaven and the kingdoms of this world become the kingdoms of our Lord and of his Christ, and He shall reign forever and ever.

FOR THE CHILDREN.

(Continued from page 10.)

ourselves. We must face this fact, also, that complete candor on the part of others—either children or adults—may show the need for revision of our own actions. A complete about-face may be required of us.

Let us, each one, try to observe closely, to put oneself in the child's place when he seems hurt or bewildered, and encourage him to talk out freely about his fears and misunderstandings. If we can do this, difficult though it may seem, it will often replace a seemingly balky, unreasonable attitude on the part of a child with a spirit of friendly cooperation.

Contributions of Christian Education Vital to China

During the past century the Christian Colleges in China have taken an increasingly important place in that country's educational system. They have met a real need in the life of the people while China was transforming itself into a modern nation, and today they are an organic part of the life and spirit of the new China.

Throughout the years the Colleges have been pioneers, boldly opening to the eager youth of the land many new fields of learning. These institutions **must** survive so that they can continue to give students the character and training they need to rebuild their country and make it a stable and peaceful member of the world family of nations. The fact that a large proportion of the present leaders of China are Christians is ample evidence of the vital role Christian higher education has played in the life of the nation. Its contributions are legion.

It changed the fundamental conception of education, so that it is no longer regarded as something only for the elite, but as the rightful heritage of everybody, including women.

It overcame the superstitions surrounding and inhibiting the study of natural phenomena, and popularized the study of the natural and physical sciences, applying them with especial effect in medicine.

It pioneered in applying scientific knowledge to China's agriculture, by teaching better methods of cultivation, fertilization, and harvesting; modernizing farm implements; introducing the development, multiplication, and distribution of improved seed; and teaching farmers how to fight insects and pests.

It showed the relevance and indispensability of religion, and introduced Christianity to the educated people of China, and welcomed them to its membership.

It helped abolish the old fashioned governmental examinations based on the study of the Chinese classics, and encouraged the substitution of a more practical standard of selecting trained personnel for government service.

It pioneered not only in introducing modern learning to China, but by translating textbooks did a great deal in building up scientific terminology.

It introduced Chinese students in fairly large numbers to Western languages, especially English, thereby opening to them the vast accumulations of knowledge available in Western books.

It laid the foundation for the literary revolution of 1917 in insisting on the use of the living language in writing and speaking, as well as in public worship and the study of the Bible.

It introduced Western music to China and has not only nurtured an appreciation of it, but has developed many skilled artists.

It pioneered in conducting experiments in visual education and in applying it to the field of teaching.

It built up an international fellowship in education and a traffic in knowledge.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, DECEMBER 11, 1947.

NUMBER 49.

UNIVERSAL BIBLE SUNDAY
December 14, 1947

The Bible

By HENRY VAN DYKE

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is a servant of the Most High, and into the cottage to assure the peasant that he is a son of God.

Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word for the time of peril, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn page.

It has woven itself into our dearest dreams, so that love, friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley named of the shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand, he says to his friend and comrade: "Goodbye, we shall meet again," and comforted by that support, he goes toward the lonely pass as one who walks through darkness into light.

NEWS AND VIEWS

Revs. Will B. O'Neill and H. E. Crutchfield were visitors at the office of publication this week.

Next week's CHRISTIAN SUN will be the last issue of the year. As is customary, there will be no paper the last week.

The Eastern Virginia Ministerial Association will meet in Suffolk on next Monday morning, December 15, at 10 o'clock.

A "GET TOGETHER AT LONG'S CHAPEL.

On Saturday night, November 22, about forty members and friends of Long's Chapel met at the "hut" for a get-acquainted meeting which all seemed to enjoy, in spite of bad weather that kept a great many away. After a happy social hour, refreshments were served and the minister was presented with an old-time pounding together with cash gifts which was a complete surprise. We shall strive to be worthy of such kindness. We are very happy to be among the fine people of this community.

GUY H. VEAZEY.

EASTERN VIRGINIA CONFERENCE STANDING COMMITTEES.

The following are the Standing Committees of the Eastern Virginia Conference for 1947-48:

Executive—Frank H. Lewis, R. E. Brittle, I. W. Johnson, H. G. Council, Jr., Will B. O'Neill.

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Social Action—C. Shannon Morgan, Harry W. Lee, J. Everette Neese, R. M. Kimball, H. G. Council, Jr.

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Program—Frank L. Lewis, R. E. Brittle, I. W. Johnson, H. G. Council, Will B. O'Neill, O. D. Poythress.

Place of Meeting—Mrs. I. W. Johnson.

Memoirs—J. F. Morgan.

LETTER TO THE EDITOR.

This to express my appreciation to Bro. C. W. Louderback for his article in *The Sun* with reference to the name "Christian." I want him to know that I and many others are with him 100%. When the matter was discussed at our last state conference, I ventured a question about the proposed name. The only explanation I got was that it was thoroughly discussed and the name "United Church of Christ" was decided on. No reason was given as to why this name was recommended above that of "The United Christian Church." I am fearful that the

(Continued on page 6.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr. A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

- 1. The Lord Jesus Christ is the only Head of the Church.
- 2. Christian is a sufficient name for the Church.
- 3. The Bible is a sufficient rule of faith and practice.
- 4. Christian character is a sufficient test of fellowship and Church membership.
- 5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

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The Bible in Teaching

By ERNEST TRICE THOMPSON

Union Theological Seminary, Richmond, Virginia

I. LACK OF BIBLICAL KNOWLEDGE.

"There may be, and there are, divergencies of opinion as to the present value of the Christian tradition," says James Bisset Pratt, "but there will hardly be much disagreement among observers of the times on the proposition that it is not being handed on the present generation of young people in the strength or the detail with which our older ones received it from our predecessors. Nearly every older person who has close acquaintance with college students, no matter how he may admire and love them, is repeatedly impressed with their ignorance of things Christian, their lack of a knowledge which was taken for granted of everyone brought up in a cultured or Christian home forty years ago. The Bible is rapidly going the way of Cicero and Virgil. The inspired passages of the prophets, the supreme religious poetry of the Psalms, the Sermon on the Mount, the great chapters of First Corinthians, the unique sayings of the Fourth Gospel—refer to these, quote these in a company of college juniors and seniors, and note the look of polite surprise and blank non-comprehension on the faces of a considerable number of your listeners. There are still many who know what you are referring to when you speak of Bible passages and Christian creeds; there are some who are well trained in them and love them; but the number is decreasing."

There are many reasons why this is so.

1. For one thing historical and critical study of the Bible has shaken men's belief in its inerrant inspiration. Now a great many ministers have taught, and there are some who still do teach, that inspiration means inerrancy, that if there is a single error in this Bible, it cannot be the Word of God. Since the traditional view of Biblical inerrancy has been so generally abandoned, many feel that the Bible is a book like other books. It can longer be accepted as the word of God.

2. A second explanation of the growing neglect of the Bible is found in the long and disastrous conflict between science and religion. When Copernicus set forth his revolutionary theory that the earth revolved around the sun, rather than vice versa, the Reformation struggle was at its fiercest, yet Protestants vied with Roman Catholics in denouncing

a theory which they felt to be subversive to the true faith. Luther referred to Copernicus as "an upstart astrologer, who strove to show that the Earth revolves, not the heavens or the firmament, the Sun and the Moon." "This book, he went on, "wishes to reverse the entire science of astronomy, but Sacred Scripture tells us that Joshua commanded the sun to stand still and not the Earth." In his Elements of Physics, Melancthon said: "The eyes are witnesses that the heavens revolve in the space of twenty-four hours. But certain men either from the love of novelty or to make a display of ingenuity, have concluded that the Earth moves; and they maintain that neither the eight sphere nor the sun revolves. Now, it is a want of honesty and decency to assert such notions publicly, and the example is pernicious. It is a part of good mind to accept the truth as revealed by God and to acquiesce in it." That was the beginning of the conflict between science and religion which has continued to our time. As we look back it seems that almost every great scientific advance has been opposed by some of the leaders of the church. In most every case religious leaders have in the end abolished their opposition and accepted theories which at one time they claimed would destroy religion. This opposition to science in the name of the Bible, this continued retreat on the part of religious leaders has gone a long way to destroy the prestige of the Bible and teachers on which their opposition has been based.

At the present time the conflict has largely ceased, because of a changed attitude on the part of both religious leaders and scientists. But this new situation is not generally known. Because the Bible seems to be incompatible with modern Science it has lost its hold on many people in our day.

3. A third explanation of the widespread neglect of the Bible is the moral difficulty of some of its teachings—the fact which we must recognize that many of the standards of the Old Testament are below the ethical standards of our own day. We read in the Old Testament how God commanded the Israelites to exterminate the Canaanites, somewhat as Hitler sought to exterminate the Jews, how Elisha cursed the children who mocked him because of his bald

head, and how bears came from the woods and devoured them, how the Psalmist prayed that God would dash the children of his enemies against the stones.

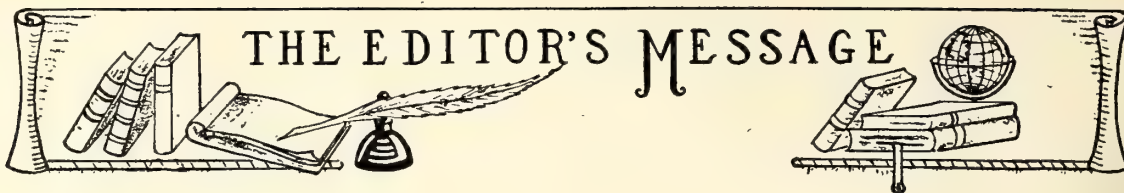
4. A fourth explanation of the Bible's neglect is found in the seeming irrelevance of much of its teaching to the concrete realities of our modern world. Much of the Old Testament deals with primitive civilization which is very different from ours. Many of the concepts of God which prevailed among the Israelites seem to be the concepts that belong to an earlier stage of civilization and to be outgrown in modern times. Even in the New Testament people feel that conditions in Palestine were so different that they have no meaning for the present day. They do not find the answer here to the problems that we face in the economic realm, political realm, international or even the personal realm.

5. A fifth explanation is found in the difficulty many people find in understanding the Bible.

A few years ago Prof. Lankard wrote a valuable book entitled "The Bible Speaks to our Generation." In this book he is forced to acknowledge, as all of us do, that "the Bible is not an easy book to read. Its binding, black for the most part, is not inviting. It is an oriental book written in languages other than our own, and it is filled with names and places which are strange and unfamiliar. It was written long ago and to many people it seems remote. It contains strange and peculiar commands or laws concerning eating and foods. It contains visions and oracles that are as black as night to most of us." There are parts of the Bible which anyone can understand. There are other parts which are difficult or impossible for anyone to understand without help—help which is available for the reader or teacher if he knows where to obtain it.

6. A sixth explanation is found in the unintelligent use of the Bible made by many pious folk an unintelligent use which serves to discredit it in the eyes of the more thoughtful and to make it more of a puzzle to the ordinary man. Some regard it as an amulet or fetish—soldiers in the World War for example who carried a pocket testament in their breast pocket thinking it would serve as a charm to ward off danger. Some otherwise intelligent men believe that they can secure divine guidance for their individual lives by offering a prayer and then opening the Bible at random, taking

(Continued on page 15.)



WHO ARE THE BLIND?

Two men walked out on the stage of the vast auditorium. One was blind. The other could see. The two approached the piano. Pity the poor blind man. He was helpless and had to be led around. What would happen if he were suddenly deserted? But the blind man sat down at the piano and the man with sight walked away. Was it a mistake? Lacking sight, how could he see to play? Surely the man with sight would return in a minute and entertain the audience! No?

Now listen, the blind man is playing! He is playing the music of a deaf composer. Blindness a handicap? Absurd! This man has attained (with what price?) freedom. The keyboard becomes a garden through which he wanders and plucks exquisite flowers at will. The other man, poor fellow, is handicapped by sight and his talent has been neglected. As one listens to Alec Templeton play Beethoven, he realizes anew that "the things which are seen are temporal, but the things which are unseen are eternal."

A NAME, ALAS!

Our correspondent from Georgia voices a sentiment which will strike a responsive chord among many of our people. While the Christian Church never reached the masses of people, it attracted numbers of people who were genuinely and passionately devoted to its ideals. Their devotion was akin to that of the Psalmist who cried, "If I forget thee, O Jerusalem, let my tongue cleave to the roof of my mouth."

Two facts should be kept in mind in a discussion of the name Christian and the proposed merger. First, we have already lost it in the sense of a distinctive name. The majority of the churches of the Disciples of Christ go by the name Christian. Therefore, the name "United Christian Church" would be misleading—unless the Disciples united with us! Second, the name need not be lost in localities where it is distinctive. Enigma Christian Church, as a local church, may continue to be Enigma Christian Church. This publication, sixteen years after one merger, remains The Christian Sun.

A name is important, but it is not the most important thing in the world. "The letter killeth, but the spirit giveth life!"

EXTRA BUDGETARY ITEMS.

One minister has this significant statement in his annual report to the Church. "During the year I have spent the sum of \$889.99, or 21 per cent of my salary, for the direct benefit of the Church, for such needed activities and promotional matters not provided for in other ways. This does not include personal contributions to institutions of the church or community."

This minister does not give an itemized list of his

expenditures. Nor is that necessary. It would vary from year to year. The point is, there are so many items, essential items, which are not included in the stereotyped church budget. Budgets are usually formulated on the basis of what was done last year, rather than on what should be done next year. With few exceptions, they lack imagination, vision, elasticity. One's ministry must be constrictive rather than constructive.

No minister should be forced by circumstances to give 21 per cent of his salary for extra-budgetary items. Obviously, it would be easier for the entire membership to share in their proportionate part, rather than allow the minister to shoulder the entire responsibility for such items.

The majority of ministers have to face the problem of unbudgeted items. The average layman does not realize that such a problem exists, that his minister finds it necessary to make such a lavish sacrifice. Some ministers must labor under the perennial handicap of having a minimum budget unsubscribed. It is therefore not surprising that they become resigned to mediocrity. Every church should make a conscientious effort to underwrite the vision and practical judgment of the one whom they have called to be their leader.

THE SPIRIT OF CHRISTMAS.

Is it too late to suggest that Christmas cards should have a Christian motif? From the pictures on the majority of cards, the mythical visitor from Mars might believe we were celebrating the birthday of Scottie dogs, covered bridges, poinsettia plants or even of the American flag. Such cards might just as well be circulated by Mohammedans or Communists—they carry no message of the birth of Jesus Christ. Are we Christians or are we pagans? If the former, why cooperate in any blemishing of our most beautiful and sacred **holy day**?

—Howard Stone Anderson.

SO RIGHT.

"Juvenile delinquency," says J. Edgar Hoover, "roots in the quack theories of pseudo psychologists who have preached that discipline and control were bad for children." Not long since I read a paragraph from a teacher in which the same sentiment was expressed. Children, left uninhibited, to work out their own life patterns and establish their own discipline, will have every reason to go wrong, for the "carnal mind is . . . not subject to the law of God, neither indeed can be." We are now reaping the results of the teaching in our schools.—Southern Baptist Home Missions.

When men speak ill of thee, live so as nobody may believe them.—Plato.

"Sermonic Impressions of European Crisis"

*Extracts from a Series of Sermons Delivered by REV. HAROLD G. JONES, D. D.,
Pastor of Central Church, Worcester, Massachusetts*

III. HOW MUCH VITAL CHRISTIANITY IS THERE IN EUROPE?

A person cannot go to Europe and especially preach in the churches of Britain and France, without coming face to face with the basic question: "How Much Vital Christianity Is There In Europe?"

The first conclusion one is apt to make about this is rather depressing. Nowhere does one find the church filled. Church attendance you hear on every side, has fallen off. Among the French people, only fifteen to twenty per cent have even a nominal religious interest. In Scotland, long known to Protestants as one of the great church-going races, seventy-five per cent of the population has no formal relation to the church. Even more serious is the secular view, so common in Europe and in many instances the violently anti-Christian view.

Yet, looking more deeply, the picture seems at least slightly better than the outward facts would indicate. There is for example in every land, a good deal of Christian motivation, outside the church and frequently almost unconscious of the fact that it stems from the church. This is especially true in the British Isles where many of the political and social leaders have basically a Christian outlook, the result of the faith of their fathers, and the general spiritual climate of the nation. I would like to tell you of a few groups which I came to see in action this summer and which expressed a vital Christian faith indeed which I believe can still win Western Europe and the world to Christ, if their numbers and influence are properly multiplied. For a week this summer, I met with some forty people representing the Congregational churches of the world at the Wentworth School in beautiful Bournemouth. It was a truly great group of people and a very heartening experience. One afternoon we journeyed through glorious English countryside to the old meeting house at Horningsham. This simple country church with its thatched roof, its quiet sanctuary looking out on a little lane—its high pulpit and its primitive organ, is the oldest free church in all England, was built by Scottish masons working on a mansion nearby and desiring to have a service, not unlike the one they were familiar with in Scotland. Ever since, simple farming people have gathered there for

worship and fellowship, and on the late afternoon after a bountiful tea we gathered there with them for worship. As we sang the familiar hymns, shared in prayers and listened to the Holy Scripture, we knew that we were in the presence of God—and a part of a great world-wide fellowship of those who love the Christian way.

Or again, on the first Sunday in Britain I preached at the church at Ealing Green. This in the past has been one of our finest London Congregational churches. For many years it gave wise and thoughtful leadership. But, as in many London areas, it was badly run down by war conditions. The building was not bombed but was shaken down by nearby explosions. The congregation almost completely scattered to new locations. So at the close of the war, only a small company was left. They managed to redecorate the church, so that it looked fresh and appealing once more, and called a minister, fresh from his duties as an air force padre. Railton Bax is completely fearless, joyously radiant and never lacking in imagination. I had a delightful time staying with him and his family in the Manse—with its lovely garden. Here again, the worship was inspiring, led by Mr. Bax and entered into by a splendid group of people. In the afternoon, a group of leaders gathered for tea and chat, and then after the evening service, another group attended canteen and purchased tea cakes and on every hand, heard of the increased attendance and interest since Mr. Bax came.

Can one doubt but that here also I sensed a deep spirit of faith, a daring witness, a resting on the promise of God.

The third group I want to tell you about is one I met in Paris. Back in the middle of the last century, an English Congregational minister by the name of McCall, visited Paris on vacation and was overwhelmed by the spectacle of vast numbers of people in industrial areas who had no religious faith. He began the work of the McCall Mission, supported by generous contributors in England, America and on the Continent—deliberately seeking to win these people to the Christian faith. Today in France some seventy-five thousand people are influenced by the work of McCall, which maintains simple, rather unchurchly buildings, and equipment for clubs and fellowship groups in the

worst areas of Paris and other continental cities. Here are vast numbers of people to whom Lenin is God and Stalin, his prophet. People who are baptized into the faith with red wine poured over their heads, and who in many instances, hate the Christian faith. Here also are conditions which are anything but ideal. Life is hard, wages are low, food is dear, living conditions are frightfully primitive and crowded, places where youth can gather for recreation and instruction few and far between. One morning I visited five of these McCall Missions, met the pastors and some other leaders, saw this vital outthrust of our Christian faith at work. Here was a broad, and modern Christian ministry, a majoring on youth, an attempt to interpret the Gospel, an encouragement to real and meaningful fellowship, a sense of definite Christian consecration. I wish time would permit my telling you of the pastors, who bear great burdens cheerfully, and of the people who have come up out of the utterly negative and materialistic point of view, into the consciousness that they are sons and daughters of the Living God, their Father. Who can doubt that here Vital Christianity is proclaimed and even more important—lived.

When my plans were made, they included preaching two Sundays in the American Church in Paris, and so in the next to the last week in August, after preaching four Sundays in English and Scottish churches. I made my way across the English Channel and then on to Paris. Our American Church, located on the banks of the Seine, is a truly great institution in which we all ought to take pride. This oldest American institution on foreign soil, dates back informally to the early part of the last century and in 1857 was formally organized under the leadership of Dr. Edward Kirk, minister of the Mount Vernon Congregational Church in Boston, who was released from his parish for some six months to do this important piece of work. In this interdenominational enterprise, men like Lorado Taft and Samuel F. B. Morse have taught in the Church School, and American Ambassadors and ministers shared in responsibilities. In the late twenties, funds were raised for a new church and church house and today on the Quai D'Orsay, there rises a magnificent fifteenth century Gothic church, designed by Cram with windows by Connick and Reynolds and Burnham of Boston. The parish house is five stories high and includes social rooms, assembly halls, a bowling alley and a

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Sunday School of our church added a number of new books to its library today. I have had the joy of unpacking them. There is something entrancing about books; and new books about God, and the ways of righteousness, are especially entrancing. Well, as I look this collection over I must say it is quite a collection. Let me name some of them for you: *Worship Services for Youth, Bays*; *Junior Worship Materials, Burgess*; *Worship Services and Programs for Beginners, Breck*; *Worship Programs and Stories, Bays*; *The Society Kit, Programs and Topics for Young People, Miller*; *Prayers for All Occasions, Oglesby*; *One Hundred Stories for Boys, Archer Wallace*; *Worship Programs for Intermediates, Bays*; *Teaching Worship for Juniors, Ann Morgan*; *Three Hundred Five-Minute Sermons for Children, Hallock*; *Tell Me About the Bible, Mary Alice Jones*; *Tell Me About Jesus, Jones*; *Jesus and His Friends, Jones*; *New Testament Stories, Lillie A. Farris*; *The Little's Angel, Charles Tazewell*; and *The Illustrated Bible Story Book, Seymour Loveland*. Such are the worship materials and stories.

Then there are: *The Prophets, Chanter*; *Bringing Up Ourselves, Hogue*; *One God, the Ways We Worship Him, Fitch*; *The Acts and Apocalyptic Literature, Blair*; *The Fourth Gospel and the Later Epistles, Knox*; *Christian Doctrine for Sunday School Teachers, Miller*; *The Books of History, Hicks*; *The Letters of Paul Barnett*; *The Books of the Law, Williams*; *Understanding Ourselves, Shacter*; *Parents Can Be People, Baruch*; *The Opening Door, A Manual for Parents, Sweet*; *Abundant Living, Stanley Jones*; *The Way, Stanley Jones*; *Cyclopedia of Bible Illustrations, Holdercraft*; *The Fun Encyclopedia, Harbin*; *The Story of the Bible, Bowie*; *Christmas Tales for Reading Aloud, compiled by Lohan*; *Dramatized Stories of Hymns and Hymn Writers, Emurian*; *Poetry and Wisdom, Leslie*; *Bible Boys and Girls, Phillips*; *Old Testament Stories, Farris*; and *When Children Ask, Bro.*

These thirty-nine books, all with bright new jackets, and many of them beautifully illustrated, are a lovely sight to see. How many happy and helpful half-hours they will furnish teachers and pupils, and perhaps half-hours will lengthen into hours. Let any Sunday School teacher take a

few minutes daily in preparation for her sacred task and both she and her pupils will be happy. What finer encouragement can be given than good, up-to-date books sending us back with a fresh enthusiasm to the Bible with its wealth of teaching material? Books about our class of boys, or girls, will sharpen our own knowledge of them, and give point and power to our own experiences with them, until we become richer, nobler teachers. When I read the thoughts of others it not only gives me some knowledge of their experience and ideas, but it helps to broaden, and fashion my own. As one old salt says: "It starts the cogs in my own mind to turning." If you are a preacher or teacher do not be afraid of books.

JOHN G. TRUITT.

LETTER TO THE EDITOR.

(Continued from page 2.)

merger will fail to pass, or if it does, serious dissention and dissatisfaction will prevail unless something is done quickly about the proposed name. I know some say that there is nothing to a name, but that will not stand the test of even common sense. If that were true, we might as well call God the devil. I know we are accused of appropriating for ourselves the family name that rightly belongs to all the followers of Christ. The fact is that we neither appropriated it nor chose it. It is a God-given, Heaven-born name coming in answer to prophecy which says "They shall be called by a new name." I grant that the names used by our sister churches are good, but they are not sufficient—any of them—to even indicate a "United Christian Church." This is just what we are. Why do some want to call us something else? No other name will suffice. Insofar as including all Christians in our fellowship, our principles are as broad as The Kingdom of God. In excluding all sinners, we are as narrow as the Gates of Heaven.

Our late Dr. Knighton Bloom expressed to me many times his hope that eventually the merged church would adopt the name "The United Christian Church." As you know, he came from the Congregational side of our merger. He went to Heaven a few years ago, but if he were living to-day, there would be no

doubt as to where he would stand on this important question of name.

No we did not appropriate the name "Christian," but thank God, we were the first to refuse to be called by any other name. Now shall we be the first to discard this Heavenly, Holy, and beautiful name? Not me. Now the suggested name, "The United Church of Christ" is misleading. There is a denomination already that wears the name "The Church of Christ." "They are the old line Gambolites as most of us know them and they would be as "Hard shells." It is a regrettable and painful fact that any other name was even considered for a single moment. I have no hesitancy in saying that if our leaders had not made this blunder—it is a serious mistake—there would have been very little argument and practically no opposition to the merger. I for one will vote for the merger only if the name "United Christian Church" is accepted, and will urge every one else to do so. I am for Christian Union with all my heart, but not at the sacrifice of principles. The principle of a Christian name is dear to my heart and I shall, fight for it just as long as I live.

This may seem to be a small matter to some, but I fear the consequences of treating so important a matter so lightly. By what process of reasoning did those who drew up the plan of union arrive at that name? Neither one of the four uniting bodies have ever used the name, "Church of Christ." We have no more connection with the Church of Christ than we do the Baptist, Methodist, or Presbyterians. The Church of Christ surely has the right to protest the use of their name by us or anybody else with whom they are not affiliated and—if I know anything about them—they surely will protest, and by all means should. Why should we want to "mussel in" on another's name when one of our own members of the united body has long since been recognized by our government as the legally constituted "Christian Church"? No one can dispute the fact that we were the first to refuse to be called by any other name. There is absolutely no excuse and nothing to justify the use of any other name.

Yours for the name of "The United Christian Church." There is no other name given under Heaven broad enough for all Christian people. It indicates everything a Christian wants to be or should be,

W. C. CARPENTER,
Tifton, Ga.

News of Elon College

By PRESIDENT L. E. SMITH.

THE SOUTHERN ASSOCIATION MEETS.

The Southern Association of Colleges and Secondary Schools, the accrediting agency for secondary and higher education in the South and Southeast met in its fifty-second annual session in Louisville, Kentucky, December 1-3. All sessions were held in the Brown Hotel of that city. There were between 700 and 800 delegates in attendance. Practically every member college and high school in the Association were represented by either the president, superintendent, or member of the staff. It was a magnificent company of educators and administrators.

Aside from the usual business of the Association there were a number of very helpful reports and inspiring addresses. The Association's attention was called to the tragic plight of Europe and other war-torn countries, the terrible suffering on the part of the people of these lands, and the tremendous task that awaits the rest of the world. Not only had many of their schools, colleges and churches been destroyed but their homes and places of business as well. It was emphasized that if they were to approach a half-way normal program, help would have to come from outside. If help was not received, a more chaotic condition and greater suffering would certainly befall those unfortunate peoples. Our people are expected to give assistance. These facts were presented dramatically by Dr. J. W. Taylor, president of the University of Louisville, who had spent much time in Europe during and since the war.

Dr. Ralph McDonald, a one-time North Carolina citizen who twice entered the Democratic primary of the state as a candidate for governor, and a strong contender he was, addressed the Association on the appalling shortage of teachers in the public schools and colleges of the country. He advocated increased appropriation for schools and colleges, and higher salaries for teachers in both of them. He favored federal support for secondary and higher education but only for state, or tax-supported, schools and colleges. In the course of his address he took occasion to say that there are too many colleges in North Carolina. Just what he meant by this remark no

one seemed to know, but certainly it was not meant to be of encouragement to the private or church-related colleges in the state.

The Association was also addressed by Dr. Charles E. McAllister, dean of the Episcopal Church in Seattle, Washington and president of the Association of Governing Boards of State Universities and Allied Institutions. The dean is an attractive and convincing speaker. His address was inspiring and challenging. He made a plea for greatly improved conditions in our schools and colleges. He emphasized the necessity strongly favored generous federal support for the cause of higher education throughout the nation but was emphatic that such support should go only to state, or tax-supported, schools.

These views are brought to our attention that the ones of us who believe in the Church and the church college as a means of maintaining freedom in education, which is the foundation and main-spring of democracy, and who believe that the church college is fitted to teach religion and give guidance so much needed today, may know something of the imensity of the task that awaits us if we are to keep alive our church colleges and keep them going on a credible scale. So far as financial support is concerned, "the cards are certainly stacked against us." I am not speaking against state schools or federal support, but I am speaking for our church schools, and a more adequate support on the part of the Church and the friends of Christian higher education.

Perhaps the most telling address that I was privileged to hear was delivered by Dr. Dwain Orton, Director of Education, International Business Machine Corporation, to the academic deans of the southern states. Dr. Orton is not a minister of the gospel but has been a professor in college, dean and president of a college. In addition to the many fine things he would have included in the education of today for tomorrow, he stressed the paramount importance of moral and religious instruction for our present day college youth. "Not only should religion be taught in the Department of Religion of a college curriculum," he contended, "but every course offered: mathe-

maties, history, English, science, and so forth, should be shot through with religion of the most vital and sincere type." He held this up as the only hope of our country and of the world.

This was the first meeting of the Association, since 1930 at least, that the representatives of Elon College could sit through the sessions with a sense of ease and satisfaction. Elon College was admitted to full membership in December 1946.

STALEY-ATKINSON-NEWMAN MEMORIAL FOUNDATION.

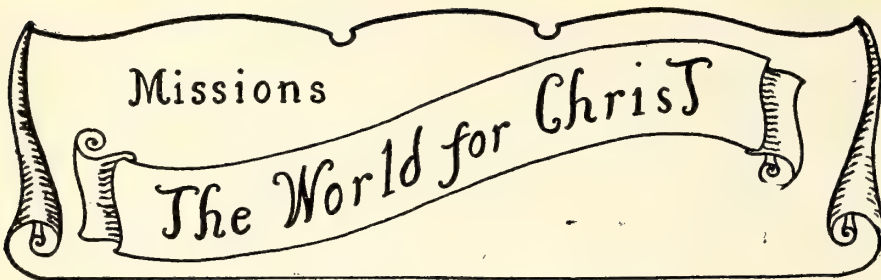
This is not a very good time of the year, it seems, for churches to raise money over and above their apportionments, but the needs of the College seem to know no difference in the seasons of the year. The demands of funds for the completion of the heating plant at College are more acute than ever. These demands could easily be relieved by the churches of the Convention if they would put forth a real effort to raise the voluntary quotas for the Staley-Atkinson-Newman Memorial Foundation. The Foundation has already been set up with funds lent from undesignated funds. It now becomes the churches responsibility to repay these loans. A small percentage of our churches have raised their voluntary quotas. It is unfortunate for the College at least that others have not heeded the Convention's direction and appeal.

Won't you please give your people a chance? They are interested in the College and will come to its assistance if they are informed and given an opportunity. The College is depending on the churches of the Convention for this support. We are grateful for those churches that have and are cooperating.

Previously reported	\$6,429.84
Richmond, First	65.00
Damascus (Sunbury) by the Ladies Missionary Society	50.00
Mt. Olivet (G) Church by Ladies Aid Society	10.00
Monticello Church by Mrs. M. C. Faucette	4.00
Flint Hill (R) Church	22.00
Franklin Church by J. A. Williams	100.00
Total	\$ 251.00
Grand total	\$6,680.84

CONFERENCE APPORTIONMENTS.

The Convention and the College have found that the plan to provide minimum financial support for the College by the apportionment plan is quite satisfactory. The churches are
(Continued on page 15.)



A LETTER FROM FRANCES WHITAKER.

American Board Mission,
Shaowu, Fukien, China,
October 17, 1947.

Dear Friends:

The rain is pattering outside my window and Dick and Dorothy Jackson have just finished checking the upstairs ceiling for leaks. That's the routine procedure here in Fukien. Some plaster usually falls with every rain but it's quickly mended. The semi-tropics has its faults but these rains are also responsible for the gorgeous wealth of green on the hills, the bamboo trees, and the bright birds and insects, so we love it just the same.

Most of you know that I planned to leave North China this summer and really get started in mission work by fall. September 11, the pilot from Foochow guided our ship to Fagoda Anchorage, some two hours' trip up the Min River from the ocean. On all sides were the high green mountains of Fukien. We arrived about 9:00 A. M., but it was nearly noon when the ship's agent steamed up in his tug bringing with him Walter Smith, Mr. Wei (from Shaowu), and Richard Jackson. The last time I had seen the Jacksons was in New Haven. It was thrilling to see a familiar face. Foochow was another two hours up the Min River by this small tug. About two-thirds of the way there a sudden rain storm came up. Our launch lost its course and ran into a mud bank. The Chinese boatmen grabbed large bamboo poles, while others jumped into the water. They poled and pushed us out of the mud and back in the mainstream. The tide was going out so they had to work fast.

We reached the American Board Mission in time for prayer meeting. It was truly a warm welcome I received from the folks in Foochow. Between invitations to meals trips to see the different mission projects and getting ready for the trip up river, my ten days in Foochow were kept busy.

The evening of September 20, we were ready with our load of small things to start up river. There was

a new moon and the narrow Foochow streets were full of people and rickshaws. We passed over the ancient stone bridge and up the south side of the river to a launch. Our things were barely aboard before we "putted off" upstream in the pale moonlight. Dick Jackson had come down the river to help me with my things and was making the trip back to Shaowu with me.

I didn't sleep much that night because of the shaking and noise of the launch motor. The next day we passed a hundred or more rafts of timber coming down stream. The current was strong and we zig-zagged back and forth, fighting our way up stream. Boat after boat was being tugged by teams of men up the rapids. They pull from the shore, chanting as they work.

That evening we had made our way to the two pagodas that mark Nan Ping. The Methodist missionaries were down to meet us. We followed our load carriers up the cobble stone path to the Methodist ambulance. About half way up the hill the car stopped because of dirt in the gas, so we walked the rest of the way up the slope.

September 22 the alarm awakened me at 5:00 A. M., sharp. Our next launch was jammed with people and the Chinese captain gave us his room in back of the pilot house. This day the rapids were so swift that even with our motors we had to be pulled by a team of men. The sweating and straining of these human bodies plus the power of the propellers drove us up over the water. Sometimes the rocks were so close they scraped the bottom of our boat. In the evening we disembarked at Yang K'ou and stayed in the home of a Chinese doctor, Dr. Yu. He is just starting a new hospital and very proudly showed us his building and future plans. He also is running an electric plant for the village. The following morning, Dr. Yu hired a sampan for us in which we took the last lap of our journey.

We expected to start right away but we only went a short distance and tied up next to some other sampans. Since the sampan folk only

spoke a little Mandarin, we couldn't understand why they stopped. Later the owner of our boat turned up with an additional sampan, brand new. It was hot waiting so we were really glad when our two sampans started on the six-day journey to Shaowu. I enjoyed every minute of it. It was like going on a camping trip. The boat folks gave us rice three times a day and we had cans of beef, corn, peas, etc., to dress it up. I had some powdered coffee which tasted mighty good at breakfast.

One night we were tied up next to some other sampans near the bank when a young boy came and told us his father was sick. We were foreigners and he was sure we knew all about Western medicine. We found an old man who evidently had had a stroke, sitting on the bottom of a sampan. I urged them to return to Nan Ping to see a foreign doctor. There was a huge hot boil on the back of his neck and he looked emaciated and miserable. His young son had rings under his eyes and there seemed to be real devotion and concern. They offered me money for my services poor as they were. It reaches down to your very soul.

That same evening we wandered into a village for some noodles and the city gates were locked behind us. We finally found the night watchman after some frantic moments and he led us back to our sampan after opening the huge gate. It was dark and the sampan had moved farther up stream. Another evening we stopped at Ta Kan, a small village where Mr. Kellogg built a church. The church looks quite nice from the

(Continued on page 14.)

MISSIONARY OFFERINGS.

Sunday Schools.

Bethlehem (Nans.)—E. Va. ...	\$ 6.02
Mt. Olivet (R)—V. Va.	9.00

Total \$ 15.02

Churches.

Liberty (Vance)—E. N. C.	\$ 42.30
Little Creek—E. Va.	6.00
Mt. Pleasant—W. N. C.	20.00
Rocky Ford—N. C. & Va.	8.00
Winchester—V. Va.	17.69

Total \$ 93.99

Shaowu.

Newport—V. Va.	\$ 15.61
Rosemont—E. Va.	6.00

Total \$ 21.61

Total period Nov. 28-Dec. 4 \$ 130.62
Previously acknowledged ... 9,933.48

Total since Sept. 1 \$10,064.10

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

Church Women at Work

With Emphasis on Missions

MRS. W. J. ANDES, Editor

637 S. Sunset Drive, Winston-Salem, N. C.

MRS. WORRELL SPEAKS IN WINSTON-SALEM.

Addressing the Winston-Salem Council of Church Women here recently, Mrs. Ruth Worrell, executive secretary of the United Council of Church Women, brought tears to the eyes of her listeners as she described with strong feeling the life of the European families, pitiful beyond the imagination of an American who has not seen them living without the barest essentials. With Mrs. Harper Sibley, president of the United Council, she saw all countries in Europe earlier this year and talked with their people.

Her ability to cut through Washington's red tape to get behind the closed doors of Germany and her ability to analyze swiftly the chaos of Europe are belied by her grandmotherly appearance, white hair in a neat bun, plump figure and a smiling face that would appear more at ease in telling bedtime tales to children than taking in the tragedy of Europe.

"She told of a woman in Warsaw who walked the streets for a day searching for the American women who had given her emaciated son a candy bar—his first taste of candy and the only food he had had all day. Everywhere in Europe, she said, women pressed around her telling her to thank the American people for the diapers for their babies, shoes for their children, food for their tables.

Everything that is sent to Europe through Church World Service, the central agency for American church contributions, gets to the people, Mrs. Worrell stated. "Not one thing is lost—I saw that for myself."

It took some time, she said, for her to realize that when a possession is lost in Europe, there is no chance for replacement. Mending is a difficult task, for needles, thread, pins, all these insignificant articles taken for granted here, are not to be had.

Throughout Europe food has become almost the only thought. "Bread became to me a symbol for all food. I could not eat a mouthful of bread at a European table without knowing that I had taken it from their mouths." In Germany, some of the loaves of bread were filled, literally, with sawdust.

"The only way to rebuild a world is through Christian principles," she said. "The church must rise above barriers of race and creed, to ungird our democracy with those principles. And the church women must act to see that America support the United Nations, that our country can learn to live in the same world with Russia, that financial aid will continue to go to help the countries of Europe."

So often, she said, the American will charge that "they aren't trying to help themselves over there." Denying this accusation, Mrs. Worrell said that everywhere the European woman turns she finds a blind alley.

"When I saw the fine crops of cherries and pears, I exclaimed delightedly that the women would be able to can for the coming winter. Then my European friends pointed out sadly that there is no canning where the housewife is unable to buy or borrow cans, jars, sealing wax, nothing."

Not only is there nothing to buy, in many places, there is nothing for a large part of the people to do. Crowded everywhere, there is not enough work to keep the homeless women busy.

"I shall always remember Munich, not for its beautiful churches, but for the hopeless women staring through glassless windows."

She begged Winston-Salem's people to give everything they could to the clothes collections now being sponsored by the churches. Those clothes against "selfish democracies."

Mrs. Worrell told the group in Greensboro and the group in Winston-Salem that women can do a great deal to prevent another war, and that we simply must not have another war. We must find some other way to settle our differences because war is not the answer. She stated that if we are in New York and would like to attend sessions of the United Nations, we should come to the office of the United Council of Church Women, 156 Fifth Avenue.

If we could make the World Day of Prayer as effective and as widespread as it would be if every man, woman and child in every town or community observed it in some way, that in itself could prevent war. How much easier that is than hav-

ing war. Let us begin now to plan for the World Day of Prayer and try to make it a day that will mean much to many people. In January, let us help all we can with the clothing drive, and in February, let us welcome the opportunity to help with the Friendship Train.—*Twin City Sentinel*.

* * *

NEWS BITS.

It is interesting to know that a church in Albany, New York, has been reading the Woman's Page of THE CHRISTIAN SUN, and has used our Thank Offering Service. The following is a letter which I received recently:

"Dear Mrs. Andes:

Of course you won't have the faintest idea as to who I am but I thought you might be interested to know that a church away up here in the north had patterned its Thankoffering Worship Service after the one which appeared on your page in THE CHRISTIAN SUN of October 30.

"We had a 'Family Supper' at 6:30, then the worship service, then some movies of India and of one of our own Summer Conferences.

"Haven't heard yet the amount of the offering, but since it has gone over the hundred mark for the last three years we hope that it did not fall below this time.

"Trusting that the services throughout the Southern Convention were successful and thanking you for the program, I beg to remain

Cordially yours,

Belle F. Robinson."

—o—

A President's Meeting for the Guilford-Rockingham-Forsyth District was held last Sunday afternoon in the First Church, Greensboro, led by Mrs. Vera G. Davis, District Superintendent.

—o—

The North Carolina Council of Church Women was organized on December 1, at the First Presbyterian Church in Greensboro. A Constitution was adopted and new officers elected. Mrs. C. C. Todd of Rocky Mount, was elected President, and Miss Susie Allen, of Raleigh, Treasurer. Guest speaker for the occasion was Mrs. Ruth Mougey Worrell, Executive Secretary for the United Council of Church Women. Five Congregational Christian women were present: Mrs. O. H. Paris, Mrs. F. C. Lester, Mrs. W. E. Wiseman, Miss Susie Allen, Mrs. W. J. Andes.

FOR THE CHILDREN

Mrs. R. L. HOUSE, *Editor*

Is Christmas in your bones? I am thinking of the many boys and girls that I know in the Convention and hoping they are anticipating a lovely Christmas-tide. Last week I received a page from a school newspaper written by Roy Van Brinkley who lives near Suffolk and who goes to school and Sunday School at Cypress Chapel. I imagine his newspaper gets more exciting as December 25 approaches. Holiday greetings to Roy Van and his two older sisters, Phyllis and Nancy!

Christmas is doubly exciting at our house these days because one of the smaller members of the family has a birthday on the 13th. Think of being born in the same month as the Baby Jesus whose birthday is our reason for having a Christmas celebration! Often times people shake their heads and say, "Poor you, a birthday in December?" They think about presents, but that is really not the important thing about Christmas, is it? The 13th of December happens to be a great feast day in the Scandanavian countries, especially Sweden. It is Saint Lucia Day called *Luciadagen*. It is the day when they begin their holiday festivities and by that time all the house should have been swept, scrubbed and sparkling. The gifts are supposed to be wrapped and the goodies made. Then the family is free to enjoy the days before the Birthday of our Lord. Saint Lucia was born centuries ago in Sicily. She lived a good life and was put to death by a Roman emperor.

In Sweden, the oldest girl in the family takes the part of Lucia. She wears a flowing white robe and a garland of leaves on her head, decorated with nine tiny white candles. She wears a red belt and red shoes. She goes about the house early in the morning awakening the family and giving them goodies baked for the day and singing them songs. With her, go the other boys and girls of the family. The girls wear white and carry candles. The boys are known as Star Boys, dressed in white, they wear coronets adorned with stars on their heads. Sometimes they visit friends and relatives in their neighborhood, singing like our carolers and saying verses as they exchange food.

Some of you might like to make cookies to give your mother, teacher,

or Sunday School teacher. Here is a recipe that isn't too hard. Maybe your Sunday School class could meet in someone's kitchen and make cookies to give an older person that you know. Anyway I hope you have fun mixing, rolling and baking them:

2 cups of flour
1½ teaspoons baking powder
pinch of salt
6 tablespoonfuls of shortening
1 cup white sugar
¼ cup brown sugar (don't forget to pack it)
1 egg, beaten
1 tablespoonful milk
1 teaspoonful of vanilla

Sift the flour, baking powder and salt. Cream shortening and add the sugars. Add ½ cups chopped nuts if you like, add the milk, and then the flour. Chill in the refrigerator a little while and then roll it out and cut in wonderful shapes: trees, stars, Santas, wreaths. Decorate with pieces of nuts. Bake in a moderate oven for about 10 minutes.

GRANNY'S TWIN.

By JANETTE STEVENSON MURRAY.
(American Mother for 1947.)

Issued by the National Kindergarten Association.

There was somewhat of a commotion that morning in the little white house on the edge of town. Twin girls had been born in the night. Young Henry Watson, the father, worked in the cooperative creamery. There was not much spare money, even for one baby.

"What shall we do?" said his wife's mother, as she lighted the fire under the coffee pot. "I can't look after Stella and two babies, and do all the other work besides."

"I could take one of the twins home with me," suggested Henry's mother. She lived in a neighboring town.

"I would be lonesome with only one baby," objected Stella, rather lamely. After the grandmothers had left the room, she inquired anxiously, "Isn't there some other way, Henry?"

"I'm afraid not. Hiring help is out of the question, and Mother has to go home. Dad isn't well, you know."

So they decided to send one of the twins with Grandma Watson.

"Mary and Martha are as alike as two peas," said Stella, smoothing their hair that evening when they were beside her. "I could never tell which I liked better. Anyway, I think the decision should be left to chance. Henry, toss up a coin to see which we'll send."

He did this.

"Oh!" exclaimed Stella, "Martha's Granny's twin!"

A month later, Grandma Watson brought Martha back to stay.

"Oh, my! what an old-fashioned looking baby," thought Stella. "She doesn't look much like my Mary!"

The mother had compared her babies to the disadvantage of Martha. This was the beginning. At every turn, thereafter, she spoke in a derogatory manner of *Granny's twin*. She resented her mother-in-law's having had the baby in her home, and, because it would be unwise to show this, she unconsciously relieved her irritation by disparaging Martha. "Which twin is the better looking, Granny's or mine?" she would inquire jokingly of visitors.

By the time the twins were running about, Stella's constant partiality for her sister had made Martha unhappy and rebellious. The resulting nervous tension interfered with the child's digestion, and soon her spindly legs and apologetic attitude made Martha no match for the well-nourished Mary, serenely content in the security of her mother's favor.

Although identical twins, the children were decidedly different when they started to school. Martha, well trained in taking a secondary place at home, had no background of self-reliance; neither was she able to gain it at school, until in the fourth grade, the new teacher, quick to understand the difficulty, gave her a prominent part in a play.

Stella told the teacher that Mary would learn the part, too, because Martha at the last minute might be too bashful to speak.

"It's not Mary's piece; it's mine!" Martha burst out.

"Yes, it's yours," agreed the teacher emphatically.

That night, after they had gone to bed, Martha pinched Mary, who shrieked for her mother.

"Oh, you have such a dreadful disposition! Why can't you be more like Mary?" said Stella, and she punished Martha.

The auditorium was filled for the school play. Martha was a little frightened. Mary pushed her way

(Continued on page 12.)

Book Reviews

JESUS—1947 PORTRAITS

JESUS: WHAT MANNER OF MAN—
Henry J. Cadbury. The Macmillan
Company. New York. \$2.25.

AN APPROACH TO THE TEACHINGS OF
JESUS—Ernest Cadman Colwell.
The Macmillan Company.

AN INTRODUCTION TO JESUS FOR THE
TWENTIETH CENTURY—R. W.
Stewart. The Macmillan Com-
pany. New York. \$1.75.

The fact that one publisher has issued at least three books about Jesus in one year is significant. We now have in published form the Shaffer Lectures given at the Yale Divinity School in April, 1946, by Dr. Cadbury, Hollis Professor of Divinity at Harvard. Pursuing the theme indicated in the title of his book, Dr. Cadbury says: "It may seem irreverent to apply to Jesus the tests that you would use of a candidate for counselor at a boys camp or of an applicant for a research fellowship in chemistry, and yet in all our thinking of Jesus we are prone to use modern tests of excellence of character. Behind this lies the assumption that he was a success, that he was highly appreciated by some persons, and that he exercised influence, and that such a record in the First Century as in the Twentieth involves many of the qualities which rank well by modern judgments."

He continues: "An honest effort to discover in the gospel records any trait for trend of character, even on the level of the simplest human classification, is the beginning if not the end of wisdom and ought not to be too lightly set aside. . . . We know that an artist who would paint a portrait of Jesus has no authentic data to draw on. The gospels give no hint of his stature, or his complexion, the color of his hair, or of his eyes. Surely more important for us to obtain would be a profile of his mind, an insight into his approach to problems, into his habits of thought, his methods of argument, the color of his moods. Even those writers who today accept uncritically the whole contents of our four gospels appear more anxious to vindicate for him certain forms of omniscience or of messianic self-consciousness than to begin with the simpler task of seeking any characteristics of mind that the records themselves disclose."

Following the Biblical cue of ask-

ing practical questions about Jesus, Dr. Cadbury analyzes the mental processes of Jesus. Arguments by analogy, by simple considerations of equivalence, by quantitative mentality and proportionate duty are cited. Furthermore, he says: "The sources of Jesus' insight are, some of them, fairly obvious. He knew the Old Testament, but he knew it selectively—as all men know their Bibles. . . . But he also knew post-canonical Judaism from the inside. . . . Perhaps we have some hint or confirmation as to the basis of Jesus' own knowledge if we inquire how he expected his bearers to know. The secret of any knowledge he had was his disciplined soul, and he expected no more of others than he expected of himself. Leaving technical jargon aside, the layman will understand if I have suggested that for Jesus the cognitive process was largely recognition. There is a fine respect for the pupil's freedom, a fine confidence in his capacities to know the highest when he sees it."

The author concludes with these observations: "How then did Jesus arrive at his moral judgment? If they were not derived from a feeling about their effects were they obtained from reason or logic? As I have indicated before there is a certain element of deduction in the sayings of Jesus, a kind of mathematical logic; though not of the abstruse kind which that term signifies in modern philosophical circles. . . . To his sensitive moral perception that which was good had an axiomatic, independent and self-authenticating appeal. He appraised neither good nor evil so much by reference to practical results or to a kind of foresight of the day of judgment as by a more immediate verdict. The inference he made was that since such deeds and character were good or bad, any recompense expressing the divine verdict would correspond."

It may be objected that this method of study is inadequate since it moves on the level of humanism and leaves revelation out of account. But studied in the light of its avowed purpose, the book offers valuable insight. The author's discussion of the parables is particularly illuminating.

Ernest Cadman Colwell, president of the University of Chicago, writes concerning the radical nature, the originality and humility in Jesus' teaching. The last three chapters are devoted to Jesus's concept of the Kingdom.

Dr. Colwell begins with and elaborates this thesis: "The teaching of Jesus, extravagant in language, is

extravagant in deed." Jesus is original, according to the author in the sense "not that he creates raw material, but that he uses it to build a new structure." The author reminds his readers that the Golden Rule is quoted by Jesus from the religious lore of his people, and "is no more distinctively his than the prudential saying that one should count the cost before undertaking any large enterprise." He contends that "In its meaning the Golden Rule is not only not original with Jesus; it is not even congenial to the characteristic teaching of Jesus," which "proclaims in extreme and radical form the nature of God and God's will for men. This will of God requires love for enemies—even for personal enemies—prayers for oppressors, and unasked service to the exploiter. . . . This is not measure-for-measure morality, and in contrast to its quality the so-called Golden Rule is leaden indeed."

Concerning the Coming Kingdom, President Colwell emphasized: "The man from Nazareth had something more than doom to pronounce." Again, "The Apocalypse of John is not the teaching of Jesus." In his effort to dissipate the current apocalyptic emphasis, the author gives this forceful conclusion. "The Kingdom has a single tense today, and that is Now! No Kingdom is coming in power from the clouds. The end-of-the-world hope is a vain hope. Yet why should we fear to discard it? We have access not only to the power that was *in* Jesus but to the power on which he relied—the power that supported his work. If we had a faith in God similar to his, if we knew a God of grace and power, we could plant a mustard seed; we could help a desolate world to find the narrow gate that leads to its salvation."

Dr. Stewart is Minister of Killermont Parish Church, Glasgow and is a member of the Church of Scotland. It is his conviction that "the defect of much dogmatic theology is not that it is false, but that it is fossilized." The book is written on the premise: "The picture and estimate of Jesus as he really was in Palestine must come by a study of his function in the movement of his time. The portrayal of the actual life of Jesus must be undertaken today in the light of modern philosophical categories, and in particular the relation of Reality to Truth and Change and Chance must be kept in view."

The following paragraph gives the author's setting for his study of the
(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE PRINCE OF PEACE.

LESSON XII—DECEMBER 21, 1947.

MEMORY SELECTION: *Glory to God in the highest, and on earth, peace among men in whom he is well pleased.*—Luke 2:14.

LESSON: Revelation 8-15; Isaiah 9: 2-7; Luke 2:1-20.

DEVOTIONAL READING: Luke 2:8-20.

The Man who Listened to the Centuries Instead of the Hours.

The world is too much with us. The daily papers give a dismal and distorted and discouraging impression. If as Will Rogers used to say: "All I know is what I read in the papers," that is all that there is to know, we are in the *status quo* which the old Negro preacher said "was the mess that we are in." People today need to listen to the centuries instead of to the hours. It is all right to read the newspapers, but one ought to read something besides the newspapers, or he will get the wrong view of things. One needs to take the long look. One needs to see things in their eternal prospective. One needs to see things through the eyes of the prophets.

Isaiah was a man who took the long look. He lived in troublous and troublesome times. During his lifetime the nation which he loved passed through at least four crises. And later it lost its existence as a nation. But although Isaiah saw all this clearly, he also saw something else—he saw the Lord high and lifted up and seated upon the throne. And this vision gave him confidence and courage concerning the future. That future belonged to God and to righteousness and to the things of peace. That is the essence of the prophecy which forms a part of today's lesson.

It is couched in beautiful and pictorial language. It cannot be taken literally in every detail. But it makes hearts brave again and arms are strong as one reads it and especially when one knows the turmoil and the uncertainty and the insecurity out of which the words were written.

A Child Is Born.

"For unto us a child is born, unto us a son is given." Every new-born babe is a ground of hope for the future. And when God instituted his new order he sent his Son into the

world as a babe, whose birthday anniversary we will soon celebrate. It is open to question whether Isaiah knew the literal fulfilment of his prophecy. But there is no doubt but that his prophecy did find, and is finding, fulfilment in Christ.

His Name Shall Be.

"And his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace." Some years ago I heard a distinguished speaker preach on these words at Massanetta Bible Conference, and to this day I remember his general outline and emphasis. He based his remarks on the four names suggested by Isaiah and their significance, then and now. Wonderful Counsellor—God knows; Mighty God—God can; Everlasting Father—God cares; Prince of Peace—God will. And as one thinks of these words, he becomes convinced that it was not mere juggling of words, or homiletic gymnastics—it is all embedded or embodied in the words of Isaiah. Here are the characteristics of God as revealed in Jesus Christ our Lord.

Of the Increase of His Government and of Peace.

"Of the increase of his government, and of peace there shall be no end." There it is in black and white. The man was an indisciplined optimist. And he was not a starry-eyed dreamer or sentimental idealist. He was a realist. He saw things as they were. But he also saw things as they were to become. His faith was rooted in the character and power of God. To be sure the mills of the gods grind slowly, but with the poet of a later date, Isaiah saw that far off divine event toward which the whole creation moved. Jesus Christ is increasingly taking the moral government upon his shoulders, and increasingly peace is coming. The alarmists and the war-mongers are not saying that. And on the surface of things it does not look as if anybody can truthfully say that. The only one who can say it is one whose eyes are fixed on God and whose faith is fixed on God. The zeal of Jehovah of hosts will perform this.

The Prophet and the Apocalypse Agree.

The writer thinks that he will never hear anything more sublime

here on earth than the Halleluiah Chorus from the Messiah. But John gives us a preview of some of the grand things we will hear in the new Jerusalem. There will be some fine singers in the heavenly choir. And there will be a grand theme to be sung: "Great and marvelous are thy works, O Lord God, the Almighty, righteous and true are thy ways thou King of the ages. Who shall not fear, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy righteous acts have been made manifest."

Therefore Be of Good Courage.

This is the message of prophet and apocalypticist. We are on the winning side.

FOR THE CHILDREN.

(Continued from page 10.)

to the front, ready to speak, but holding her back, the teacher said, "No, Martha gives this best," and she sent Martha up with a smile of encouragement. Reassured, the child spoke in a clear voice with confidence.

After this, the teacher kept the shy, unhappy Martha in an atmosphere that gradually developed her self-confidence. She gave her the center of the stage as much as possible—called on her to recite frequently, and praised her whenever the least opportunity occurred. The teacher was also careful not to antagonize Mary, who was soon proud of Martha's popularity.

Stella's friends began to congratulate her on Martha's success at school. Stella was gratified. During the next school program she sat beaming with pride—both girls were smiling and confident.

"The twins look exactly alike now," she told Henry that night.

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SERMONIC IMPRESSIONS.

(Continued from page 5.)

gym. During the war days, French Protestant pastors conducted services there each Sunday so that it was never closed. Here American young people and adults can find services and activities and a spiritual home of great value. I had two very happy Sundays there conducting the worship, preaching, and greeting so many people from all over our land.

The days in Paris and in France went very rapidly as you can well imagine. There was so much to see, so many people to talk with, so many impressions to be obtained. Paris itself is just as beautiful as ever. Its vast gardens, its great boulevards, its magnificent buildings and statuary and its River Seine flowing through its very heart, speak eloquently to you. To be sure, the war and the occupation have left their marks. In Paris, I had a chance to meet many leaders and to visit the University City where dormitory buildings for students from many lands are built and where our own American building was made possible through the leadership and generosity of Dr. and Mrs. Homer Gage. A trip to Gaillon and a visit to a Chateau owned by the Student Christian Movement and being restored by a group of American and Canadian college students after war destruction, were among the highlights as was a visit to a number of the McCall Mission stations in the very heart of Paris. What then, is the condition of France today? Outwardly as I observed Paris and France they seemed to be the same except for the bombed out areas. But when we examine things more closely, we realize how different it is from the France of other and happier days. The French people are tired and discouraged and very apt to look at the dark side of things. It is not hard to understand. Housing is expensive and hard to get, and food is soaring in its prices, so that the average family spends eighty per cent of its income on food. The French in the past were famous for their bread, but the corn bread today is without exception, the worst bread I have ever eaten and is scarce and on ration. Bread riots are continually threatened by the people. The nation is bound into the rest of Europe which means that it is in economic difficulties and to make matters worse, during the war years, was systematically pillaged so that the resources which remain are very inadequate.

Morally there has been a grave descent from pre-war standards as there has been all over Europe. Every

nation which had to go through the process of teaching that it is patriotic to steal to lie, to murder during occupation days, is finding it hard to persuade people now that you don't do those things. In Italy, in Greece, in Germany, in Poland, yes, even in more orderly countries like France, this moral disintegration is going on, and is a source of great worry to all who desire goodness as the basis of society.

What of the soul of France? There are, of course, her ancient churches and Cathedral and her magnificent Christian traditions. But what of her living religion? Traditionally, of course, France is Roman Catholic, and in the small villages and among a considerable number of the middle and upper classes, still is. Between the first and second World Wars, there was an excellent spiritual renaissance in the French Catholic churches. Many of the young leaders showed a magnificent awareness of spiritual problems and intellectuals like Maritan contributed greatly to the appeal of the church. During the war, the picture was a mixed one. Some Ecclesiastics felt that the Vichy regime promised a chance for the Catholic Church to become much more important in the life of the state, and therefore, sought to capitalize on it. Others, the great mass of the priests, remained vigorously French and patriotic. Today the Catholic Church suffers from the impression left by the first group, but is manifesting some fresh and vigorous life. Actually, however, only from five to eight million people are Catholic in the population of 40,000,000.

The Protestant faith suffered from the death of many of its promising leaders during the first World War and years in between the two wars were disappointing, although their world-wide mission cause gave to mankind such men as Albert Schweitzer in Africa and the mission work in Madagascar—with its million and a half Protestant Christians. When the war came, Pastor Boergner, the head of the church, had to flee Paris for Vichy because he had been so vigorous against the Nazis. There he again and again visited Petain and protested against the treatment of the Jews and other hateful decrees, and is reputed to have had a restraining influence in many cases. Protestant churchmen threw themselves into the work of the underground and the protection of the Jews and as a result, came out of the war with an enhanced reputation. Pastor Wesphal, Vice-President of the church, who received me in his home, said that the

opportunity was very great. As yet, however, Protestantism which is largely middle class, and fairly well to do—has not risen to it. Clearly if France is to be won to a spiritual basis of life, there is plenty of room for all the churches. The Catholic Church has its own distinctive mission but so has the Huguenot Church, and the McCall Missions. Christians must fight against materialism, against Communism, against dark despair and not fight each other. By and large, I am glad to say that is exactly what they are doing.

Protestant and Catholic alike try to keep the moral tone high—but their task is almost beyond all human strength and only a divine strength can give any assurance. Men and women and boys and girls whether personally responsible for the war or not, pay the price of belonging to a deeply defeated and completely frustrated nation. In a word, Europe is sick, economically, socially and politically and spiritually.

But I came back to America feeling that we have a grave responsibility. God has put us in the world in on us to do our full part.

I believe He expects us to help these fellow Christians and fellow heritors of great Christian civilization not to lose faith. They are in peril of it today, and they need to be told clearly, concisely, and vigorously, that we believe in them and in their future. We need to say it to the British, to the French, to the Italians, to the Poles, to the Greeks and yes, we need to say it to the Germans also. But above all we need to say it to our French and British friends who have shared so many of our dreams and hopes and aspirations, and common faith. And we need to see to it that everything possible and intelligent is done in these immediate days to relieve their necessities and to help them back on the road to economic recovery. This means for our government and people to see that enough clothing gets to those who need it so desperately. It means that the Marshall Plan or some other plan must be worked out so that nations can get on their feet, not by pouring money in foolishly, but by wise expenditures and good machinery and excellent seed, and all the rest. If we dare let Europe down, however great the risks, we will never cease to regret it, and Western civilization will be plunged into a new dark age, worse than the first one.

But I believe also that we must as Christians do something personally, (Continued on page 15.)

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

The children had another thrill on Sunday, November 30. The Men's Neese's Baracca Class of our Reidsville Church visited the Orphanage and brought the children a real treat in apples oranges, and a lot of candy and chewing gum.

We were happy to show them over the buildings, barn, hog house, and everything. In going over the buildings several of them remarked as to the cleanliness of the buildings. I told them the larger girls took a great deal of pride in keeping them clean and presentable all the time. But it takes a lot of work. We hope our friends from our Reidsville Church will visit us more often.

Our Thanksgiving offerings are coming in very nicely. The churches we have heard from have done well in their offerings. We have also received several substantial offerings we were not expecting, but we were very happy to receive them. In making your Thanksgiving offering, remember, "ye who have freely received, freely give." Remember the little children in the Christian Orphanage have no one to look to but you for a home, food, clothes, and a chance in life.

If a little child should come to your door shivering, cold, and hungry and ask for food, I know you would invite it in and give it food. If it should ask for a coat to keep its little body warm, you would search every wardrobe in your house, if necessary, to find a garment to give it. Then we suspect you would fill its pockets full of something to eat so it would not get hungry. Then don't you think you would have a little different feeling in your heart that you had not had before? If you send a check to help these little folks here, I feel that you will have a more satisfied feeling in your heart than ever before.

Give and it shall be given back to you. It may not be in money, but it may be in the beautiful life lived by a little child reared in this Institution. Quite a number of our children have sent in Thanksgiving offerings to show their appreciation for the home the Orphanage gave them when they had no other. They are fine boys and girls; we feel proud of them. Many of the girls are nursing the sick back to health again. Many of them are private secretaries in big corporations. Boys who have gone out are big contractors, engineers on the

railroad, civil engineers, members of business concerns—all of them had a home here in their young and tender years. Can you make a better investment than in a little child?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 11, 1947.	
Amount brought forward	\$12,866.70
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Auburn	10.00
Eastern Va. Conference:	
Barrett's	\$ 8.42
Berea (Nans.)	25.72
Christian Temple	20.00
Little Creek	3.00
Rosemont	25.00
	82.14
N. C. & Va. Conference:	
Rocky Ford	9.00
Western N. C. Conference:	
Brown's Chapel	8.50
Va. Valley Conference:	
Mt. Olivet (R)	\$ 23.00
Winchester	16.35
	39.35
Alabama Conference:	
Pisgah	7.00
Total Regular Offerings ...	\$ 155.99
Thanksgiving Offerings.	
Eastern N. C. Conference:	
Beulah	\$ 27.50
Ebenezer	35.00
Hope Mills	7.72
Liberty (Vance)	240.31
	\$ 310.53
Eastern Va. Conference:	
Berea (Nans.)	\$ 78.23
Bethlehem (Nans.)	5.00
Damascus	6.15
Holy Neck	110.00
Hopewell	10.00
Little Creek	21.64
Suffolk	100.00
	331.02
N. C. & Va. Conference:	
Graham, Prov. Mem.	\$ 30.00
Greensboro, Palm Street ..	85.00
Happy Home	63.65
Hopedale	31.27
Haw River	56.66
Monticello	24.30
New Lebanon	57.40
Reidsville	252.62
Union (N. C.)	5.00
	615.90
Western N. C. Conference:	
Albemarle	\$ 37.30
Antioch (C)	28.00
Ether	30.75
Flint Hill (R)	19.00
High Point, First	45.00
Mt. Pleasant	21.84
Needham's Grove	13.00
New Center	10.00
Pleasant Cross	20.00
Shiloh	17.69
Sophia	15.00
	257.58
Va. Valley Conference:	
Bethel	\$ 30.00
Leaksville	36.56
Mt. Olivet (G)	14.74
Newport	35.00
	116.30
Total Thanksgiving Offering	\$ 1,831.33
Total this week	\$ 1,987.32
Total this year from churches	\$14,854.02

A LETTER FROM FRANCES WHITAKER.

(Continued from page 8.)

outside but most of the glass is gone. The inside is quite barren except for a few benches. The grass has grown wild and it has a poor unkept look. There is still a small group attending services.

One day we stopped at Na Kou and visited Mr. Chang from Shaowu who is trying to revive the Christian work there. He led us through a tumble-down building, a court of living quarters and into a shell of a building that used to be a church. He had found a few tattered benches and an altar. This place had recently been occupied by wounded soldiers. It is so hard under such circumstances.

So we poled and rowed up the rapids, the boat folk stopping occasionally to hunt for snails for the evening meal. Time sort of lost all meaning.

The last few miles of rapids were exciting. Two hills, one with a pagoda, guard the entrance to the valley. Slowly the outlines of Shaowu took form, with high mountains blue in the background. As we came close, we spotted Dr. Riggs standing on the shore. He took the news of our arrival back to the hospital. Most of the staff came down to meet us. Dorothy Jackson was at church but arrived home soon happy and excited. So it was that I spent my first night in the big house buried among the trees called home.

I haven't been here long but I am slowly getting acquainted with the hospital and clinic. They have given me a place in the clinic helping out in Obstetrics. It is amazing to see what these Chinese doctors and nurses can do with no running water, little equipment and medicine; but there is a lot yet that can be done. My next letter will be devoted to the hospital, the six student nurses, and the seven very much over-worked nurses. Can you imagine working seven to seven day after day? One of the things that impressed me most was the natural way in which the girls accept Christianity. It's the first hospital that I've ever worked in where most of the doctors and nurses bow their heads in a few moments of silent thankfulness. Their spirit on the floors and in clinic is one of service to that great Something higher than ourselves.

Sincerely,
FRANCES L. WHITAKER.

A subscription to THE CHRISTIAN SUN will make a nice Christmas gift.

THE BIBLE IN TEACHING.

(Continued from page 3.)

the passage upon which their eye rests as offering the solution for their problem. It reminds me of the experience of Campbell Morgan. He tried this method once, and the Bible opened to the story of Balaam and his ass. Morgan never tried this particular method again.

A great many people have felt and many do feel that this book offers us a chart for the future, that it foretold the invention of the automobile, the rise and fall of Adolf Hitler, the power of Stalin, the menace of Russia. They are especially interested in the second coming of our Lord Jesus Christ, and think the Bible foretells the exact time which always happens to be in the immediate future. This is one thing incidentally which Jesus said that he Himself did not know, the one thing which he said that we could never know. In the first chapter of Acts we read that they asked him, "Lord, doest thou at this time restore the Kingdom to Israel?" Jesus replied, "It is not for you to know times or seasons which the Father hath set within his own authority. In the Greek this expression means that you cannot know the exact time or even the general season. It has always been difficult for me to understand how the one thing that Jesus said he himself did not know, the one thing that he told us we could never know, is a thing which so many pious Bible students feel they do know.

Other Bible students proceed on the theory that all parts of the Bible have equal value. Even John Calvin, the master exegete of the Reformation period, fell into this error. When the Duchess of Ferrara remarked in a letter that David's example in hating his enemies was not applicable to us, Calvin sternly and curtly declared that such a gloss would upset all Scripture, and that "even in his hatred David is an example and a type of Christ," and then asked, "Should we presume to set up ourselves as superior to Christ in sweetness and light?" This approach to the Bible has led men to live by the ethics of the Old Testament rather than by those of the New, and has served to bring not only the Bible but also religion itself into contempt.

Another mistaken method of Bible interpretation and of Bible teaching is the proof text method, in which one supports one's position by verses taken from the Scripture, often completely away from the context. Learned theologians, even fall into

this error. They use those texts which fit their system, ignore or discard others. This erroneous approach to the Bible helps to explain our denominational differences. Most denominations justify their particular tenets from Scripture. But too often they select the texts that bear out their interpretations and overlook others or twist their meaning to suit their purpose. This common use of proof texts to bolster up one's position has led many people to believe you can prove anything from the Bible, and therefore has tended to destroy its authority.

Another danger which all of us face is the danger of making belief in the Bible or belief in the Lord whom it proclaims a substitute for a life lived in accordance to its principles. That was the error which Jesus detected in the religious leadership for his own time. It is the danger which he warned us against when he said, "Not every one that saith unto me Lord shall enter into the Kingdom of heaven, but he that doeth the will of my father who is in heaven." Perhaps this is the most important reason why men turn away from the Bible. Men would forget other difficulties if they saw that the Bible created or produced a superior quality of life in its professed teachers. If the Bible is to be gotten into modern life, it must be gotten first of all in our own lives.

(To be concluded next week.)

SERMONIC IMPRESSIONS.

(Continued from page 13.)

through the agencies of our church and through the personal ministrations to other local churches and groups in England and on the continent. Our attics can yield clothes—our larder food for these human beings, our brethren in Christ, those of whom Christ spoke when He said "If you do it not unto the least of these my brethren, ye do it not unto me." And above all, we need to hold them in our affection, our concern and prayers.

BOOK REVIEWS.

(Continued from page 11.)

character and ministry of Jesus. "It is often overlooked by Christian writers that the full recognition of the serious intention, the reality and purpose of Jesus' early preaching forces a decisive rejection of the idea that from the beginning he conceived himself to be the Messiah whose vocation was to be a martyr. One filled with a consciousness that doom was his destiny could not have

thrown himself with this hopefulness into the work of a religious revival the success of which would change every condition of the time. Nor does the timeless element in his rich ethical teaching, and the way he not only preached but taught and laid down the rule of life in form adapted for remembrance and for study, leave room for the idea that his dominating thought was that he would presently appear from heaven in glory and power to make an end of the present age."

This introduction to Jesus, regardless of a particular century, is a realistic approach to the place of Jesus in his own and in every age.

R. L. H.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

given the opportunity to make regular contributions through the year for the support of the College. Weekly or monthly contributions are of great assistance to the College. Its obligations are constant and continuous. Receipts make it possible to meet these obligations. The churches that are faithful in their support are beginning early and, as usual, will meet their apportionments and some of them will exceed these minimum requirements. There are some forty churches in our Convention that made no contribution to the College last year. This is to be regretted. It is hoped that these churches may have a change their attitude during this year and give their whole-hearted support to their institution. We are grateful for any favorable consideration or assistance and express our gratitude for the contributions that have been received this year.

Previously reported \$ 182.00

Sunday Schools.

Eastern Va. Conference:	
Bethlehem (Nans.)	18.47
Mt. Carmel	12.60
Newport News	27.00
Va. Valley Conference:	
Bethel	17.00
Leaksville	5.02

Churches.

Eastern N. C. Conference:	
Liberty (Vance)	45.00
Eastern Va. Conference:	
Old Zion	15.00
Rosemont	65.00
N. C. & Va. Conference:	
Happy Home	8.76
Rocky Ford	8.00
Western N. C. Conference:	
Mt. Pleasant	10.00
Va. Valley Conference:	
Newport	13.85
Winchester	14.53

Total \$ 260.23

Grand total \$ 442.23

How to Read the Gospels

For ten consecutive years, Dr. Francis Stifler has been broadcasting on one subject—the Bible. He has treated it from many angles; but the perennial question he meets is, "Where shall I start reading the Bible?" In this article Dr. Stifler tells you.

People often speak to me about the difficulty they have in reading the Bible. Sometimes they are frank enough to say that they just can't find it interesting. I do not wonder at that for most of us have never been taught how to read the Bible. Since the most important part of the Bible is the New Testament and the most important books in it are the four Gospels, let us start our Bible reading with the lives of Jesus. How shall one read the Gospels?

Where shall we begin? Not with Matthew which comes first, but with Mark, and not because Mark is the shortest Gospel and the oldest, but rather, because it is the basis of Matthew and Luke, and is more full of action, and simpler, and more straightforward than the others.

How much shall we read at the first sitting? Our Bible reading consists too often of a chapter, or a few verses, which may be useful on occasion, but the way to really know Jesus Christ is to read the Gospels each at a sitting. It takes about one hour and a quarter to read the Gospel of Mark out loud—considerably less when read to oneself.

When you read Mark thoughtfully through at one sitting you will get a conception of Jesus you never got before. Never again will you doubt that He was wholly human and wholly and uniquely divine. You catch the spirit of a humble conscientious writer determined to preserve the testimony of eyewitnesses to a great miracle, a great tragedy, a great new beginning of something that can never stop—a light shining in darkness.

If you read Mark through at one sitting, you will want to read more about Jesus. You have three more records. I suggest you read Matthew next, but read it at one sitting. Matthew repeats practically every line of Mark but adds much of what Jesus said in his sermons to the people. The greatest sermon ever preached is found in Matthew 5, 6 and 7, and another in Chapter 10 and there are at least four others. Sit down some evening and read the whole of the book of Matthew. It will take you possibly an hour and a half. Its teachings have been gradually remaking the world. Your very experience in the reading of the book cannot help but transform your spirit.

If you read Mark and Matthew as I have suggested, you will be profoundly grateful that there is another sketch of Jesus' life for you to read. Luke, also based on Mark, has been called the most beautiful book ever written. Because Luke wrote for Gentiles rather than for Jews, you will feel you are getting a little closer to Jesus than even Matthew led you. Furthermore Luke's practical humanitarianism will appeal to you. Luke is the American's Gospel. Read Luke through at one sitting. It is almost exactly the same length as Matthew.

You have one crowning experience awaiting you. John's Gospel was written much later than the others. All over the Roman world people persecuted for their faith had found Christ as Saviour, and John reads these experiences back into his story of Jesus' life. If you have read the three Gospels, as I suggest, John will become almost a personal experience as you read it. Jesus will be to you the Bread of Life and The Light of the World. He will be the Way, the Truth and the Life. You will be born again.

I beg of you take four evenings and in the manner I have suggested, read the Gospels.

1844 - Over a Century of Service to the Denomination - 1947

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIX.

RICHMOND, VA., THURSDAY, DECEMBER 18, 1947.

NUMBER 50.

Keeping Christmas

By HENRY VAN DYKE

There is a better thing than the observance of Christmas Day, and that is, keeping Christmas.

Are you willing to forget what you have done for other people, and to remember what other people have done for you?

To ignore what the world owes you, and to think what you owe the world?

To own that the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life?

Are you willing to stoop down and consider the needs and the desires of little children? to remember the weaknesses and loneliness of people who are growing old?

Are you ready to stop asking how much your friends love you, and ask yourself whether you love them enough?

To try to understand what those who live in the same house with you really want, without waiting for them to tell you?

To trim your lamp so it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you?

To make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open?

Are you willing to do these things even for a day?

Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed Life which began in Bethlehem nineteen hundred years ago is the image and brightness of Eternal Love?

Then you can keep Christmas.

And if you can keep it for a day, why not always?

But you can never keep it alone.

NEWS AND VIEWS

THE CHRISTIAN SUN's office of publication wishes for each of its readers a very Happy Christmas and a New Year filled with joy.

Dr. L. E. Smith spoke last Sunday at the morning service at Union Church, Virgilina, Va.

Mrs. J. T. Kernodle, wife of the managing editor is in the Medical College of Virginia hospital.

All churches are urged to take the Christmas Offering for superannuated ministers and their widows.

Members of the senior class of the Portlock High School presented a Christmas pageant in the Rosemont Church last Sunday evening.

The booklets, *The Lord's Prayer* and *The Song of Our Syrian Guest*, which are reviewed in this issue, may be secured from The Pilgrim Press. The Special De Luxe Edition boxed in a decorated slip case, is \$1.75 for the set.

In search of a Christmas story, we sent our Washington correspondent to interview Senator Ebenezer Scrooge, III, who represents the State of Despair in the United States Congress. Mr. Scrooge, whose resemblance to certain men now living is more than coincidental, is a lineal descendent of the famous fictional character of Charles Dickens' story. The interview will be found on page 3.

CHRIST REIGNS NOW.

The kingdoms of this world are become the kingdoms of our Lord, and of his Christ. Revelation 11:15. Read vs. 15-18.

Note that the text says "are become," not "will become." This is not a pious hope. It is a fact. The ultimate authority *right now* is God's — and Christ's, who stands for him.

This means that for all our acts which are contrary to God's will, there will be punishment. Our little meannesses, eventually will bring on their own unhappy consequences. Our big meannesses, too — our racial intolerance, our national selfishness — must inevitably result in calamity.

Another meaning, however, is that God's grace is available *today*. In his kingdom you are not outlawed even by the wrongs you may do. Punishment there will be, but by the mystery of his forgiving love he does not separate himself from us. He waits — he is waiting now — to help all those who repent of little sins and mighty world-destroying sins, to lead a more Christlike life.

LET US PRAY: Almighty God, who art the sole ruler of the universe, impart to us thy power, we pray, that we may live nobly and not meanly; and accept our gratitude that even when selfishness has overtaken us and we have sinned in thy sight, thou dost not cast us off, but of thy grace dost give us strength, if we be truly contrite, for a new beginning. Amen.

PROMINENT CHURCHMAN OF NORFOLK HONORED.

Cosmopolitan Club Bestows Distinguished Service Medal for Most Outstanding Service to Community.

Oscar Frommel Smith, president of Smith-Douglas Co., Inc., has been selected as Norfolk's "First Citizen" of 1947 by the Special Awards Committee appointed by the Cosmopolitan Club to designate a man or woman most deserving to receive its Distinguished Service medal for the most outstanding service to the community during the year, or on the basis of continuous service over a (Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

- 1. The Lord Jesus Christ is the only Head of the Church.
- 2. Christian is a sufficient name for the Church.
- 3. The Bible is a sufficient rule of faith and practice.
- 4. Christian character is a sufficient test of fellowship and Church membership.
- 5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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A Modern Christmas Carol

By GLENN D. EVERETT.

"Merry Christmas, Mr. Serooge," I said, as I entered the senator's office.

"Bah! Humbug!" said the senator, who rarely grants interviews to the press, whom he regards as an unmitigated nuisance.

"Christmas a humbug? Surely, you can't mean that, senator," I rejoined, in surprise.

"I certainly do mean it!" he roared. "What's Christmas but a season for all the international do-gooders to prate about 'peace on earth; good will among men.' 'Humbug' I say to it."

"Well, that is the general idea of Christmas, after all," I replied. "It is the one season of the year when men can dedicate themselves by practical deeds to the ideals which Christmas represents."

"Ideals!" snorted the senator, growing red in the face. "That's the trouble with us now. We've got too earth; good will among men." Humbug little on practical affairs."

"Well, maybe we can at least put emphasis on world peace at this time of the year," I suggested. "Goodness knows, it's something that can use a little emphasis now and then."

"Peace?" asked the senator. "Where's there any peace, I'd like to know. There isn't any in Palestine; there isn't any in Indonesia; there isn't any in China; and there isn't any in Europe the way those Reds are running around. We aren't going to have any peace until we put colonial races back in their place and get rid of these Jews and Communists and their fellow-travelers."

"Then you think that by liquidating certain undesirable groups of people, we can attain peace?" I queried. "Didn't you say that about the Nazis and Japanese during the late war?"

"You'll never get rid of war, my boy, haven't you learned that yet?" said Mr. Serooge, rising from his desk. "War's natural to human beings. They'll never live without it."

"But in the Atomic Age, isn't it likely to prove fatal?" I asked.

"If we listen to the internationalists and their silly talk about a super-government like the United Nations, yes," he expostulated, and then shaking his finger, he said, "listen, you're from a church paper, aren't you? Well, I'll give you something that you can take back to them. Now listen, we've got the atomic bomb in

this country. We've got a lot of able young men and a big industrial capacity. We keep the bomb's secret and make a big stockpile of them. We give our young men the military training they need, and keep our industry in sound condition, and then we'll be ready for them when they come."

"When *who* come?" I asked icily.

"Those Reds over in Europe, the Yellow Hordes of the East, the Black Devils from Africa!" he snapped back. "They're all a sneaking, scheming crowd that are just waiting for a chance to jump us."

"Now, wait a minute," I interrupted. "A couple of years back, you were saying that we should liquidate the German and Japanese nations to teach them a lesson so that no one would ever attack us again. Now the other day you made a speech urging that we call off the war crime trials of the industrialists who made the war. Where's your consistency?"

"See here," said Serooge, "those German and Japanese industrialists are not a bad lot. They form a bulwark for us in the coming struggle with the Reds. They've learned their lesson for awhile about jumping us. We can use them now. We're going to need them."

"You see," he continued, "that's the way it is. Your folks in churches don't understand that. They want to believe what's in the Bible. But war's natural to men. They had it even in Biblical times. We're the haves now, and they are the have-nots. The have-nots are always going to fight the haves, so we've got to be ready for them, ready to fight to protect our standards, our way of life, our democratic freedom. We have to be strong and to pick up friends for our side wherever we can get them. That's what I'm telling you. That's the way it's always been and that's the way it always will. So 'humbug' to this Christmas preaching. It may make us feel better but it's going to make us a lot weaker in the end."

"Then you think it weakens us to hope for the erection of a Christian peace in the world?" I queried.

"Hmph!" snorted Senator Serooge. "Christian! Listen, Christianity has been around for 2,000 years and you haven't seen it work yet, have you?"

"I haven't seen it tried," I retorted.

"And you never will," said

Serooge. "Men are too practical to rely on wishful idealism. As for world suicide, forget it. We may lose a lot of people, of course, if we're not prepared for an atomic Pearl Harbor, but those that live will carry on. The last ones standing win the war, and if you tell those people in the churches to advocate preparedness instead of all this 'do-good' nonsense, we'll be the last ones up and then we might have a chance for some peace for a few years. That's the way you have to get it. War's a natural law. Wars are the natural way to reduce the surplus population."

"Wars and famine," I agreed. "A lot of people, you know, are still dying from this last war."

"Yes, and don't think those starving beggars don't envy us of our full breadbasket over here!" he responded. "The greedy devils."

"I assume that you voted for the emergency relief appropriation," I said.

"I did not!" thundered Serooge. "If they want to eat, let them go to work and raise the stuff. I'm not in favor of this country putting the world on the dole, or of giving a single penny to any foreigner for any reason."

"Our churches are not waiting for government relief action," I said. "They are doing what they can to ease hunger and suffering by collecting food at Christmas time for the less fortunate of Europe and Asia. We hope to show them that peace is possible through world brotherhood. We want to share our abundance with those who suffer."

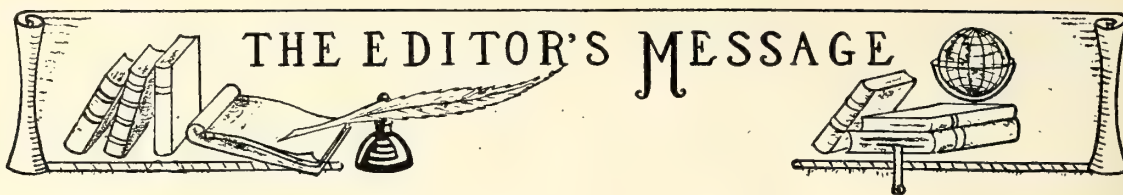
"Idealistic fools!" snorted the senator.

"I thought maybe you would be willing to endorse this campaign," I continued. "It would really impress people, coming from you."

"I will do nothing of the sort," said Serooge. "Good afternoon, sir!"

The interview was over. I stepped out into the twilight. In my mind's eye I could see the atomic rockets raising red plumes over the Capitol. I could see men fighting to the last in the ruins that were left, fighting and hating without reason and without hope.

Then I thought of the world of peace and good will that Jesus has envisioned. I thought of all the Serooges leading the world, guided by their practical principles, and of all the impractical folk guided by Jesus' principles. I shuddered. Then I hurried over to the grocery to buy some canned goods to take out to church—just in case Jesus was right.



ANOTHER CHRISTMAS.

As we approach the Christmas festival we should gear ourselves to truly enter its spirit. It should be more than a celebration of giving and receiving from one another. In the Christmas Calendar it is a time of special thanksgiving to God for his unspeakable gift in the coming of Jesus Christ to bless our world. It is remarkable that so large a portion of humanity still pauses to celebrate the birth of that child, and endeavors to manifest his spirit in living.

Next to the Bible, the hymns and prayers of the church give the best expression of the Christmas message. William Angus Knight has given us this noble expression: "O Almighty God, who by the birth of thy holy child Jesus hast given us a great light to dawn upon our darkness, grant, we pray thee, that in his light we may see the light to the end of our days; and bestow upon us, we beseech thee, that most excellent Christmas gift of charity to all men, that so, the likeness of thy Son may be formed in us, and that we may have the ever-brightening hope of everlasting life; through Jesus Christ our Lord. Amen."

The logical and inevitable expression of Christmas is found in the missionary program of the church. A colporteur told the Christmas story to the people of a village in North India, then read it from the Scripture. "How long ago was this great day when God's Son was born?" one asked. About 2,000 years the colporteur told them. "Then why has the news been so long in reaching us?" the villager asked in surprise. "Who has been **hiding** the Book all this time?"

THE ATOM AND I

"The Atom and I" (with apologies to the Egg) have a rendezvous this December, the anniversary of atomic energy. The atom and I have not known each other very well. In fact, we are barely acquainted. That is to say, I have no first hand knowledge of the atom. But it is high time we should be acquainted. We are neighbors, close neighbors. And, moreover, we are kin, for our lineage reaches back to a common Creator and Father. Therefore, by every canon of courtesy, Cousin Atom and I should be the best of friends. Day by day I am learning more about this amazing Atom.

Atom's fifth anniversary was observed formally at the University of Chicago, where the first self-sustaining atom chain reaction—described by Chancellor Robert M. Hutchins as "the most significant event in modern times"—occurred on December 2, 1942. Dr. Hutchins told an anniversary luncheon, according to the press reports, that "we cannot have war and civilization, too," and declared that "our own salvation lies in establishment of international morality, a mutual acceptance of the futility of further warfare and a mutual avowal to keep the peace."

If it be true, as Dr. Hutchins claims, that "Atomic energy makes all our conceptions of daily living obsolete, eradicates virtually all our limitations, cures all our maladies, and opens the door to a new way of life," then it follows that Cousin Atom enjoys an importance out of all proportion to his size. If it be true that "the mystery of cancer growth will be understood within seven years and that most human ailments will be cured as rapidly as they are diagnosed," then it follows that activating Atom should not be treated with indifference nor suspicion, but should be welcomed into our homes, hospitals and industries. If it be true that this young, versatile upstart can help us overcome the giant ills of life, emancipate us from our erstwhile prison of suffering and usher us into a modern utopia—then, by all means, let us be "Up and Atom!"

THE CHURCH YEAR AND THE LITURGICAL COLORS.

The Christian Year is as old as the resurrection of our Lord and is new as the last church which adopts it. With the resurrection, the disciples of Jesus began a weekly celebration of the event on the First Day of the week. These disciples, like their Lord, had all their lives observed the Jewish Ritual Year. But eventually they substituted Sunday, the First Day of the week for Saturday, the Seventh Day, and Easter for the Passover, and the Baptism of the Holy Spirit, for the giving of the Law from Sinai. Together with this they naturally began to observe the Nativity of the Lord. Adding certain preparatory and penitential seasons, they had by the sixth century, developed a Christian Year for the order of worship, substantially as we have it today.

As God has flooded earth and sky with color, so the church has sensed the symbolic use of color in its worship. As dominating colors in nature change with the seasons of the fourfold year, so there is a color sequence in the Church year. The liturgical colors, White, Violet, Red, Green and Black, teach the Gospel through the eye.

We are now in the season of Advent. The symbolism of the Violet parament is that Violet has always been used by the Church as an emblem of penitence, watching and fasting. Advent is a season of penitence for the birth of our Lord.

The speciously clever people who have been running things and us, calling themselves benefactors, bidding all men admire their sagacity, telling the church to rise up and bless them, appear more and more in their true light, as poor ignorant souls who in a strange madness for power and money have overlooked the beauty and the worth of God's great common people.

—Bernard Iddings Bell, D.D.

The Bible in Teaching

By ERNEST TRICE THOMPSON

Union Theological Seminary, Richmond, Virginia

II. THE REMEDY.

1. *A revival of Bible teaching.*

First, there must be a revival of Bible teaching in the home; fathers and mothers who will seek to transmit the faith to their sons and to their daughters; more families, with appropriate changes to suit our modern times, like that described by Robert Burns in "The Cotter's Saturday Night," where the Bible is read, and prayers are offered in the intimacy of the family circle.

There must also be a revival of Bible teaching in the church—that means more Biblical instruction, more Biblical exposition from the pulpit; and it means more adequate Bible teaching in the Church school. The Roman Catholic Church puts its reliance in parochial schools. It has more than two million pupils gathered in some 7,000 institutions. These parochial schools are being supplemented now by a system of high schools. Twenty years ago there were practically no Roman Catholic High Schools; now there are more than 1,500 high schools with half a million pupils. In addition there are 769 Catholic colleges and universities. In all these institutions religion is taught day after day and week after week. Protestantism as a whole has rejected the parochial school system and for the training of its children and youth is depending upon Sunday schools—twenty or thirty minutes of instruction each Sunday morning, imparted by volunteer teachers to students who are exceedingly irregular in their attendance. There are a host of devoted men and women giving their time to the Sunday schools and without their aid our whole educational program would collapse; yet we are bound to recognize that many of these teachers are inadequately prepared, many methods are antiquated. A careful study of the educational program of my own church (Presbyterian) indicates that many schools are conducted today just as they were 25 years ago. Sunday School officers have either held office so long they have stagnated on the job or they are so new they are not acquainted with the program of religious education. Two thirds of the teachers have never had a course in leadership training. The brief period allotted to instruction, the irregular attendance, the small proportion of children enrolled in the Sunday School, must be supple-

mented by Bible teaching in the public schools, and it is encouraging to note this movement is spreading today in almost every state of the Union. Two million boys and girls are now receiving week day education in more than 2,000 communities. My own state has a well church-ed population, a settled population and yet I note that 48 per cent of the children reached by week day religious education in the public school have no contact with the Church School.

If the Bible, and that means Protestantism is to recover its place in the nation's life there must be a revival of Bible teaching in the home, in the church, and in the school, but a revival of Bible teaching is not enough, there must be intelligent presentation as well.

2. *A more intelligent presentation of the Bible.*

(1) The first of these is the *Human Element*.

When I was a boy I had a very curious notion about the Bible. It seemed to me that the men and women whom I read about in its pages, and about whom I heard in Sunday School, were a different kind of men and women from those whom I saw about me in real life. It seemed to be they breathed a different atmosphere, that they lived in a different world altogether; that somehow God was near to them in a way which he is not near to any of us in the present time.

There are some people who never outgrow this childish notion of the Bible. As matter of fact the Bible is a very human book, and it is very true to human experience. The men and women who live in its pages are exactly the same kind of people we meet today. The Bible is a human book, written by real men, about real men. When I discovered that I had begun to discover the Bible. It became for the first time a living book, no longer a meaningless record of what had taken place hundred even thousands of years before a collection of proof texts to bolster up doctrines unrelated to life but a record of vitalizing religious experiences. The discovery I made and one which I am sure you have made is one which we need to help others to make.

The fact that there is a human element in the Bible means that we must consider.

(2) *The Literary Element.*

If the Bible was written by men, they had to use the language that men of their own day could understand, thought forms that were available to them, literary forms that were common among their contemporaries.

Take for example the stories in the early chapters of Genesis—the stories that tell how women was made out of man's ribs, how a serpent spoke to the women in the garden, how Adam and Eve ate of the forbidden fruit and were driven from the Garden of Life. This doctrine was not in the form of abstract discourse, but in a mode appealing directly to the imagination.

We recall that Jesus, the master teacher, presented some of his profoundest thoughts about man's relation to God and his fellowman in the form of parables—the parable of the Prodigal son, for example, and the parable of the Good Samaritan. So mothers today teach vital truths to their children by means of stories. It may be that the writers of the Bible follow the same method as they convey to us the important truths of man's early history. These early stories in Genesis are parables, or stories which enshrine truth which could be conveyed in no other way. If we are to understand the Bible we must recognize that it contains both poetry and prose and that each has its use. I tried to illustrate this to a class one day by calling attention to a passage in the Psalms which says that God will make the mountains to skip like lambs. No one, I suggested would attempt to interpret this statement literally. But one member of the class bridled at the statement. If the Bible says the mountains will skip like lambs, he said, I believe they will skip like lambs. We do occasionally meet minds like that, but most of us recognize that English is interpreted by different canons from prose: and the same is true of Hebrew poetry. It makes a difference whether Job is history or a drama, whether the Old Testament prophecies are interpreted literally or symbolically.

To understand the Bible for ourselves, to teach it effectively to others, we must take into account the literary form: we must also consider the immediate context and the general setting of the passage under consideration. I know this seems like a very commonplace remark, and yet is a principle which is frequently overlooked, and sometimes with very unfortunate results.

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Christian Missionary Association held a good session this week in the Suffolk Christian Church, with more churches represented than usual and over \$200.00 more receipts than last year. More than \$2,600.00 in dues were collected. For two years the Association has been experimenting with the afternoon and evening sessions, rather than the morning and afternoon sessions as hitherto. The results have not been decisive, but it has shown that a much larger ratio of laymen attend the afternoon (4:30) and the supper meeting at 6:30 than formerly. As president of the organization I suggested the change in time with the thought of rallying a much larger attendance of laymen.

There is much real joy expressed in this annual meeting. It seems that every session has some outstanding feature that makes it a delight. This time Dr. I. W. Johnson broke all recent records with memberships from his field running up to \$700.00. Liberty Spring reached the high record of \$455.00, and that church and pastor were very happy in their contributions and made everyone else happy with them. My face was red because I had said last fall at Newport News that I hoped to see Suffolk go beyond Newport News in gifts, and what do you think? They came over here with a grand total of \$540.00. That was too much for me, and did they enjoy it!

There were many other churches that did splendid work for the Christian Missionary Association, and there were several "new" churches added to the membership roll. May I claim a little credit for some of these new contributions for I did work at it with that in mind. It was a delight to see Bay View represented with their pastor, the Rev. J. Everett Neese, and his entire board of deacons, and one young woman—secretary of the church. Mr. Ernest L. Rawles has graciously served as treasurer, and was re-elected for another year. The new president is the Rev. Robert M. Kimball, pastor of the Franklin Church, and I bid for him the enthusiastic support of all of us.

The Committee on Plans allotted \$300.00 to Bay View on pastor's salary; \$700 to Little Creek on pastor's salary; \$800.00 to the Sunbury pastorate on pastor's salary; and \$800.00 to Union (Southampton) on pastor's

salary. Reports made from these growing churches in strategic places were good. There were speeches, too. The presiding officer had his say in the afternoon session, and Dr. Johnson made an excellent resume of the work of the Association. At the supper session, Superintendent Scott challenged us with his message on the worth of our work; Rev. M. E. Taylor, pastor of Little Creek, talked concerning his church; Rev. O. D. Poythress presented the merits of our venture in making Union a full-time work; Mr. Joe Byrum, of Sunbury, expressed appreciation for the help given Sunbury; and the final address was made by Hon. Mills E. Godwin, Jr., delegate to the State legislature on "The Layman and His Church." Next session will be held with the First Congregational Christian Church, Portsmouth, Rev. W. Stanley Carne, pastor, on Tuesday after the first Sunday in December.

JOHN G. TRUITT.

BAY VIEW.

Mrs. Neese and I were delightfully surprised a few Tuesday nights ago when a group of the church members and friends of the church surprised us with a generous supply of provisions for our pantry shelves. The foodstuffs ranged from canned fish to live chickens, from canned vegetables and fruits to milk and sugar, and from potatoes (Irish and sweet) to home-baked cake.

The occasion provided fun and fellowship for all and was "topped off" with cookies of "cokes" provided by those who came. A few days later—Wednesday before Thanksgiving—one family brought over a dressed Thanksgiving turkey.

In addition to all this, several members and friends of the church presented the minister with a purse of money so that his automobile could receive some necessary repairs.

It is with a humble heart that I have served such a fine fellowship for six and one-half years. And during that time, the occasions have been many when I was grateful for being the minister of such a cooperative and self-sacrificing congregation.

The membership is still working and praying that God, in His wise providence, and they in cooperation with Him, may yet realize their dream and need of more adequate church facilities. Will you not join with us in

the prayer and hope that this will soon come to pass. As the minister of this congregation I can truthfully say that they really merit adequate facilities for their fine church programs.

J. EVERETTE NEESE.

FIRST, HIGH POINT.

The "parson" who writes these lines has now been on the field with the High-Point Church one month. It has been so interesting. This church has not been used to a resident minister. For years their pastor has been coming, preaching, and returning to his home many miles away. This church is blessed (?) with a burden of debt on both church and parsonage. They are struggling to pay their minister for full-time service. For the small number who are actually active, they have a testing task that is a real challenge to their faith and finance. Twelve fine youngsters of the fourth, fifth and sixth grades are taking course "We Believe" in a Pastor's Class. Five adult members have been received during the month. This point is strategic and may need mission aid until its debts are lifted. We are doing our best with encouraging results.

BEN JOE EARP.

BELEW CREEK.

A revival meeting began at Belew Creek Sunday morning, November 23, and closed Friday night following. We did not have large crowds but great interest was manifested on the part of the young people, four of whom joined the church at the closing service.

The young people are preparing a pageant to be given just before Christmas which will be very interesting, I am sure. They are also in the midst of a campaign to raise money for a new piano and have about half of it in hand now.

There was a special meeting held December 14, to elect and ordain three deacons.

REPORTER.

CONCORD CHURCH NEWS.

The Missionary Society used for its public program the Thank Offering Program. It was very inspirational and enjoyed by all.

The group of churches, Bethel, Mt. Zion and Concord, held a yearly fifth Sunday service at Concord in November.

"Intention Cards" are being used as a means to raise money for the building fund for a new church.

The Junior Young People are going to sponsor the Christmas Program.

MRS. H. P. TERRELL,
Reporter.

News of Elon College

By PRESIDENT L. E. SMITH.

THE CHURCH'S BUSINESS.

Christ came not to be administered unto but to minister and gave His life a ransom for many. He came to seek and to save the lost. These facts are written boldly across the face of the gospel. They are understandable by all. They are so plain that no one need be mistaken.

We are His servants. We are to carry out His mission and commission. But how? That is the question of every sincere Christian and certainly it is the business of the Church to do its ministry well and to carry out His mission to the best of its ability. This the Church has been endeavoring to do since the beginning of the gospel. The Church's chances for success lie in two fields: education and evangelism. Which should come first no one has been able to determine. But for the sake of a beginning let us take a look at evangelism first. Evangelism is a very definite form of education. When we go to evangelize, we go to instruct in the gospel. Preaching is teaching. We bear witness to the truth as it is in Christ. People are moved by the winsomeness of the gospel. They are regenerated by the power of the Spirit. They become acquainted with God and learn of His ways. Judging from the reports made at the annual sessions of our conferences, it would seem that we, as a Church, have not been very zealous in the field of evangelism. Reports bear out the fact that for the past several years we have not been evangelizing very successfully. In fact many of our churches and our Convention as a whole have been losing in numbers; losing not only in numbers but in churches as well. We close more "old" churches than we open new ones. The world is ready for the evangelistic gospel. There is scarcely a community in which there could not be planted a new church. Population in the eastern and the southeastern parts of our country has greatly increased. The opportunities for the Church have increased accordingly. The Church should arouse its evangelical zeal and enter into its opportunities for the increasing of its membership and the multiplying of its congregations. The responsibility is upon us. We cannot evade it. We cannot afford to neglect it.

Could it be said that the Church has been lacking in its education and

has thereby become impotent in its evangelistic efforts? "Ye shall know the truth and the truth shall make you free." It is necessary not simply to hear the truth, but to know it, to understand it, and to realize its transforming force in your own life. It is the purpose of Christian Education to instruct in the affairs of the Church and the whole field of religion. Elon College was built at considerable cost and sacrifice. It is being supported and maintained by the same means; all for the purpose of offering opportunities for our young people in the field of Christian higher education. It is to place content in the curriculum and religion in the entire program of education, not simply in the Department of Religion but in the departments of English, science, history, education and mathematics well.

The two forces needed in the Church's program in this post-war period are evangelism and education. By these forces the Church shall be able to enter into the fields that are white unto the harvest. If there ever were a time when the laborers were few, that time is now. Many, many of our churches are without pastors. There are many communities waiting for someone to come. There are no ministers to go. We need to pray the Lord of the harvest that He may call our sons and daughters to be evangelists, to be His ministers, and His instructors to a misguided and neglected people.

STALEY-ATKINSON-NEWMAN MEMORIAL FUND.

Slow but sure progress is being made in the erection of our new power plant. To date the old plant is still operating, and the students and faculty are quite comfortable. Fortunately for us we have had very little cold weather. We are so anxious to get this equipment at the earliest possible date. We have been able to pay bills so far but we will be out of funds by the first of the year unless our churches and our friends make a real effort to secure payments on the voluntary apportionments and individual pledges made. Of course, many of our churches have not accepted this responsibility. We trust that they may. Many of our friends have not given individual assistance. We pray that they will and soon.

It is most encouraging, however, to have some of our churches complete their payments on the Staley-Atkinson-Newman Memorial Fund and others to send contributions. Two of our very good churches have recently completed payments on their quotas. Our church at Winchester, Virginia, sent a check which pays its apportionment in full, and our church at Ingram, Virginia, sent a check completing its quota. We are certainly grateful for every dollar contributed.

Previously reported	\$6,680.84
Winchester (Valley) Church ...	123.00
Center Grove by Mrs. J. R. Gunter	1.00
Providence Chapel Church	8.00
Ingram (Va.) Church	605.00
Total	\$ 737.00
Grand total	\$7,417.84

APPORTIONMENT GIVING.

Having passed the close of the conference year for our several conferences we are now nearing the close of the calendar year which reminds us that we are still a few hundred dollars short of last year's apportionments for the College. It would seem that since the Church has gone far beyond its apportionments for most of the other causes on its calendar, it would at least determine to meet its apportionment for the College which is merely a minimum amount in comparison with what other denominations do for their colleges and what we do for other causes. It occurs to the writer that the better plan for the support of the College would be to adopt the calendar year in which to receive offerings from the churches for its support than the conference year.

We are grateful, however, for the fine start that we have made on the new year. Churches that are always faithful in their support are responding promptly and generously.

Previously reported	\$ 442.23
Sunday Schools.	
Eastern N. C. Conference:	
Hope Mills	8.21
Wake Chapel	16.95
Eastern Va. Conference:	
Liberty Spring	15.00
N. C. & Va. Conference:	
Hines Chapel	7.57
Western N. C. Conference:	
Ether	12.00
Va. Valley Conference:	
New Hope	7.00

Churches.	
Eastern Va. Conference:	
Franklin	200.00
N. C. & Va. Conference:	
Belew Creek	1.75
Durham	29.02
Ingram	10.58

(Continued on page 15.)



A MESSAGE FROM FOOCHOW.

Draw near, my friends, and let your thoughts be high;

Great hearts are glad when it is time to give.

Life is no life to him that dares not die.
And death to him who dares to live.

Christmas greetings this year are none the less heartfelt and personal because we are seeking "to beat the high cost of postage" by asking each of you to send on this letter to someone else. May your holiday season be filled with the sense of God's great gift to us, and growing desire to share it with all the needy world.

Fourteen months back in our station have given us a fairly wide perspective on the situation, both local and national, and we could wish in most ways that it were a more cheering prospect. However, you can get enough of the dark side of the picture from General Wedemyer's report and the international reaction to it; and we do find quite a few bright spots that need to be emphasized in these days of UNO difficulties and world-wide need.

War, inflation, and the high cost of commodities continue to impoverish this already over-burdened land, and there are hardly any colors dark enough to portray this aspect of present-day China, and yet we find it true, as Emerson put it, "that in the mud and scum of things, there's something always, always, sings."

Yet, despite the almost impossible economic conditions there is a decided improvement in the morale of our Christian group. As they draw away from the memory of their war losses and confusions, they are beginning to see their way into programs of church and community service. Last month, at the first Union Prayer Meeting for all Christian workers of our three missions, more than one hundred leaders were present, almost as large a group as used to gather before the war. Prayer groups have also been organized in a number of our churches to pray for the unreached neighbors. A lawyer has been holding a weekly prayermeeting in his home for more than three years, never missing in heat or storm, with an attendance of from twenty to forty.

The coming of three new mission-

ary families during the year for Foochow Mission, and of one family plus a nurse and a doctor for Shaowu Mission has been another factor in the new spirit of encouragement that is abroad—not to mention the return of half dozen old-timers. The manifold meetings of welcome in schools and churches are a good indication of how grateful we are to the home churches for sending out these enthusiastic young people, who in the years just ahead will be giving a good account of their stewardship.

School enrollments continue to soar. Foochow College has the largest student body in the history of the school, notwithstanding school fees of more than a million dollars per term; and other schools in our own and sister missions report like conditions. Hospitals full to overflowing might sometimes be construed as indicating an epidemic, and while it is true that war's aftermath leaves us with more than the usual amount of illness, yet the hospital enrollment at present seems to show an increasing confidence in western medicine, and a willingness to pay for hospitalization at increasingly high rates, for thus far the hospital income is fairly close to keeping up with current expenses. Waiting lists for private rooms, and for vacant beds in the wards, and over two hundred treatments per day in the O.P.D.—so runs the daily report; and the fact that private rooms run over a million per month does not keep patients away. Patients without funds are admitted free after due investigation by the social service worker. Inflation has naturally run the hospital expenses into astronomical figures, and were it not for the generous help given by CNRRA and International Red Cross it would be impossible to employ the large staff that so efficiently care for the sick. An X-ray unit, operating tables, beds, blankets, sheets, along with tons of medicines, gauze and bandages have been added by the various organizations.

The latest outside assignment was four days in Diong-loh at the first District Meeting held there since the war. Len was happily surprised in the fine spirit shown among the twen-

ty-odd workers who gathered for study and inspiration. This portion of our vineyard was hardest hit by the Japanese invasion, and general lawlessness, especially along the sea-coast. Our church members here have also been upset by workers of small independent groups or sects who wriggle into our churches and cause dissension and division. It was encouraging to hear from the young preachers who have been carrying on in these lonely places; they all had messages to share out of their years of experience in living among our less privileged believers. In my Bible message to these delegates I spoke on Paul's experiences in hard places opposed and persecuted wherever he went—and how he was able to say, "I was disobedient to the heavenly vision."

It is just possible that we shall be seeing Agnes' sister, Louise Meebold, either here or in Hong Kong the latter part of November, though schedules are still quite uncertain. She will be on her way to North China, and hopes to be in her station at Fenchow by Christmas time, even though it is beyond the war-front. How we need to pray for peace on earth, and good will to men!

Yours for Christ and His Kingdom,
LEONARD & AGNES CHRISTIAN.

GREETINGS FROM JAPAN.

Kobe College,
Nishinomiya, Japan,
Christmas Season, 1947.

Dear Friends—so generous and patient,
Once again I wish to greet you
As the Christmas time approaches
To remind me of my homeland
And my friends in that dear country.
How I'd love to see and tell you
All the things that have been happening

In this land and in this college!
If, thus far, you've had no letter
From this old procrastinator,
Please forgive, and let me tell you
Reasons why I cannot always
Write you each, as I might wish to,
Personal messages and greetings.

Coming back to Kobe College
I have found so many changes:
Classes have grown large and larger,
Standards—necessarily lower;
Textbooks have "degenerated;"
Equipment, too, worn-out or vanished,

So the job of English teaching
Takes a lot more time and effort.
In our home, to, work has trebled:
Planning meals and training helpers,

Finding food (and fuel to cook it!)
Is at times a serious matter.
As for fuel to heat our houses
So we'll not become icicles,
Is a question yet unanswered—
Shall we buy from the black market
Or shiver in these polar quarters?
If, in the bleak cold days of winter
Letters from me cease entirely,
It's because my benumbed fingers
Fail to do what my mind bids them!
Then, lighting up these dark cold
houses

Is another wearing problem—
From the time that darkness deepens
At intervals of thirty minutes
We "enjoy" electric lighting;
But those other half-hour periods
Are chill and cold and filled with
darkness,
Unless we use our precious candles
To dispel the shades of darkness.

But now, for fear you'll think I'm
grumbling,
Let me sing of brighter subjects.
Before the god of war descended.
On this lovely land of Nippon
In the days that were more favored
In the city we call Ko-be
Was a small church called Koo-mo-
chee.

There I taught a class in Bible
For both men and women students.
Happy times we all enjoyed
In that pretty church in Ko-be.
But the war brought on disaster—
The little church was all destroyed
By the bombs that fell on Ko-be.
Through the war years, all un-
daunted,
The pastor kept his group together.
Every Sunday in the parsonage
(A tiny dwelling house in Ko-be)
A small band of faithful Christians
Gathered in the upper chamber
Of the pastor's humble dwelling.
The pastor, and his wife and chil-
dren,

Somehow managed to keep living
On a very meager salary
(Scarce enough to keep one person!)
Once again, I'm teaching Bible
To about a dozen students,
Sitting there on the ta-ta-mi
(A floor of straw with a straw mat-
ting)
Teaching eager, bright-eyed students
Makes me glad that I've been
privileged

To return again to this land,
To help build upon these ruins
A new country which, God willing!
Shall be built on firm foundations!

Before I close this rambling letter
I want to say how very grateful
We are for the many parcels
Containing food and also clothing
Which have been sent by so many

Of my friends back in the homeland.
You cannot know what help and
comfort
Have been given by these parcels
To many here who were discouraged,
Often weak, and undernourished.
I wish I might have time to tell you
Of the gratitude of people
Who received when they were needy
From these unknown friends but
lately
Considered foes by all these people!
May God bless each generous giver!
May you hear our Saviour saying,
"Well done, good and faithful ser-
vant!"

Now, farewell! and may your Christ-
mas
Be a joyful one and merry!
And may the coming New Year bring
you
Peace and love and God's full bless-
ing!
As ever, your friend,

ANGIE CREW.

MISSIONARY OFFERINGS.

Sunday Schools.

Hank's Chapel—W. N. C.	\$	17.23
Liberty Spring—E. Va.		55.00
New Hope—V. Va.		2.84
Reidsville—N. C. & Va.		16.00
Total	\$	91.07

Churches.

Antioch (C)—W. N. C.	\$	5.00
Belew Creek—N. C. & Va.		1.76
Franklin—E. Va.		210.00
Ingram—N. C. & Va.		11.21
Linville—V. Va.		7.55
Oak Level—E. N. C.		2.00
Morrisville—E. N. C.		4.42
Shiloh—W. N. C.		9.00

Total \$ 250.94

Total period Dec. 5-11 \$ 342.01
Previously acknowledged ... 10,064.10

Total since September 1, 1947 \$10,406.11

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

THE BIBLE IN TEACHING.

(Continued from page 5.)

3. The Historical Element.

The First principles of Biblical interpretation is what we call the grammatico-historical principle of interpretation. Put in simplest terms this means that the Bible means not everything that its words can be forced to mean, not what we would like for it to mean, nor what is morally and spiritually edifying, but what the writer meant to say in his own day; in other words that we are to interpret the Bible by ordinary rules of grammar, taking into account the historical situation.

First—To the author.

If the writers of the Bible were unconscious instruments in the hand of God, mere automatons, of course, this would not matter. But if God does not override human personality, and we believe that He does not, then the more we understand about the author, the times in which he lived, the experiences which he himself enjoyed, the purpose he had in mind when he wrote, his own peculiarities of style and thought, the more we can understand his message.

The three synoptic gospels tell the same story but they tell it from a slightly different point of view. We appreciate each of the gospels more, and we understand them better, when we grasp their distinctive point of view.

The readiness of Abraham to sacrifice Isaac, of Jephthah to immolate his beloved daughter, have to be studied against the ideas of the time. The history of Israel takes on new meaning when we consider the religion and the culture of the Canaanites, and recognize that in the Old Testament we have a conflict of religions and cultures. The prophets are the richest books in the Old Testament, and yet they are the hardest to understand, because their message is concerned with the economic and social and political background which the average reader does not understand. The message of Amos and Hosea stirs us to the depths when we consider them in their social context, and when we recall the extremes of riches and poverty, ritualistic and formal religiousness that passed for religion in that day and time. It is hopeless to try to understand II Isaiah or Ezekiel apart from the exile; or Daniel apart from the Syrian tyrant Antiochus Epiphanes.

4. The Divine Element.

There are some who think the Bible is merely a human book containing the story of man's search after God and his mistaken guesses as well as his true conclusions. Even if this were so, its value would still be beyond estimate. The Bible has influenced our civilization more deeply than any other book; it reflects human hopes, aspiration and temptations; it comforts, guides, inspires as no other book in all the world. But this view has never been satisfactory to the church, and I presume that it is not satisfactory to us.

We believe that there is a God who has spoken to man through the
(Continued on page 12.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Last month we talked about the first Thanksgiving in the New World which was in New England, in that part that became Massachusetts. I want us to think about the first English Christmas in the New World which was in Virginia. This story was told to me by Bessie Barclay who used to teach art in Newport News and who had drawn a great picture of the scene.

The settlers with Capt. John Smith came to Jamestown in the spring of 1607, the men having set sail five days before Christmas in 1606. By the following December the more than 100 men had become a handful of 40. They had not been very successful with their planting and they were really hungry. John Smith had become their leader and he decided to try and persuade the Indians to help feed them. He thought that if his men could have a happy Christmas they could look forward to the spring and have new hope.

He knew better than to seek help from Powhatan who was a most unfriendly Indian chieftain, but he thought he had better chances with his brother, Kecoughtan. With a party of several men they sailed down the James River, up the Indian River and to the lodge of the young and strong brave, Kecoughtan. His lodge was between the Indian River and Old Point Comfort. It was long, about thirty or forty feet and eight or nine feet wide. Skins covered the bent poles that supported the sides and roof. The roof was covered with leaves and boughs. There was no chimney or opening to permit the smoke to leave, only the opening flap in the front of the lodge.

When first the English men went, the smoke caused their eyes to smart and made their throats tickle, but soon they could see the young Indian king and his men about him. A few women were cooking at the far end of the lodge and their children played on the dirt floor around them. After exchanging greetings and giving gifts of cloth, flint and paper, the braves agreed to their coming and to share their feasting.

Thus it was that the men of Jamestown made their way to the lodge of Kecoughtan to celebrate the birth of the Baby Jesus. They ate many strange things those days—roasted oysters that had come from the waters of the Chesapeake, raw clams

from the beach, roasted maize or corn, the jerked deer venison, great quantities yams and turkey. And when the celebration was over, they took provisions back to Jamestown with them and were saved for another spring and planting time. Both the first Thanksgiving and first Christmas were shared by the red and the white man.

Miss Barclay thought that this story was true, but no one really knows. Anyway, today, Kecoughtan is a place between Indian River Creek and Hampton and so it could have easily been true. I hope it was!

A merry Christmas to you and happiness in your giving!

WHILE THE WORLD HUNGERS.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"This has been a happy day, Doris! I'm sure it's been the nicest Christmas I've had since you and I were children."

It was evening, and we were sitting in front of the fireplace in my sister's basement playroom, where her own and some of the neighbor's children were popping corn and filling a big pan with the fluffy white kernels.

My sister's eyes lighted with pleasure. "I'm glad to hear you say that, Lucia," she replied. "It proves something I've been wondering about. Didn't you notice that our dinner was rather meager—that we didn't have as much to eat as usual?"

"No, I didn't," I answered. "I'm sure everyone was most generously served."

"Generously, but not lavishly," Doris continued musingly, "and yet everybody was content. We shall have no lavish dinners here, even at Christmas time, while the world hungers, Lucia. Of course, I want my children to store up as pleasant memories of Christmas as you and I did in our old home, but I do not want any of us to be selfish—certainly not on Christmas Day.

"I was being very selfish this year," Doris went on, "until a chance conversation I overheard at the bus station a couple of weeks ago brought me to my senses. Two women were sitting beside me, waiting for the Ivy-wild bus. One of them carried a bulging shopping bag, and the other had her arms full of bundles.

"Have you stocked your larder for Christmas yet?" the first woman asked her friend. 'I began weeks ago to gather up all the scarce articles I could find, so that my children would not have to go without anything in this year of food shortages.'

"The other woman winked across the mound of bundles she carried. 'Oh, yes,' she answered, 'I, too, am seeing that my children shall have plenty of everything this year. They have had to do without things long enough!'

"Do without things!' I almost gasped. Didn't those two well-fed mothers know the reason for our food shortage? Didn't they know we've been sending food across the sea to keep other mothers' children from starving? How would they feel if their children were big-eyed little skeletons?

"I was about to make some indignant protest to those complacent creatures, when I looked down at the bundles I myself was carrying and realized that I wasn't doing much better than they. True, we had voluntarily limited our use of foods that could easily be shipped and, of course, we had given money for famine relief, but here I was preparing the most elaborate Christmas celebration my family had ever had.

"All at once I resolved not to encourage my children to overeat just because it was our season of rejoicing. Queer how we rejoice, isn't it! And what a dreadful way to do it when in many parts of the world children and grown men and women have barely enough food to sustain life!

"Simplifying my holiday menus, yet nevertheless providing appetizing and adequate meals with little individual surprises, did not prove too hard to do. It did take a bit of figuring to let Freda and Joan each carry out her wish to cook something special for Aunt Lucia and still keep within the simple plans I had laid out," Doris concluded, "but we seem to have managed to do it to everyone's satisfaction."

"Indeed you have," I heartily agreed, "and you've given your children the best gift of all—a sense of the real meaning of Christmas. It was the One whose Birthday we celebrate who taught us long ago that it is more blessed to give than to receive, and His lessons are never fully understood until they are practiced."

Honor is like the eye, which cannot suffer the least injury without damage; it is a precious stone, the price of which is lessened by the least flaw.—Bossuet.

Book Reviews

THE LORD'S PRAYER. Ralph W. Sockman. The Pilgrim Press. \$1.00.

Forthright, definite, deeply inspirational in treatment, this devotional study of the Lord's Prayer reflects fresh and different facets of meaning for these times. Phrase by phrase—chapter by chapter—the treatment develops. Its pace opens up new avenues of thought and appreciations. To read it is a worship experience that outreaches the soul to the vicissitudes of life itself. The cumulative effect of its message is devoutly stirring and satisfying.

Presented first over the air, Dr. Sockman's treatment of the world's greatest prayer aroused phenomenal interest, as evidenced by a deluge of correspondence and requests for copies. In recognition of its particular genius and permanent worth in the field of inspirational literature, The Pilgrim Press has now made it available in this attractive booklet.

Book and jacket designed by Charles Capon, nationally famous typographer and designer.

* * *

THE SONG OF OUR SYRIAN GUEST. WILLIAM ALLEN KNIGHT. Pilgrim Press. \$1.00.

One of the ten best sellers for the last fifty years, this famous, inspiring interpretation of the Twenty-Third Psalm has been published in many different editions and languages. It has literally reached millions of readers—in America, Great Britain, Europe, Asia and Africa.

The continuing success of *The Song of Our Syrian Guest* lies in the way the author has given this ancient story new meaning for these times. To take the beloved psalm—as he did—and hold it up in new light, and let the reader discover unsuspected glory and tenderness in it, was possible only through the work of the true mystic and poet.

Through the years *The Song of Our Syrian Guest* has appeared in many different forms and styles, some illustrated, some in decorative bindings, some in compact size for gift purposes. During the war there was a miniature edition for the man in the service. Its comforting message is also available to the blind in Braille. In this new special de luxe edition everything points to unbroken continuity and literally wider reading of the book.

HOW CAN YOU FIND HAPPINESS. Samuel M. Shoemaker. E. P. Dutton and Co., Inc. New York. 1947. 160 pp. \$2.00.

This might be denominated as psychiatry with religious orientation. Basically, the quest for happiness, that chief end and occupation of man, is set forth in the thesis of the Master that to find life it must be lost in super-egoistic investment. The author is modern in his cognizance of the realities of the present world where morals have gone out of the window in the substitution of license for ethicism. And he holds the compass before the ailing world, as it points to peace as the fruit of righteousness, before Him in whose will is our peace. The book is well done.

JOHN F. C. GREEN.

* * *

LETTER TO CORINTH. John Schmidt. The Muhlenberg Press. Philadelphia. 1947. 146 pp. \$1.50.

The author is pastor of the First Lutheran Church, Toledo, Ohio. He rightly explains St. Paul's letter to the Corinthians as pastoral advice and counsel, in the light of their own customs, virtues and vices, pointing them ever toward the Christ and His way.

The church school teacher, the lay-preacher, the interested layman would do well to have this little book—it clarifies the great Pauline letter to the modern reader. So, the items relating to woman keeping silent in the churches and the covering of their heads. In the former, accustomed to the Jewish relegation of the women to the balcony of the church, distributing talk of visitation would disrupt the worship of the men in the nave; in the latter case, uncovering was, in Corinth, the mark of the immoral woman.

Here the good Pastor speaks to his people of the good Pastor St. Paul. It is effective preaching, out of the experience of the people, directing them to the Christ.

JOHN F. C. GREEN.

* * *

LYMAN PIERSON POWELL, PATHFINDER IN EDUCATION AND RELIGION. Charles S. MacFarland. Philosophical Library, N. Y., 1947.

He says that this is "the story of a man of broad, friendly vision, who looked beyond rigid, accepted opinions and recognized the truth and good struggling for expression in new forms and new-old hopes."

Dr. MacFarland begins with that objectivity and penetration familiar to the author's readers, and fascinates to the end.

Lyman Powell came of a pious family, along with distinguished brothers, and his college and graduate years at Johns Hopkins gave him intimate contact with notable men, "John Finley and his brother Robert, Newton D. Baker, the Willoughby brothers, Edward A. Ross, David Kinley, Frederick C. Howe," as grouped by Albert Shaw in his ample introduction, and to these are to be added older men such as Richard T. Ely and Woodrow Wilson, a constellation fitted to spur a man not only to his best but give him access to many more such. When he became absorbed in University Extension, which took him as a graduate student to the Universities of Wisconsin and Pennsylvania, his contacts widened till his historical pilgrimage of persons from all parts of the country to "the places made famous by George Washington" brought to its celebration a galaxy of famous Bostonians.

Powell however did not continue in this line—indeed one of his marked qualities was that he did not continue in any line, but brought accomplishment to many. He suddenly went to the Philadelphia Divinity School and was ordained in the Episcopal Church, filling three notable pastorates. He brought breadth of fellowship in a denominational relation, so that reading of these years and his pastoral and ministerial contacts later, one would not know except by an occasional label that this man was not a Congregationalist or a Presbyterian or what have you. He spliced in with these as one of them. Sentiment rather than theory led him in his passion for "doing good to people," being as Shaw says, "never a delver in archives, or a specialist in any precise field of economic or historical scholarship."

However, he was made professor of business ethics at New York University, and the next year president of Hobart College, which again the first world war interrupted, and after a further lecturing period he took the pastorate of a mission church in New York. In all these periods numerous books appeared from his pen, and many notable articles in magazines. He was continually stirring up new ways of doing things. He had been, at the Hopkins, an assistant to Osler in a literary way, and had picked up the idea of the mind's influence over the body which he later developed into prayer for the sick, with cases of healing. This integrated him with

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

GOD'S ETERNAL RULE.

LESSON XIII—DECEMBER 28, 1947.

MEMORY SELECTION: *Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.*—Psalm 145: 13.

LESSON: Jude 24, 25; Revelation 16-22; Matthew 2.

DEVOTIONAL: Psalm 145:13.

The Vision.

John saw a vision, a vision of a new heaven and a new earth. He also saw the new Jerusalem, coming down from heaven from God, and made ready as a bride adorned for her husband. The new order is to come down from heaven, it is not to spring up from earth. It is to come not by mechanics but by dynamics. Things are to be made new. And if anybody wants to know what that means, it might help to say that when the atomic bomb fell on Hiroshima, in a sense it made a new world. Political economy, military science, theories about national sovereignty and a host of other things had to be overhauled in order to fit in with the new scheme of things. There is to be a new order, says John. To be sure he has to say it in language that has limitations. He uses figures of speech somewhat strange to us. But he is saying that beyond the mess and the muck, the injustices, the miseries, the wrongs, the seeming defeats and failures of these times, God is patiently working out his purposes, and he will not fail or be discouraged until he sees the travail of his soul and is satisfied.

"And the sea is no more." The Jews were not seafaring men. The water held for them terror and dread. The sea imposed serious limitations upon them and served as a great barrier to them. In the new order there would be no barriers or divisions. The dread of things unknown would be removed.

The Voice.

John also heard a voice, indeed he heard a voice many times in his experience in the Spirit. The voice declared that the tabernacle of God was with me, that the presence of God was among the people. Indeed, in another section of today's lesson he says that there will be no temple in the new order. Strange words indeed, so it seems. But the temple is simply a symbol of God's presence,

and God's presence would be so real in the new order that there will be no need for an outward symbol.

Nor will there be any tears or mourning or pain. And death will no more have dominion over the people—"death shall be no more." Things are to become new. It is a word that can be trusted—"these words are faithful and true, and 'they come to pass.'" One must listen to the eternal against the temporal.

The Victory.

"He that overcometh shall inherit these things." The strife may be long, the fight fierce, the odds against us heavy. But he that endureth to the end shall be saved and he shall be victor. That is the word of the inspired seer, as he saw things to come. It is to be a glorious victory. The glory of God and of the Lamb will give light—there will be no need of sun or moon. The beauty of Christ will be the lamp thereof. Nations shall walk in the light and kings shall bring tribute to the King of Kings and Lord of Lords. There will be no barriers to the righteous—the gates will be open at all times—there will be no night there. But there will be nothing unclean, and no abomination or untruth there. Only those whose names are written in the "Lamb's book of life" will be there. The Lamb's book of life—that is the place to have one's name written. There is something better than to be on the social register. And those who commit themselves to Christ and through faith accept him, have their names written in this Book of Life. They find abundant life here and eternal life hereafter.

A Merry Christmas and a Happy New Year to the Readers of The Christian Sun and these Notes.

THE BIBLE IN TEACHING.

(Continued from page 9.)

life and resurrection of Jesus Christ, and through His words and deeds.

Why do people continue to come to church and Sunday School week after week, year in and year out in spite of all the attractions of our modern age, in spite of the feeble messages that they hear so often from the pulpit, in spite of the weak and inadequate presentation of the Sunday School lessons? It is because consciously or unconsciously they

wish to find God, to be lifted up for a moment at least out of themselves into that spiritual realm which enchants us with its beauty and sustains us with its power, to hear some authentic word of God that will speak to the real needs of their souls.

Why do men continue to read this book, written thousands of years ago, in spite of all the modern literature which floods from our presses, and the messages which fill the air? Many reasons might be given, but in the last analysis it is because the God who created the heavens and the earth and the sea, the God who thundered at Sinai, who inspired the prophets and who sent His son, the God in whom we live and move and have our being still speaks through its pages to those, but to those only who are willing to harken to His voice.

And that is why we teach the Bible. Not merely that men may appreciate its literature, or understand its history, or even that they may know its doctrines, but that they may learn to know Him whom to know aright is life eternal; that each man may hear for himself the voice of the living God that calls us in ideals, warns us in sermons, who comforts us with His pardon who sustains us with His power, a God who has spoken His final message to men in the life and death and resurrection of Jesus Christ.

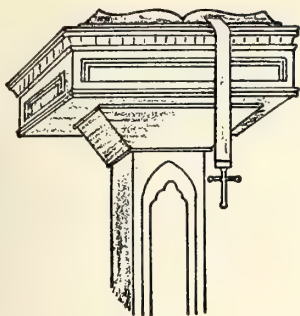
If I wanted to become a tramp, I would seek information and advice from the most successful tramp I could find. If I wanted to become a failure I would seek advice from men who have never succeeded. If I wanted to succeed in all things, I would look around me for those who are succeeding, and do as they have done.—*Joseph Marshall Wade.*

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WE DO NOT WALK ALONE.

A Christmas Sermon

By REV. A. W. NEWELL, *Pastor,*
St. John's Evangelical and
Reformed Church,
Richmond, Va.

Probably the most tragic fact of life today is that men are lonely! Whatever the cause for it may be, the fruit of it is manifest in the unrest and in the mad pursuit of activity to be with people so that we cannot be alone. The sense of being alone in a great world of impersonal forces that bear down upon us is a terrifying thing, and that is the picture that portrays so much of humanity today.

The reason a song rises to popularity is because it strikes a responsive chord in the hearts of people. "Bonga, bonga, bonga, I don't want to leave the jungle" is a biting satire on the so-called progress in our modern civilization. It says what we so often think and therefore it becomes popular. Think then for a moment how many of the modern ballads that rise to popularity have the plaintive note of loneliness in them. You can think of many. One of them that rose to popularity a year or more ago and is still sung today was, "I Walk Alone, for to Tell You the Truth I Am Lonely." It rose to popularity because it expressed so much of what humanity has been feeling.

Therefore, now is the time when a note of Christian conviction must be made upon the world by those who call themselves followers of the Christ. We do not walk alone. We have the Christ as our ever present companion along every road that we travel.

The Christmas message should always emphasize His presence with us. Matthew in the 23rd verse of his first chapter quotes from the prophet Isaiah when he says: "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel, which means, God with us." When we speak of the incarnation we merely emphasize our conviction that God was in Christ and in the world.

But not only is it a fact that he

once was in the world, but he still is with us. For at the end of his life he said: "Lo, I am with you always, even unto the ends of the earth." May we then in our lives demonstrate our faith in the Christmas message by revealing a consciousness of the fact that we do not walk and work with Christ each day.

Sometimes we are unaware of His presence and think we are walking alone. In times of great happiness how easy it is to forget our companion of the way, how easy when everything is going splendidly, how easy when our spirits are high it is to forget the fact that He has guided us and walked with us along every pathway. Indeed in times of personal success how easy it is to feel that we have walked and worked alone, and somehow the measure of our success is due to our ability and due to the fact that we have given of ourselves not taking into account the fact that God has been with us guiding and blessing us at every step of the road.

In times of distress it is just as easy to feel that we walk alone. It is easy to feel depressed and feel that everyone has deserted us and we somehow echo the words of the opening verses of the Twenty-second Psalm: "My God, my God, why hast thou forsaken me?" but fail to finish the reading and catch the note of faith that God never does forsake those who walk with Him. How easy it is to feel that we bear life's burden alone, that no one has to face the kind of crises we have to face, to feel that somehow our burden is greater than others. With eyes to see all about us we do not see the hand of God in all that occurs. It's so easy to feel lonely when we fail to look out and see God's help, God's hand in the affairs of men.

The self-made man would like to feel that he alone has accomplished his success but there is a different spirit in the self-made man when suddenly disaster seems to stare him in the face. He isn't willing always to take the credit for the disaster that comes and fails to understand that in the processes of life God has had a great hand in his success, and perhaps the very best that he has not recognized God's nearness and God's share in his success accounts for the disaster that may be appearing around the corner. But he will say, "I've never seen God, it has always been my work. I've never been conscious of Him walking along life's way." It is true there are many that never seem to see God or feel His presence near them.

We may say that God may be

found in Church, through the service, in the singing of hymns, in the praying of prayers, in the reading of Scripture, in the preaching of the Word we might hear the voice of God speaking to us. And yet there are millions of people who have never seen through the Church but there are millions who have. Two men can go into the temple to pray—one can feel God's presence and hear his voice within his heart, the other can simply go to Church. There are many people who walk out into the beauties of nature and never see the hand of God there, and yet there are those who throughout the centuries have been able to see the footprint of God impressed upon everything, and see the loveliness that portrays the loving spirit of a Heavenly Father; see the orderliness of nature portraying the dependability of this Heavenly Father of ours. There are those who can worship in nature and there find the nearness of God that they crave so much.

In sorrow or in suffering there are many who have found that He was an ever present help in time of trouble, while others have found disaster through suffering—have felt deserted, alone and neglected. Yet some souls have grown great through the testing times of suffering. In times of temptation there are those who feel they are left to themselves without any help but there are those who have found that God is ever standing, waiting, hoping that the door might be opened to Him; that He might enter and add His abundant strength to their resistance. The hymn writer put it, "What but Thy help can stay the tempter's power," and many have found God's presence in these great testing times of life.

And certainly in times of fear when we dread so much in life, when fear paralyzes and makes us useless in facing life triumphantly, it is God's presence that encourages and gives us victory over the forces of evil. It is He that urges us on to do the thing that needs to be done. For courage is not the absence of fear, courage is the conquest of it; and once we learn to conquer our fears we learn to do it through a trust in God.

If we do not feel God's presence along every pathway of life it is because we have eyes that do not see and ears that do not hear. We haven't learned to tune our souls close to Him for God walks along every pathway of our life. God is near to those even who go against His will. The psalmist put it this way: "If I say surely the darkness shall hide me" but he

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The Thanksgiving offerings are coming in real well. If they continue to come in as well for the next three weeks, we will reach and pass our goal. After we set a goal, it does make us feel good to be able to reach it. It is always heart-breaking to fail. In fact, we have been setting goals from year to year for thirty-one years and we have never failed to reach a goal that we really set. We like to have something to work to. It has not always been an easy job to reach a set goal. It takes a lot of planning, thinking, and working to put it across. We hope this year will be no exception to any other year.

Christmas presents are beginning to come in. Several days ago we received four boxes of Christmas presents, that included one for each child, from one of our churches in Pawtucket, Rhode Island. The presents were nicely wrapped and packed, and the children will be delighted to get them. They are assured of one present, at least.

Our good friends have been very good to us through the years at the Christmas season, and they have seen to it that the little children here will be well taken care of with plenty of fruits, nuts, and candy—when candy could be bought.

All of our Orphanage group are invited to the College auditorium on December 17, when the student body will play Santa Claus to them. They are looking forward to this treat with delight.

Friends of the children have been more interested in the children here this year than ever before. We are happy that they are. It makes children want to do their best when they know somebody cares.

Our children are doing well in school. We offer a prize of 50c to each child that gets on the honor roll. Last month thirteen made the honor roll. Quite a number made A's from top to bottom on their report card.

The children fare pretty well now. We have killed sixteen hogs, and they have good old sausage, spare ribs, and backbones to eat.

Please don't forget the Thank Offering in your church, if you have not already taken it. Make it liberal. Give as the Lord has prospered you.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 18, 1947.

Amount brought forward \$14,854.02

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Fuller's Chapel	\$27.00
Morrisville	2.43
Turner's Chapel	35.00
Wake Chapel	35.41
	99.84

N. C. & Va. Conference:

Belew Creek	\$ 2.21
Ingram	13.10
Salem Chapel	10.05
	25.36

Va. Valley Conference:

Linville	\$15.74
New Hope	2.17
	17.91

Total Regular Offerings ... \$ 143.11

Thanksgiving Offerings.

Eastern N. C. Conference:

Amelia	\$17.65
Catawba Springs	38.25
Fuller's Chapel	30.00
Mebane	25.00
Morrisville	23.25
Mt. Gilead	15.25
New Elam	21.39
New Hope	16.60
Oak Level	26.50
Sanford	70.00
Turner's Chapel	49.25
Wake Chapel	1,445.16
	\$ 1,778.30

Eastern Va. Conference:

Centerville	\$26.30
Franklin	250.00
Liberty Spring	7.00
Norfolk, Second	100.00
Richmond, First	156.00
South Norfolk	150.00
Wakefield	36.70
	726.00

N. C. & Va. Conference:

Bethel	\$34.57
Belew Creek	18.64
Burlington	1,667.00
Conecord	12.00
Elon College	127.31
Gibsonville	70.00
Hines Chapel	150.00
Ingram	82.00
Liberty	32.00
Pleasant Ridge	20.00
	2,213.52

Western N. C. Conference:

Bennett	\$ 7.00
Pleasant Hill	119.24
Pleasant Union	10.91
Ramseur	53.72
Randleman	10.00
Sophia	15.33
	216.20

Va. Valley Conference:

Linville	\$33.78
New Hope	13.50
	65.19

Total Thanksgiving Offering \$ 4,981.30

Total \$ 5,124.41

* Total this year from churches \$19,978.43

WE DO NOT WALK ALONE.

(Continued from page 13.)

found, as he later says: "That the darkness hideth not from thee but the night shineth as the day, the darkness and the light are both alike to thee."

Yes, there are many who have found that they cannot flee from the presence of God; that they are not alone, cannot be alone with guilty consciousness, but that the all seeing eye of God will hunt them out unto the corners of the earth, hoping that somehow he might reclaim them for his own. We do not walk along any pathway in life alone.

God is near to the lonely, sorrowful, desperate lives although they may not realize it at times. God is our refuge and strength, a very present help in time of trouble; therefore, will we not fear. We need to impress that upon ourselves and upon the lives of others round about us, a confident trust that God does not desert us in moments when life seems to be tumbling in upon us. God is near to fearful, anxious people. He is near to those whose anxieties are beginning to overwhelm them. Yes, indeed, God is even near to the indifferent, hoping that somehow the opportunity might present itself when he may be invited in to have a share in rebuilding a life.

Emmanuel means God is with us. What a wonderful Christmas message for the world today. To impress it not alone upon the countries across the seas where suffering and distress are almost beyond human endurance, but for our own country as well; for those self-sufficient people, for those who have strayed far from what God intended them to be.

What a changed life ours will be when we live each moment in the consciousness of His presence. How different will our Christmas celebration be. How much more care will we exercise in our choice of words, in our behavior, in our attitudes toward others. What a new joyous spirit will come into our life in its darker moments and what an humble spirit will come into us in those moments when success and happiness are ours. In a like manner what a changed world will come into being when men and nations are conscious of God's presence, and when this conviction becomes a reality in the dealings of men with men and nations with each other.

The good news of the Christmas Season is the message of God's love for mankind and His nearness to us. If we have felt alone, forsaken or self sufficient may we join the host of the faithful that stream across the ages who learned that they need not fear for He is with them even unto the end of the world.

He climbs highest who helps another up.—George Matthew Adams.

CHURCHMAN HONORED.

(Continued from page 2.)

period of years. The 20th Norfolk citizen to be honored, Smith was named for his continuous "unselfish and unremuniated" activities on behalf of the Norfolk United Fund, and its predecessor organization—the Norfolk United War Fund—which, under his leadership, raised more than \$2,000,000 in an unprecedented series of campaigns during 1945 to obtain operating and capital expense funds for its affiliated charitable and welfare agencies.

Smith will receive the award at the club's annual dinner late in January. The medal will be conferred upon him along with a certificate setting forth his community accomplishments.

W. C. Whitehead, chairman of the club's civic affairs committee, made the announcement after being informed by Barron F. Black that the special awards committee, of which he is chairman, was unanimous in its designation of Smith.

Smith, in addition to his participation in the administration of the succession of United Funds and the several campaigns conducted since 1943, was recognized for his organizational efforts which culminated in the enrollment of top business men as active workers and supporters of the annual appeals. It was said that this contribution will long be reflected in a more unified backing by influential citizens for the annual drives than has ever been attained before.

Although Smith is a native of Bath, N. C., he has resided in Norfolk 45 years. It was here that he launched (in 1920) a modest fertilizer manufacturing business which, through a succession of reorganizations, has expanded until it is today the largest in the country and has gained for him national recognition in the industry.

It was in 1927 that he joined with R. B. Douglass, former vice president of the Eastern Cotton Oil Company, in forming the Smith-Douglas Company, Inc., coincident with the erection of the original plant on the Southern Branch of the Elizabeth River, which today is the largest mixed fertilizer operation in the world.

A member of the Rosemont Christian Church for 45 years, and a prominent lay leader in its affairs for most of that period, Smith is a former teacher of its Sunday school, having handled classes both for boys and girls.

He is a member of the board of trustees of Elon College from which he received an honorary Doctor of Business Science Degree two years ago. He is also a member of the Virginia Club, the Princess Anne Club, and the Norfolk Yacht and Country Club.

Smith was married in 1910 to the former Ruth McCloud, of Norfolk County. There is one daughter, Mrs. Roy R. Charles, of Norfolk.

—Excerpts from *Virginian-Pilot*.

MORAVIANS ELECT NEW BISHOP.

The Moravian Church in America, Southern Province, in the triennial synod held at Home Moravian Church, Winston-Salem, N. C., November 18-20, 1947, elected Dr. Howard Rondthaler, president of Salem College, a Bishop of the Church. Bishop Rondthaler will share honors and duties with Bishop J. Kenneth Pfohl who was elected some years ago to succeed Dr. Rondthaler's late father. This is the first time this Southern Province has had two Bishops at the same time.

The office of Bishop itself carries on church administrative duties. It is the highest spiritual title which a Moravian may attain, the others being deacon and presbyter. Administrative duties are handled by the Provincial Elders Conference, also elected at this synod.

The Moravians in this synodical meeting blasted the sale of whiskey and the attendance upon commercialized Sunday entertainment, and commended the Police Chief of Winston-Salem for his efforts to break up liquor sales here. Also they went on record as urging the sponsoring by the United States of fundamental amendments to the United Nations Charter to make it capable of enacting world law to prevent war and to enforce these laws on individuals.

Steps were taken to strengthen the work of the one Negro Moravian Church in Winston-Salem, to organize new Negro Churches and also to recommend qualified Negro brethren for ordination into the Moravian ministry to shepherd these organizations.

Reports were heard from various boards and institutions and greetings were brought from the Moravian brethren in Europe and other parts of the world. Greetings were extended from the Congregational Christian Churches by the writer.

Steps were taken to organize a Moravian Foreign Mission Board to take over the duties of the Society

for the Propagation of the Gospel, a small group of people located in the Northern Province without permanent jurisdiction over the work of foreign missions.

The Moravians faced their responsibilities and are making plans that should strengthen their Church. It was a pleasure to be in their midst at the synod and it is a joy to be working with them in their churches.

W. J. ANDES.

DR. MACKAY HEADS INTERNATIONAL MISSIONARY COUNCIL.

Dr. John A. Mackey, president of Princeton Theological Seminary, and former Presbyterian missionary in Peru, and professor of philosophy at the National University of Peru, has been elected chairman of the International Missionary Council, the highest-ranking Protestant missionary body in the world. He will assume this post on January 1, 1948, succeeding Bishop James C. Baker, of the San Francisco Area of The Methodist Church. Bishop Baker has been council chairman since 1938 when he succeeded the first chairman, Dr. John R. Mott.

APPORTIONMENT GIVING.

(Continued from page 7.)

Western N. C. Conference:	
Antioch (C)	2.00
Big Oak	1.00
Liberty	50.00
Shiloh	5.75
Spoon's Chapel	12.96
Va. Valley Conference:	
Linville	8.88
Total	\$ 388.67
Grand total	\$ 830.90

BOOK REVIEWS.

(Continued from page 11.)

the Emmanuel Movement, and later brought him about from previous aversion to a belief in the work of Mrs. Eddy and to writing her life, a volume which, says Dr. Macfarland, "is persuasive, even when not convincing." Impressed by the "widespread advance" of the movement, "He believes that he sees it in all its wholeness and thus is perhaps too little concerned with its human limitations and contradictions."

Such was the man whose passing in 1946 his eightieth year left a vacuum in more fields of high endeavor that tempt the interest of most intensely earnest men.

B. ALFRED DUMM,
8 Nov. 1947 North Weare, N. H.

WISE MEN OR SANTA CLAUS?

By REV. C. SHANNON MORGAN

As we read anew the poetic birth stories of Jesus in Matthew and Luke at this Christmas-tide, we are thrilled afresh by their simplicity and straightforwardness—Jesus' birth in Bethlehem in a stable, or cave, because there was no room in the inn; his being wrapped in swaddling clothes and placed in a manger; the angelic chorus singing, "Glory to God in the highest, and on earth peace, good-will toward men"; and the visit of the Judean shepherds; King Herod's intention to kill Jesus; the visit of the Wise Men from the East, guided by a star; and the offering of their gifts. Whatever else the stories may imply, an event had happened in history uniting heaven and earth: the angels of heaven had sung in chorus, the wise men of earth had brought their gifts.

Those stories are simple and sometimes almost naive, but they hold a message for us that is realistic and pertinent. Jesus was born in Bethlehem—"the House of Bread." Now consider a moment the increased eating being done by the average American family in comparison to what they ate before the war! Then listen while our American women argue the merits of the "new look" in clothes, and the rest of the world wonders whether it can make its scanty store of food and garments last through the winter! Listen, we are the Bethlehem—"the House of Bread"—of the world of today. But how can Jesus be born in us while the rest of the world languishes?

Jesus was born in a stable, or cave that was used as a cattle stall, "because there was no room for them in the inn." We say, had we been living then, we would have opened our home to the Christ-Child. O. Walter Wagner, who visited Europe this past summer, said, "I saw them living in the bombed-out fortifications of the Maginot line; I saw them living in holes in the ground, with pieces of tin their only covering; I saw them in rubble rooms all over Europe. . . . On a bitterly cold night I saw four children huddled together in a box in a corner, nearly naked, trying to keep warm from the heat of their bodies."

What an opportunity we have today. Jesus said, "Whosoever shall receive one of such little children in my name, receiveth me." (Mk. 9:37.)

He was "wrapped . . . in swaddling clothes." Away from home in a stable, Mary, when her Baby Jesus was born, must have looked at him with anxious, tearful eyes; because whatever the "swaddling clothes"—the long, narrow strip of cloth for binding—were, they were scanty and inadequate. A mother's heart goes out to Mary; nevertheless, a half-million Finns were made homeless in six hours' time; four hundred and eighty thousand people in Finland suffered from

bombardment. One out of seven of Finland's population is homeless. Born in Finland last year were 93,862 babies. Ninety per cent of these were wrapped in paper clothing—84,000 babies in Finland alone—wrapped in paper clothing!

Then there is the story of the Wise Men who followed a star, who brought their gifts, revered Christ, and listened to Herod's feigned intention to come and worship Jesus; but they surmised that he intended to kill Jesus, and they sidetracked him so that he did not kill the baby.

Would you be a Wise Man this Christmas? Then follow the Star. Do you think the Star was meant just for the Wise Men, just for that one night alone? Ah, no! God hung it there against the ages; it is for all of us. Its radiance enfolds us all, knowing no bound of creed, color or servitude. It guides the aged home; it is reflected in the eyes of babes, generation after generation, and in the eyes of mothers seeking in their babes the countenance of Christ. All of us are come once more under the spell of the Star, come to take new hope in peace and the Prince of Peace!

Would you be a Wise Man? Then bring your gifts of gold, frankincense and myrrh to Jesus. After serving five years as a Missionary in Korea, a young lady joined her well-to-do American family at the Christmas dinner table. While her younger brother and sister were presenting their expensive gifts to their father and mother this missionary girl was moved to tears. She said, "I have insisted on living on my meagre income and have no money to buy expensive gifts for my parents; but I have a gift for you." And with those words, she brought from under the table a little flat package in which was a red flannel heart tied with a yellow ribbon. Attached to the ribbon was a card which read, "To mother and dad I give all I have—my heart." Jesus does not want you to be just a Santa Claus bringing him gifts, but he asks for the real gift—Y-O-U.

Would you be a Wise Man? Then pay homage to Christ and sidetrack the Herods of famine, plague, war and death!

If this Christmas is to be real, not just a transient fabrication, the Eternal Emmanuel—God-With-Us—must be born perennially in us. After Christmas, and before the New Year, the Christmas feeling must not be over for another year. The wreaths must not be taken down; the holly must not be burned; Santa Claus must not go back to the North Pole, nor the Wise Men to the East. Man must not forget his brotherliness, for now, more than ever, the Christmas angels are singing, "Glory to God in the highest, and on earth, peace, goodwill toward men."

